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4<sup>th</sup> Ed.

T H E  
*Physical Dictionary.*

W H E R E I N

The Terms of ANATOMY, the Names and Causes of DISEASES, Chirurgical INSTRUMENTS, and their Use, are accurately described.

A S A L S O

The Names and Virtues of Medicinal Plants, Minerals, Stones, Gums, Salts, Earths, &c. The Method of chusing the best Drugs: The Terms of Chymistry, and of the Apothecary's Art: The various Forms of Medicines, and the ways of compounding them.

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By *STEPHEN BLANCARD*, M.D.  
*Professor of Physick at Middleburg in Zeeland.*

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The SEVENTH EDITION :

With the ADDITION of many Thousand Terms of Art, and their Explanation, (from the last and best Edition of *Castellus's Lexicon Medicum*, and other Authors) more than in any former Impression. Also a Catalogue of the Characters us'd in Physick, both in *Latin* and *English*, curiously Engrav'd on Copper.

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L O N D O N :

Printed for JOHN and BENJ. SPRINT, at the *Bell* in *Little Britain*, and EDW. SYMON, near the *Royal Exchange*, in *Cornhill*, MDCCXXVI.





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# THE PREFACE.

**T**IS undoubtedly needless to trouble the Reader with a long Recommendation of a Treatise of this kind, the Usefulness and Necessity of Dictionaries being very obvious to every one that is in the least conversant with Books, or studious to improve in any Art or Science; so that it would be altogether as pertinent to waste Time in proving the Use of WORDS or SPEECH, without which, Commerce betwixt Man and Man would in a manner cease; and the Beasts might as well converse with one another, and be full as sociable as Men.

Nay, could we as readily understand Men by their Words, as the Terms of Physick, Chirurgery, Chymistry, and Pharmacy by this Excellent and Faithful Interpreter, it were well for us: For, alas! some Men have so far deviated from the Primitive Institution of Speech, that they may be better understood by any thing than their Words.

In short, I count there are only Two things necessary to be mention'd, viz. the Condition of the Author, and the Usefulness of the present Undertaking.

# The P R E F A C E.

*The Worthy Author is Physick-Professor at Middleburgh in Zcaland, and is there, and every where else, Admir'd for his great Proficiency in Learning, and his assiduous Reading; and indeed, the perusal of so many Voluminous Authors as were used in compiling this one Treatise, would methinks tire any one but the Indefatigable* BLANCARD.

*As to the Usefulness of it, 'tis plentifully stored with all things us'd in the Commonwealth of Physick. Here Physicians may find the various Names of Diseases, and their Causes, the Terms of Anatomy, and the Virtues of Drugs and Medicinal Plants. Here Chirurgeons may learn the various Names of Ulcers, and their Causes; the Names of their Instruments, and their Uses. Apothecaries may here find the various Forms of Medicines, the Names of 'em, and the Method of compounding 'em; as also how to chuse the best Minerals, Plants, and Drugs. The Chymist may find the Terms of his Art; and the Druggist, the Names of the Countries from whence the best Drugs come.*

*To conclude, I must acquaint the Reader, That the Words are more orderly dispos'd, (the Capital Letters at the top of each Page rendring the Search for any Word much more easie) than in some of the preceding Editions. Many Thousand Terms of Art, with their Explication, are added to this Edition in particular, which has considerably swell'd the bulk of it; so that, upon the whole, it may be modestly affirm'd to be, The most Complete Medicinal Dictionary now extant.*

T H E





*These Characters following  
are frequently used by  
Physical Authors.*

Acetum Vinegar	⊕
Acetum Distillatum Distilld Vinegar	✱
Aer Air	Δ
Æs Cuprum Venus Brass Copper	♀
Æs ustum, Burnt Brass	♀
Alcohol Vini Spirit of Wine	} SA
Rectified	
Alembicum, an Alembick	XX
Alumen Alum	○
Amalgama, a mixture of some metall with Mercury	āāā
Ana, Each	an, ā, āā
Antimonium, or Glass of	} ♂
Antimony	
Aqua Distillata, Distilld water	▽
Aqua Fortis	▽
Aqua pluvialis, Rain water	∇
Aqua Regia	∇
Aqua vitæ	♂♂
Arena Sand	∴
Argentum luna, Silver	☾
Argentum vium Quicksilver	♂
Arsenicum Arsenick	♂♂
Auripigmentū, Yellow Arsenick	♂♂
Aurum, or Sol, Gold	☉
Batneum arenosum	} AB
a sand Bath	
Balneum Mariæ vel Maris	MB
A Distillation in Water	BM
Balneum Vaporosum	} VB
A Vaporous Bath	
Borax	π
Calx, is a chymical term for any Powder reduced to very fine parts by taking away its moisture	} C
Calx viva, Quick Lime	
Cancer, one of the twelve Signs	♋
Caput Mortuum, that w <sup>ch</sup> remains after Distillation	☠
Chalybs vel Ferrum et Mars	} ♂
Steel, Iron	

Cineres, Ashes	⊖
Cineres, clarellati, Ashes of Vine Twigs	} ♀
Cinnaberis, Cinaber	
Cornu cervi ustum, burnt Harts horn CCV. Cornu Cervi	CC
Crocus Martis Saffron of Iron	} ♂
Crocus Veneris, Saffron of Copper	
Cucurbita, a Cucurbite	⊖ Δ
Crucibulum, a Crucible	⊕ ∇
Cuprum æs vel Venus	} ♀
Copper	
Destillare, to Distill	☉ ☾
Dies, a Day	♂
Dies et Nox a Day and Night	} ♂♀
Drachma, a Dram	
Ferrum, Chalybs, Mars	} ♂
Iron, Steel	
Fiat, let it be done	F
Granum, a Grain	gr
Gutta, a Drop	gutt
Hora, an hour	⌚
Ignis, Fire	Δ
Ignis, Rotæ Sive Reverberatio a reverberating Fire	⊖ Δ
Jupiter vel Stannum	} ♃
Tinne	
Libra, Ponda, a Pound	℔
Libra, Semis, half a Pound	} ℔ B
Luna, Argentum, Silver	
Mars Chalybis, Ferrum	} ♂
Iron, Steel	
Martis, Limatura	} ♀
filings of Steel	
Mercurius, Argentum vium, Quicksilver	} ☿
Mercurius precipitatus	
Mercury precipitate	☿
Mercurius Sublimatus	} ☿
Sublimate	



*Mensis, a month* ----- ☒  
*Mise, Mingle* ----- M  
*Nitrum, Nitre* ----- ☉  
*Nox, Night* ----- ☉  
*Obolus, half a Scruple* ----- S  
*Oleum, Oyl* ----- ☉  
*Phiala, a Vial* ----- ♪  
*Plumbum, Saturnus* ----- } ♄  
*Lead* ----- }  
*Preparare, to prepare* PP  
*Præcipitare to præcipi-*  
*tate* ----- }  
*Pulvis, powder* ----- ☿  
*Quantum, placet as*  
*much as you please* } qP  
*Quantum vis, as much*  
*as you will* ----- } qV  
*Quinta Essentia Quintess-*  
*ence* ----- } QE  
*Recipe, take* ----- R 4  
*Regulus, Stellatus, Stared*  
*Regulus* ----- } ⚡  
*Regulus, Antimonium*  
*Stellatus, Stared Regulus*  
*of. Antimony* ----- } ⚡  
*Retorta, a Retort* ----- ☿  
*Sal Alkali, An Alkali* } ☿  
*Salt* ----- }  
*Sal Armoniacum, Sal*  
*Armoniac* ----- } \*  
*Sal Commune, Common*  
*Salt* ----- } ☉  
*Sal Gemme* ----- ☿  
*Sal Nitre, vel Petre* ----- } ☉  
*Nitre or Salt Peter* ----- }  
*Sal Volatile, Volatile Salt* ☿  
*Saturnus, Lead* ----- ♄  
*Scrupulus, A Scruple* ----- S  
*Secundum, Artem* ----- } s a  
*according to Art* ----- }  
*Semis, half* ----- B  
*Sol, Aurum, Gold* ----- ☉  
*Spiritus, Spirit* ----- ☿ sp  
*Sp: vini Spirit of Wine* ----- ☿

*Sp: vini Rectificatus, Spirit* } SR  
*Spirit of wine Rectified* ----- }  
*Sp: vini rects Alcohol* ----- } SA  
*Spirit of Wine Alcoholized* }  
*Stella reguli, Antimonii* }  
*Starry Regulus of Anti-*  
*mony* ----- } ⚡  
*Stratum Super, Stratum* } SSS  
*one vpon Another* ----- }  
*Sublimatum, Sublimate* ☿  
*Sulphur, Brimstone* ----- ♀  
*Talcum, Talk* ----- ☿  
*Tartarum, Tartar* ----- ♀  
*Terra, Earth* ----- ♀  
*Tinctura, a Tincture* ----- R  
*Tutia, Tuttle* ----- ☿  
*Venus, Cuprum, æs* ----- } ☿  
*Copper, Brass* ----- }  
*Vinum, Wine* ----- V  
*Viride æris, Green Brass* ----- ☉  
*Vitriolum, Vitriol* ----- ☿  
*Vitrum, Glass* ----- ☉  
*Vncia, an Ounce* ----- ℥  
*Volatile, Volatile* ----- ☿  
*Urina, Urine* ----- ☐

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*in Cornhill.*



T H E  
**Phyſical Dictionary**  
 O F

Dr. *BLANCARD*.

A

**A** *a*, or *aa*, ſee *Ana*.  
*AABAM*, with ſome Chymiſts ſignifies *Lead*.

*Abalienatus*, the ſame with *Corruptus*, and ſignifies the corruption, or mortification of a Part.

*Abaptiſton* ſignifies properly an Inſtrument to trepan with, otherwiſe call'd *Terebella* or *Trepanum*.

*Abarnahas*, a chymical term, uſ'd chiefly in the buſineſs of the tranſmutation of Metals.

*Abarticulation*, the ſame with *Dearticulation*, a certain articulation of the Bones, which gives evident Motion. See *Diarthroſis*.

*Abbreviation*, a way of Short-Writing uſ'd by Phyſical, and Chymical Authors, who ſeldom write their Words at length, and often make uſe of Characters to expreſs their meaning, as in the Catalogue prefix'd to this Work.

*Abditus*, is a term uſed by Phyſicians, when they would expreſs an hidden or unknown cauſe of Diſeaſes.

*Abdomen*, the lower Belly, containing the Liver, Spleen, Reins, Stomach, Inteſtines, Bladder, &c. It is ſurrounded with the *Perito-*

*neum* on the inſide; the foremoſt part is divided into the *Epigaſtrum*, the right and left *Hypochondria*, and the Navel; the lower Region being call'd the *Hypogaſtrum*.

*Abductio*, a certain Species of a Fracture, which happening near the Joint, divides the whole ſubſtance of the Bones ſo as to make the broken ends fly far aſunder.

*Abductores Muſculi*, thoſe Muſcles which pull back the Arms, Legs, Eyes, &c. whoſe Oppoſites are call'd *Adductores*.

*Abevacuatio*, is a partial Evacuation.

*Abies*, call'd alſo *Sapinus*, the Fir-tree; the Branches and Tops whereof are infuſed in Diet-drinks for the *Scurvy*, with very good ſucceſs.

*Abiga Herba*, its Leaves are like thoſe of the Fir-tree, whence it is alſo called *Chamapitys*; it haſtens Delivery.

*Ablactatio*, the Weaning of a Child.

*Ablatio* hath a threefold ſignification in Phyſick; the firſt is the taking away of what is ſuperfluous in the Bones; the ſecond is the time of Remiſſion from a



Paroxysm, or Fit of Sickness; the third is Chymical, and signifies the same as Abstraction.

*Abluentia*, see *Abstergentia*.

*Ablutio*, the washing of Chymical Medicines with Water, to cleanse 'em from their Impurities; as likewise the Lye of Ashes, and the washing off of the acrimonious or saline parts from calcin'd or dissolv'd Matters, by Water, as also the cleansing of the Body.

*Abomasus*, one of the Ventricles of Animals that chew the Cud, in which there are reckon'd four, viz. *Venter*, *Reticulum*, *Omasus*, and *Abomasus*.

*Aborsus*, *Abortios*, *Abortus*, & *Abortivum*, signifie one and the same thing, viz. an untimely Birth or Miscarriage, which happens thro' divers Causes, inward and outward, by defect, superfluity, or depravation of the nutritious Juice, by a Fall, Blow, Fright, sudden Joy, diuretick Medicines, &c.

*Abrabax*, a magical Word, comprehending the Days of the Year in numeral Letters.

*Abacadabra*, a cabalistical Word used as a Charm to frighten away Distempers.

*Abrasio*, is a superficial Exulceration of the Membranous parts, so that some Articles are wore off.

*Abrotanum*, Southern-wood, it is somewhat astringent and discutient; resists Putrefaction, cures the biting of venomous Creatures, kills Worms, and is good for the Jaundice and Mother-fits.

*Abcessio*, ἀπόσπασις, is taken for a solution of Continuity that happens frequently in an imperfect Crisis, from the morbidick matter that moves to another part.

*Abcessus*, see *Apostema*.

*Abcissio*, or *Abcission* has a four-fold signification; as 1<sup>st</sup>, the exit or termination of a Disease by reason of the weakness of the Patient, or violence of the morbidick Cause when it exceeds the strength of the Sick, which is properly mortal. 2<sup>dly</sup>, It signifies a kind of Fracture of the Bone, when one part is separated from the other. 3<sup>dly</sup>, 'Tis call'd *Abcissio* from an interruption or suppression of the Voice. 4<sup>thly</sup>, It is taken for a Chirurgical Operation when any Part is cut off.

*Abinthium*, Wormwood: It strengthens the Stomach, excites Appetite, and opens Obstructions. Some derive its Name from the *Abinthii*, a Nation of *Pontus*, others from the Greek.

*Aborbentia*, all Alcaline Medicines, which qualifie, and as it were drink up acid Humours.

*Abstemijs*, he who abstains from whatever Meats and Drinks his Physician has forbid him. But in a strict Sense it signifies him who abstains from Wine.

*Abstergentia*, such Medicines as consisting of rugged, hard, sharp and pointed Particles, do as 'twere shave and scour off all filth from the Superficies, and the Pores and Passages of Bodies, according to their different motions. They are also call'd *Abluentia*, absterfive Medicines.

*Abstinencia*, a fasting from Meat and Drink.

*Acacia*, according to *Dioscorides*, is a Woody and Thorny Shrub, from the ripe Seed of which is express'd a blackish Juice of the same Name, and a reddish or deep yellow when 'tis not ripe:

But our *Acacia*, or *Prunus Sylvestris*, is the Sloe-tree or Thorn-tree, the inspissated Juice of whose Fruit is call'd *Rob Acacia*.

*Acamatos* signifies the best Constitution and Shape of an human Body.

*Acanaceæ*, all Thistles that are prickly, and have Heads, are so call'd.

*Acanos*, is an Herb or Shrub with Prickles.

*Acantabolus*, or *Acanthabolos*, a Chirurgeon's Instrument, call'd also *Volsella*, like a pair of Pincers wherewith to take out any prickly substance that shall chance to stick to the *Oesophagus* or Gullet; also the Fragments of corrupted Bones, Bullets, Hair, or any thing that by chance remains in a Wound. 'Tis also us'd for that Instrument wherewith People pull out the Hairs from their Eyebrows.

*Acantha*, the most backward Protuberance of the *Vertebres*, call'd *Spina Dorsi*; as also the Thorn of Trees or Plants.

*Acanthium*, the same with

*Acanthus*, a Thorn, Tree, or prickly Herb. *Acanthium* and *Acantha* signify the same thing.

*Acanthus*, Bears-breech, so called from the resemblance of its Leaves to the Bear's Paws.

*Acari*, a kind of Lice which breed under the Skin: but the same Word is used by *Aristotle* for that small creature which breeds in Wax.

*Acarna*, and *Acorna*, a prickly Plant. These two words are confounded by some; for *Acarna* is properly the Laurel-tree, but *Acorna* a prickly Plant from *αἶσρος* a sharp point.

*Acaron*, Butchers-broom; the Root is one of the five opening Roots; it's chiefly us'd for Obstructions of the Liver, the Urine and the Courses.

*Acarus*, an Animal very small.

*Acatalis* is a Greek Word, signifying Juniper-berries.

*Acathrasia*, an Impurity of Humours not discharg'd by Purgation.

*Acceleratores*, the Muscles of the *Penis*, from the upper part of the *Urethra* till it ascends under the *Os Pubis*, which bind or constringe the *Corpora Cavernosa* of the *Urethra*.

*Accessio*, see *Paroxysmus*.

*Accidens*, see *Symptoma*.

*Accipitrina*, the Hawk-herb; see *Hieracium*.

*Accipiter*, an Hawk.

*Accyssetum*, is a Species of *Alysson*; see *Alysson*.

*Acephalos*, a Monster without an Head.

*Aceratos*, a pure incorruptible Body.

*Acerides*, such Plaisters as are made without Wax.

*Acer*, the Maple-tree: At the beginning of Spring, when the Buds grow big, but before they unfold themselves into Leaves, this Tree being cut in the Trunk, Branches, or Root, yields plentifully, like the Birch-tree, a sweet Liquor fit to be drank. 'Tis call'd *Aceris* by *Solinus*.

*Acerbus*, fouer.

*Acervus*, an heap.

*Acerus*, the same with *Acer*.

*Acetabulum*, Navel-wort, the same with *Umbilicus Veneris*, having a round Leaf, but somewhat turn'd towards the end. It's cold and moist, and somewhat astringent;



gent; 'tis good for Inflammations and St. Anthony's Fire.

*Acetabulum*, that Cavity in the Hucklebone which is appointed to receive the head of the Thighbone within it. Also certain *Glandules* in the *Chorion* are call'd *Acetabula*, concerning which see *Cotyledones*.

*Acetabulum* was also call'd by the Ancients a certain Measure containing two ounces and half of Wine, and two ounces and two drachms of Oil.

*Acetaria*, Salad-herbs, which are eat with Oil, Salt, or Vinegar.

*Acetosa*, Sorrel, an Herb of a sourish taste, whence it got its Name. 'Tis cold and dry, provokes Appetite, suppresses Choler and quenches Thirst; wherefore 'tis frequently us'd in Fevers.

*Acetofella*, a lesser sort of Sorrel, but of the same nature and kind.

*Acetum*, in general may signify any acid Liquor, whence some call the Spirit of Salt, Nitre, Vitriol, &c. *Acetum*; but in the Shops, and where 'tis mention'd simply, it only signifies Vinegar of Wine or Grapes. It is either natural, distill'd, or compounded with other Ingredients, as Vinegar of Roses, Elder, &c.

*Acetum Alcalictum*, is distill'd Vinegar, which is saturated and sharpened with its proper Alkali, Salt.

*Acetum Philosophicum*, is an Acid distill'd from Honey.

*Acetum Radicatum*, the sharpest part of the Vinegar, which has its Phlegm drawn off, and afterward strengthen'd with its own Salt; whence by some it is also call'd the Alcalized Vinegar.

*Achamenis*, is a sort of *Polium*, see *Polium*.

*Acharistum*, a Confection against Catarrhs from a cold Cause and difficulty of breathing.

*Achatites Lapis*, 'tis said that it expels Trouble of the mind. Some derive its Name from *Achates*, a River in Sicily, where it was found at first.

*Achalais*, a sort of Barley.

*Achillea* & *Achilleus*, see *Millefolium*.

*Achlys*, a certain dark Distemper of the Eye, which is reckon'd amongst the Species of *Amblyopia* or Dimness of Sight.

*Achmadium*, *Achman*, or *Ackiman* signifies Antimony.

*Achne* denotes Lint, or the gumminess of the Eye, or sometimes 'tis taken for the Spume of the Sea, or the subtile Froth of Water.

*Achor* or *Cerea*, a Species of the *Herpes*; a sort of crufted Scab, which makes an itching and stink on the surface of the Head, occasion'd by a serous, salt, and sharp matter. The Difference between an *Achor* and *Favus* consists in this, that in *Achors* the Holes or Cavities are small, and sometimes not visible, but in a *Favus* they are more large and conspicuous.

*Achoristos*, that is inseparable, call'd so from the *Accidents*, *Symptoms*, and *Signs* which always attend a Disposition agreeable to, or against Nature; so softness to an humid Body, or hardness to a dry one, are said to be inseparable.

*Achroi*, Men that have lost their natural Colour, as melancholy Persons, Men of an ill habit of Body, and such as are troubled with the Jaundice, &c.



*Acia Celsi*, the same with *Fibula Chirurgorum*.

*Acida Dyspepsia*, see *Despepsia*.

*Acidula*, medicinal Springs, or mineral Waters, from Nitre, Allum, Sulphur, &c.

*Acidus*, sharp.

*Acies*, Iron or Steel, as used in Medicine.

*Acinesia*, the Immobility of the whole Body, or any part thereof, as in a Palsy, Apoplexy, Swooning, &c.

*Acini*, small Grains; whether they grow by themselves as Elderberries, or be shut up in an Husk as Grapestones; nay, sometimes they are taken for the Grapes themselves. It is call'd *Acinus* by *Columella*; the small Kernels, which are scarce visible, as well in the Liver as in the Skin, &c. are also call'd *Acini glandulosi*.

*Aciniformis Tunica*, the same with the *Tunica Uvea* of the Eye.

*Acinus vel Aconos*, see *Ocimum*.

*Accipenser*, a sort of Fish.

*Acmaistica Febris*, the same with *Synochus*, from ἀκμάζω, I encrease.

*Acmaisticos*, which is the same with *Homotonos*, is a Species of a *Synoch Fever*, which preserves the same Effervescence or Heat to the end: It is call'd *Empacmaistica*. It continually encreases; and on the contrary, *Paracmaistica* when it decreases.

*Acme*, the height of a Disease; many Distempers have four Periods, the first is call'd ἀρχή, or the *Beginning*, when the matter is but yet raw, as it were unripe; the 2d is ἐκτρέφαισις, the growth or encrease, when the morbidick matter becomes a little digested and ripened; the third is ἀνίμω, when

'tis fully and completely so; and then it is that the Patient, for want of sufficient strength, dies. The fourth is παρακμή, or the *Declension* of a Distemper, when its Rage is abated, and the Patient judg'd beyond Danger, for none die in the declension of a Disease.

*Acme* signifies likewise the utmost Vigour and Strength of a Man.

*Aconitum*, Wolfs bane or *Monks-hood*, commonly grows on barren Rocks, where there is no Earth.

*Acopon*, or *Acopum*, every thing is call'd so that removes Weariness.

*Acopum*, a Fomentation or Ointment of warming and mollifying Ingredients, which allays the sense of Weariness, contracted by a too violent motion of the Body.

*Acorna*, see *Acarna*.

*Acorum*, and *Acorus*, a sort of Flag; it is said to be a good Remedy against the dimness of the Eyes. In the Apothecaries Shops the *Calamus Aromaticus* goes by that Name also.

*Acosmia*, an ill state of Health accompanied with the loss of Colour in the Face.

*Acoustica*, such Medicines as help hearing, are good against Deafness.

*Acrai*, an Arabick Word denoting a Titillation of the Genitals in both Sexes, but more frequently in Women, with a spasmodick tension of the Spermatick Vessels, an Inflation of the Belly, and cold Sweats.

*Acrasia*, the Intemperature or predominancy of the Quality above another in their mixture. It also signifies Incontinency about Eating and rinking, as also about other things that are

*Non-*

*Non-Naturals*: In some places it signifies a Debility or Impotency, and there it falls in with the Word

*Acratia*, which signifies Impotency, Weakness, and Inability; and sometimes it is taken for an Excess, and there falls in with *Acrasia*, Incontinence; as when too inordinate a Desire overcomes the Man.

*Acratisma*, a kind of Breakfast among the ancient Grecians consisting of dry'd Bread.

*Acrisia* when a Distemper is in so uncertain a condition that a Physician can hardly pass a right Judgment upon it.

*Acrochordum*, a sort of Wart very painful, round, and small at the bottom, call'd *Verruca pensilis*, or an hanging Wart. It signifies also a Wart under, and of the same colour with the Skin.

*Acromium*, the upper Process or encrease of the Shoulder-blade or the top of the Shoulder, where the Neck-bones are join'd with the Shoulder-blades.

*Acromphalum*, the Middle of the Navel, whereunto is fastned the Navel-string of the Child whilst in its Mothers womb. 'Tis call'd also *Acromphalum*.

*Aeros*, the height and vigour of Diseases, and of Men. It signifies also the Prominency of Bones, the tops of Fingers, and of Plants.

*Acrteriaismus*, a cutting off by a Saw any of the extreme parts of the Body that are corrupted, of which the Bones are perish'd a Chirurgical Operation in the Gangrene and *Sphacelus*.

*Aële*, Elder; see, *Sambucus*.

*Actio*, an Operation or Function, which Men perform either by

the Body alone, or by both Body and Mind; and it is either Voluntary or Spontaneous; Voluntary, is that which depends upon the Will, as Seeing, Walking, Running, &c. Spontaneous, which depends not upon the Will, as the circulation of the Blood, the beating of the Heart and Arteries, &c.

*Actualis Ignis*, see *Ignis actualis*.

*Aculei*, Thorns or Prickels, the pointed Extremities of Vegetables, which if touch'd, occasion a Pain.

*Acuere* is us'd by the Chymists when a weak Liquor is made more penetrating and fit for dissolution by a stronger; for Instance, Spirit of Salt quickens juice of Citron, and Spirit of Nitre distill'd Vinegar, for the dissolution and preparation of *Magisteries*; and Suppositories are quickned by Scammony and such like things.

*Acula*, is a diminutive from *Acus*.

*Acumen*, hath various Significations, but when us'd in Anatomy, as the *Acumen* of the *Os Sacrum* is taken to be the *Os Coccygis* itself, according to *Deventer*.

*Acus*, Chaff.

*Aus*, so call'd from the figure of a Needle, which the Sheath of some Seeds represent.

*Acus*, this also belongs to a Chirurgical Instrument, and hath various Uses, as the Couching Needle, which is us'd to remove Suffusions or Cataracts in the Eyes; the Interpunctory ones, which pierce the Skin in Dropical Humours, &c. call'd *Anasarca*.

*Acutella*, that is *Ononis*.

*Acutus Morbus*, an Acute Disease, is that which is over in little time, but not without imminent danger; and it is either *very acute*

or



or *most acute*; the latter is meant when the Distemper is over in 3 or 4 days; but the former is that which continues till the 7th day. Or else a Disease is call'd *simply acute* when it lasts 14; or it may be 20 days; or lastly, *acute ex decidentia*, which lasts 40 days at most. *Livius* calls it *Percelaris*, because it either kills or cures.

*Adamas*, a Stone so call'd from its hardness, or a Diamond.

*Alarce Adarcion*, *Adarcus*; as to its substance, 'tis like the concreted Froth of salt Water sticking to Sticks and Straws. It is very acrid and hot, and by reason of its venomous quality, is impossible to be taken inwardly; it may be us'd outwardly mixt with other things. At this day it is call'd *Balla Marinum*.

*Additamentum*, *Epiphysis*, the Process of the *Ulna*, or the inferior Cubit-bone, as also the same with additions, which signifies in Chymistry something put to the subject of an operation to make it proceed the better.

*Additio*, the same with *Appositio*, or the adding any thing by Art which is deficient.

*Adductores Musculi*, the contracting Muscles; see *Abductores Musculi*.

*Aden*, a Glandule, which is either conglobated, as the Glandules of the Mesentery, or of the Groin, and the *Pinealis*, whose Office is to dispense the separated Humours to the Veins: or conglomerated like a Cluster, as the Salival Glandules, the *Pancreas*, or Sweetbread, &c. which convey their Juice by their own proper Channels, into some notable Cavities of the Body. They are

made up of several little Bladders and Fibres, or little hollow Conduits, dispos'd in a confus'd manner. *Aden* sometimes also signifies the same with *Bubo*.

*Adephagia*, the Greediness of Children, who e'ry now and then fall to fresh feeding, before their former Victuals are digested.

*Aleps*, or *Pinguedo*, Fat, is a similar part, made of earthy and sulphureous Blood, white, soft, insensible, apt to preserve natural heat and nourish the Body in time of need. *Aleps* and *Pinguedo* differ in this, that *Aleps* is a thicker, harder, and more earthy Substance than *Pinguedo*. The Fat which is particularly meant by *Aleps*, flows from the Blood thro' peculiar Vessels, into little Bags or Bladders appropriate thereunto; as is plain from the Observation of *Malpighius*.

*Alepti*, Chymical Philosophers, such as actually have, or pretend to have the Philosopher's Stone.

*Adianthium*, Maidenhair; it removes the *tartareous* and *viscous* Mucilage that is contain'd in the Lungs; and therefore 'tis good for those that have Coughs and short Breath, and for those that have Pain in the Sides, Kidneys or Bladder.

*Adiaphorous*, Salts or Spirits are such as remarkably abound neither with acid nor alkaliac parts.

*Adiapneustia*, is when the natural perspiration thro' the insensible Pores of the Body is stopt, impair'd or abolish'd. It is also the primary cause of *Fevers*, when the fuliginous Effluvia cannot exhale thro' the habit of the Body by the cutaneous, but are forc'd to return to the mass of Humours, producing



producing unnatural Heat and Disorders in the Blood.

*Adib* is the name of an animal whose Liver is commended by *Avicen* in all Weaknesses of the Liver.

*Adiposi Ductus*, see *Sacculi adiposi*.

*Adipsa*, things that quench thirst.

*Adjutorium Os*, see *Humerus*; so called, because it is very instrumental in lifting up of the Arm.

*Adnata Tunica*, the common Membrane of the Eye, called *Conjunctive*. It springs from the Scull, grows to the exterior part of the *Tunica Cornea*; and that the visible *Species* may pass there, leaves a round Cavity forward, to which is annexed another *Tunic*, without any particular Name, made up of the Tendons of those Muscles which move the Eye. By reason of its Whiteness, it's called *Albuginea*.

*Adnata*, or *Adnascentia*, five *Appendices*. Branches which sometimes sprout out of the Stalk.

*Adonis Flos*, *Adoni's Flower*.

*Ador*, *semen Adoreum*, see *Zea*.

*Al pondus omnium*, signifies that the last prescrib'd Medicine ought to weigh as much as all the other Medicines prescrib'd before; as for instance, *Crabs Eyes* and *Antimony*, *Diaphoretick*, of each half a dram; of Sugar, as much as the Weight of the whole, *i. e.* one dram.

*Adra*, *Rhiza*, 'tis an hard and thick Root, commonly understood of the *Aristolochia*.

*Adrachine*, see *Andrachne*.

*Adrop* is a Spagyrical term, denoting either the very Body, or that Lead out of which *Mercury* ought to be chose for the Philosopher's Stone.

*Adstrictoria*, see *Astringentia*.

*Ægagropilus*, a Ball of Hair or Wool made or form'd in the Stomach of the *Rock Goats*, of an Oblong, rarely of a round Figure, consisting of a double Substance, the interior of which looks like Fibres of Roots, or the Filaments or Threads from the concreted Juice of Plants; the outward part, like a Leather Skin, resembling sometimes a woody Bark, sometimes a stony Crust, of an Ash or black Colour, and of various Sizes; and this Experience hath prov'd to be Medicinal in various Cases.

*Æger*, the Sick.

*Ægilops*, *Angilops*, and *Anchylops*, is a little Swelling about the Glandule of the Eye, called *Caruncula major*, for the most part accompanied with an Inflammation. *Anchylops* and *Ægilops* are often used indifferently; yet some for distinction's sake say, that *Anchylops* is a Swelling betwixt the greater corner of the Eye and the Nose, not yet open; but that *Ægilops* is a Swelling betwixt the Nose and Angle of the Eye, which if it be not seasonably open'd, the Bone underneath grows putrified. *Ægilops* is often taken for the *Fistula Lachrymalis*.

*Ægilops*, an Herb which is said to cure the Disease of the Eyes, called *Ægilops*.

*Ægoceros*, *Fanum Græcum*.

*Ægolethron*, a certain kind of Crowfoot, called *Flammula*.

*Ægyptiacum Unguentum*, is a very cleansing Medicine for Ulcers. It is improperly call'd an Ointment, since there is neither Oil or any other fat Substance in its Composition.

*Æipathia*, a Passion of long Continuance.

*Æigleuces*,

*Ægleuces*, a sort of sweet Wine like *Must*, which is made from *Must*, by Fermentation in stone Bottles in the heat of the Sun.

*Æquilibrium*, a Mechanical term, signifying Equality of Proportion in solid or fluid Bodies, whether in Motion or Rest.

*Aer Ingenitus* or *Innatus*, is that which is contain'd betwixt the Membrane of the *Tympanum*, and the *Tympanum* it self.

*Æreolus*, or *Areolum*, a Greek Weight, equal to two Grains when the Scruple contained twenty four Grains.

*Aerification* is the resolving water into Air itself by Fermentation.

*Æromeli*, Manna, or Aerial Honey, see *Manna*.

*Aerosis*, is an Attenuation of the Blood, and resolution or subtilization of it into a Vapour, for the continuation of the vital Spirits, and the Nutrition of the vital Flame.

*Æruginea Bilis*, see *Bilis*.

*Ærugo* five *Viride Æris*, is when Copper is reduc'd into a green and friable Substance by Acids; Verdegrease.

*Ærysipelus* is often put (tho' false) for *Erysipelas*, which see.

*Æs*, Copper, is a Metal harder than Lead, softer than Iron, consisting of Sulphurous, Mercurial, and Saline Parts, its Gravity to that of Water is as eight to one.

*Æschos*, signifies Deformity, especially of the Body, or any particular Limb.

*Æchynomene*, the Herb called *Noli me tangere*.

*Æsculus*, or rather *Esculus*, a Tree that bears *Mast*.

*Æstuarium*, the same that *Vaporarium*.

*Ætas*, part of the Duration of Life, wherein humane Bodies undergo a considerable and sensible Change. And it is Sixfold. 1. *Pueritia*, Childhood, which is reckon'd to the Fifth Year of our Age, is distinguish'd into the time before, at, and after breeding of Teeth. 2. *Adolescentia*, Youth, reckon'd to the Eighteenth, and Youth properly so call'd to the Twenty-fifth Year. 3. *Juventus*, reckon'd from the Twenty fifth to the Thirty-fifth. 4. *Virilis Ætas*, Man-hood, from the Thirty-fifth to the Fiftieth. 5. *Senectus*, Old-age, from Fifty to sixty. 6. *Decripita Ætas*, Decripit Age, which at last is all swallow'd up in Death.

*Æthales*, the Herb *Semper Vivum*, so called, because 'tis always Green.

*Æthiopis*, an Herb with very downy Leaves, brought into Europe out of *Æthiopia*.

*Æthiops Mineral*, is a Preparation with one part of Quicksilver, and two parts of Flower of Sulphur, well mix'd together; and the Sulphur being burnt from the Quicksilver, there remains a black Powder, which some make use of in the Venereal Disease, from two to eight Grains, 'tis called *Æthiops* from its blackness.

*Ætiologia*, the Cause or Reason which is given of Natural and Preternatural Contingencies in Humane Bodies; whence *Pars Ætiologica* is that part of Physick which explains the Causes of Diseases and Health.

*Ætites*, a Stone which, when shaken, is as it were pregnant, another rattling within it; of which there are four sorts. The First is ragged on the outside, of divers Colours,



Colours, but inclining to black; it has within it the Stone call'd *Colimus*. The Second is of an Ash-colour, containing a kind of Clayish Substance. The Third has Earth within it: To these Three *Pliny* adds the Fourth, called *Taphusius*, unknown to us in our Days. The First grows in the Eastern Countries, seldom exceeding the bigness of a common Plumb: The Second and third are found likewise near *Sweinsfurt* in Germany, being of the bigness of a Fist. It is call'd also *Lapis Aquila*, the Eagle-stone, because it is often found in the Eagle's Nest.

*Affectio Nephritica*, see *Nephritis*.

*Affectio Colica*, see *Colicus dolor*.

*Affectio Hysterica*, see *Hysterica Passio*.

*Affectio Coeliaca*, see *Coeliaca Passio*.

*Affectio Hypochondriaca*, see *Hypochondriacus affectus*.

*Affectus*, the same with *Pathema*.

*Affros* for *Aphros*, that is, Froth.

*Afidra*, that is, *Ceruse*.

*Affion*, the same with *Opium*.

*Affusio*, signifies the Infusion of any Liquor into another thing, or concretively is taken for, and answers to the *Parenchyma*, sometimes for a Suffusion or Cataract of the Eye.

*Africanus Flos*. See *Tunetanus Flos*.

*Agalactia*, want of Milk.

*Agallochum*, Wood of Aloes. It is commonly brought to us in small pieces. If Burnt, it yields an Aromatick and sweet Fume. It is reckon'd very good if it swims upon the Water, notwithstanding its Ponderosity. It grows in the Isle of *Sumatra*, and divers parts of *China*, tis also called Wood

of *Paradise*. See *Rhodium Lignum*.

*Agar*, *Calx*, *Lime*, or *Chalk*.

*Agaricus*, or *Agaricum*, *Agaric*; a whitish *Fungus*, growing upon the Trunk of the Larch-Tree. There is a Male and a Female; but the last is only made use of. It ought to be white, light, loose, and easily crumbled. It comes from *Italy*, and grows in *Sarmatia*, especially in that part call'd, *Agaria*.

*Agathon*, commonly signifies Good, Excellent, or Useful; in a stricter sense it stands for Firm, Stable, Certain, and Perpetual.

*Ageratum*, is an Herb called *Maudlin* or *Maudling-Tansy*, it agrees in Virtue and Temperament with *Costmary*.

*Agerasia*, a vigorous Old-age.

*Agglutinatio*, hath a double Signification, one proper, and signifies the same with *Glutination*, when one Body is joyn'd to another by *Clew*; the other improper, when Addition of new Flesh is made by the Benefit of a nutritious Juice, as in *Ulcers*: Hence an Agglutinating Medicine is that which is requir'd to the healing of an *Ulcer*, and ought to be drying and astringent.

*Alia*, a word used by *Hippocrates* and by *Galen*, said to signify a whitish Scar in the Eye or Humor collected there.

*Aglossostomographia*, that is, a Description of a Mouth without a Tongue that speaks perfectly.

*Ayme*, see *Fractura*.

*Aggregativa Pilula Mesue*, the Inventor of these Pills thought they work'd on all Humours.

*Agnata tunica*, the same with *Adnata*.

*Agnus Castus*, the Chaste-Tree, from *ἀγνος*, i. e. without Seed; because



because they believ'd it to suppress the Imaginations of *Venerery*. It is good for those that are troubled with the Spleen and Dropsy; it increases Milk, and provokes Urine.

*Agoge*, hath a double Signification, General and Special, it denotes the Order, Way, Reason, whole Course, State, and Condition of any thing, and the State and Condition of the Air in Particular.

*Agompiafis*, see *Gempbiasis*.

*Agonia*, Fear and Sadness of Mind, an Agony.

*Agonia* Signifies the same as *Atecnia*, Barrenness or Impotence, either in the Seed, Womb, or Genital Parts of both Sexes.

*Agresta*, see *Omphacium*.

*Agria* five *Agrifolium*, Holly; the Berries are useful in Cholick, for they purge gross and pituitous Humours by Stool, ten or twelve being taken at a time; the Prickles of the Leaves boil'd in Posset-drink, wonderfully ease the Cholick, and Pains in the Bowels.

*Agriacantha*, a sort of wild *Carduus*.

*Agriolea*, wild Olives.

*Agrifolium*, the Holly-Tree with prickled Leaves.

*Agrimonia*, Agrimony, is an Herb that cleanses and strengthens the Blood, and opens Obstructions of the Liver; wherefore 'tis good in Dropsies, for an ill habit of Body, and the Jaundice, the Leaves being infused in ordinary Beer or Ale.

*Agrimonoides*, a sort of *Agrimony*.

*Agriocardamum*, a sort of Water-Cresses. See *Iberis*.

*Agriocastanum*, Earth-Nut, our Country People eat the Root raw,

but when it is peal'd and boil'd in fresh broth, with a little Pepper, it is pleasant Food, and very nourishing; it helps those that spit Blood, and void a bloody Urine.

*Agriocinara*, wild Artichoke.

*Agriococcimelea*, wild Prunes.

*Agriomelea*, a sort of wild Quinces.

*Agrion*, see *Peucedanum*.

*Agriopastinaca*, Saxifrage of *Candia*.

*Agriophyllon*, *Peucedanum*.

*Agrioriganum*, wild *Origanum*.

*Agriofelinum*, a sort of Crowfoot.

*Agriostari*, a sort of wild Wheat.

*Agrostis*, a sort of Grass.

*Agrippa*, one who is born with his Feet foremost.

*Agrypnia*, *Pervigilium* or *Vigilia* *Nimia*, & *Coma Vigil*, is when People live without Sleep for a considerable time, or frequent Watching, or dreaming Slumber; which proceeds from some disorder in the Brain; and is frequently observ'd in Fevers.

*Agrypnocoma*, disorderly sleeping is most properly the same that *Coma Vigil*.

*Agynos*, *Agnus Castus*, one that lives in Celibacy or without the Use of Women.

*Agyrta*, *Circulator*, *Circumforaneus*, a Mountebank; one who vends his Empyrical Receipts to the Rabble.

*Ahenum*, a Copper or Brass Kettle, for boiling, preparing, and distilling of Medecines: It is also call'd *Cucuma*.

*Aigine* the same with *Caprifolium*, which see.

*Aipathia*, or *Æipathia*, perpetual Patience.

*Aigipyrus* *Ononis*.

*Agiros*, the Poplar-Tree.

*Asthesis*.

*Aisthesis*, or Sense, is either *External*, as Seeing, Hearing, Smelling, Taste, and touch, unto which some add, Hunger, Thirst, and Venereal Appetite, or *Internal*, as the Common Sensory (as 'tis usually call'd) the Fancy, the Estimative Faculty, and the Memory; but two of them will serve the turn, the Fancy and the Memory, *Aisthesis*, or Sense, is a Reception whereby Motion from External Objects being impress'd upon the slender Strings or Fibres of the Nerves, is communicated to the common Sensory, or to the beginning of the *Medulla Oblongata* in the Brain, by the Mediation or continued Motion of the Animal Spirits in the same Nerves.

*Aisteterium*, the common Sensory; which *Des-Cartes* places in the *Glandula Pinealis*, but *Willis* about the beginning of the *Medulla Oblongata* (or Top of the Spinal Marrow) in the *Corpus striatum*.

*Ajuga*, see *Iva*, and *Abiga*.

*Aizoon*, a sort of House-Leek.

*Al*, is an Arabic Particle, which is often put to Words, to exalt the Thing, as in *Alkali*, *Alchymy*, *Alchandal*, *Alkekengi*, and the like.

*Ala*, properly signify the Wings, but Anatomists use it to denote the sides of the Nose, the little Fins as it were of the *Nympha*, or the Lips of a Woman's Genitals; the upper part of the Ear, the Arm-pits, and the process of the Bone *Sphenoides*, the Lobes of the Lungs, &c.

*Alabandicus lapis*, is a brown yellow Stone, shining as it were with Segments, and distinguish'd by breaks and cracks: Hence it is called by some an *Alabandic*

*Carbuncle*. It becomes fluid in the Fire, is therefore by some reckoned a species of Glass.

*Alabari*, signifies Lead.

*Alabastris*, the green Leaves of Herbs, which enclose the Flowers before they are spread.

*Alabastrites*, or *Alabastrum*, is also a certain sort of Marble Stone, but much softer, from whence it is call'd undigested or imperfect Marble. If it be so soft as to be cut with a Knife, it is call'd *Gypse*. It is one of the Ingredients in the *Unguentum Alabastrinum*.

*Alacab*, Sal-Armoniac.

*Alacuoth*, he is so called in Arabick who in the Venereal Coition excerns by siege from a Resolution or Weakness of the Spirits.

*Alafi*, that is, Sal Alkali.

*Alafort* signifies the same.

*Alafreg* a species of Cerusse or white Lead.

*Alaria Ossa*, are the *Pterygoid* processes, of the *Sphenoid* Bone.

*Alares Musculi*, see *Pterygoides*.

*Alaster*, or *Æs ustum*, burnt Copper.

*Alaternes*, a small Tree that is always Green.

*Alatus*, *Pterygodes*, he is call'd who has his *Scapula's* prominent backwards, and stick out like Birds Wings; which is a dangerous Sign in a Consumption, by reason of the narrow and vicious Conformation of the Breast.

*Alaurat*, salt of Nitre.

*Albadara*, an Arabian Word, and signifies the largest Bone of the Great Toe, at the Top of the *Metatarsus*.

*Alba Pituita*, the same with *Leucophlegmatia*.

*Albaras Nigra*, see *Lepra Græcorum*. *Albaras alba*, see *Lence*.

*Alba*



*Alba Terra* is called the Philosophers Stone, 'tis composed of Mercury and Sulphur.

*Albatio*, the same with *Albificatio*, a Spagyricall term, relating to the Transmutation of Metals, especially of Copper into Silver.

*Albinum*, see Cudweed.

*Albuginea oculi*, a white Tunic of the Eye, which proceeds from the *Pericranium*, grows to the *Tunica Cornea*, and leaves a hole forward for the opening of the Apple of the Eye. See *Tunica adnata*. The Skin which immediately contains the Testicle is also call'd *Albuginea*, from its white Colour.

*Albugo oculi*, the same with *Album oculi*, the White of the Eye. It signifies also a white Speck in the *Tunica Cornea*, which proceeds either from Humours, a Scar, or Ulceration.

*Album Canis*, white Dog's-turd.

*Album oculi*, that part of the Eye where the *Tunica adnata*, and the *Albuginea* grows to the *Tunica Sclerotes*, the White of the Eye.

*Album Rhafis*, an Ointment called by the Author's Name, and from its white Colour.

*Albumen oculi*, or *Albugo*, the same With *Album oculi*.

*Alburnum*, the soft and worst part of the Wood next the Bark.

*Alcahest*, or *Alkahest*, is said to be the general Resolvent, Everlasting, and Immutable, which reduces every visible Body into a Liquor of its own Concrete, preserving the Power of its Seeds, and its natural Essential Form whole. This is very great, if the Effect be answerable, and yet every one attributes the same to his own Process. Some take it for Mercury prepar'd, others for Tartar; but

whether there were ever such a Liquor, or such an universal Menstruum, I much doubt.

*Alcali*, all such Salt, without an Acid, and that ferments with an Acid as is extracted from the Ashes of any Substances by a boiled *Lixivium* or Lie. 'Tis said to borrow its Name from the Herb *Kali*, with whose Salt the *Egyptians*, as well as we, make Glass. Our Glass-Makers call it *Souda*: It soon ferments, if mix'd with an Acid. *Alcali* is of three sorts: The *Volatile Alcali*, such as is drawn out of living Creatures, as that of Hartshorn, Urine, &c. The *fix'd Alcali* is that extracted from the Ashes of Vegetables, as the Salt of Wormwood, Tartar, &c. The *Metallick and Rocky Alcali*, because Metals and Stones will ferment with, and be dissolv'd by Acids. Unto these some add mix'd *Alcali's*, as Nitre, Allum, all sorts of Vitriols, &c.

*Alcalisatio*, is when, for instance, Spirit of Wine is impregnated with some *Alcali*, so that the *Menstruum* may become more dissolvent.

*Alcaol*, is *Lac acetosum*, or Quicksilver.

*Alce*, *alces*, that is, Force and Strength, from a Creature of excellent Strength of that Name.

*Alcea*, *Vervain*, Mallow, tis reckon'd amongst Emplastick and Emollient Medicines; and as it is like, so it agrees in Virtue with the Mallow. It is derived from *ἄλκη*, Strength, Vigour; because it is judg'd a most powerful Remedy in the *Dysentery* and *Ruptures*.

*Alcedo*, a sort of Bird that breeds in the Sea.

*Alchitrum*, is Oyl of Juniper, liquid Pitch; and also signifies *Arsenick* prepar'd by washing.



*Alchytram*, is call'd the Fæces of Distillation.

*Alchymia*, or *Alchemia*, relates chiefly to Transmutation of Metals, for the rest it is the same with *Chymia*.

*Alchymilla*, Ladies Mantle, 'tis an excellent Wound-herb, 'tis hot and dry, and astringent; it stops bleeding; the Leaves, the Tops, and the Roots are used in vulgar Potions, Powders, Plasters and Ointments: 'Tis also call'd *Pes Leonis*, from its round and broad Leaves, like the Lion's Paw.

*Alcibiadium* and *Alcibium*, Vipers, Bugloss, so call'd, because *Alcibi* first found out the Virtue of it for the biting of Vipers.

*Alcocalum*, see *Cinera*.

*Alcohol*, the purer Substance of any thing separated from the impurer. It signifies also most subtil and refin'd Dust or Powder; and sometimes a most highly rectified Spirit, which when set on fire, burns quite away, without leaving any Phlegm behind it. It is an Arabian Word. It likewise denotes two different things, first, a subtil or palpable Powder, or else a Spirit rectified by various Distillations, but the modern Chymists apply the Word *Alcool* chiefly to what they call an *Ætherial* subtil Spirit.

*Alcola*, the same as *Aphtha*, it is call'd by *Paraselsus* the Tartar of Urine, which hath three forms: First, resolved, and that is white or red; Secondly, Sandy, white or red; thirdly, Mucilaginous or Viscous.

*Alcome*, is *Aurichalcum*, or Brass.

*Alcol*, the same with *alcohol*.

*Alcool*, the same as *alcohol*.

*Alcubrid* or *Alcur* the same as Sulphur.

*Alectorolophos*, see *Crista galli*.

*Alembicus*, or *Alembicum*, vel *Capitellum*, vel *Galea* an Alembic or Still; a Chymical Instrument us'd in Distilling; it has the shape of an Helmet, Concave within, and Convex without, and towards the bottom is plac'd a Beak or Nose about a cubit long by which the Vapours descend: If they be made without a Nose, they are rather us'd in circulatory Vessels; they are made of Brass, Tin and Glass.

*Alephangina*, or *Aloephangina Pilula*, they are compounded of Aloes and several Spices.

*Alercum*, a venomous Herb; see *Hyoscyamus*.

*Alexicacon*, is an Amulet, resisting Poison.

*Alexipharma*, a Medicine which expels Poison, so that it shall not be hurtful to the Body. They are most commonly such things as attenuate the Blood, that it can't be coagulated with Poison in the Air, as all manner of Volatiles resisting the coagulation of the Acids. Antidotes against Poison.

*Alexipyreticum*, *Alexipyretum*, and *Antipyretum*, the same with *Antipyretum*. This is a Febrifuge, or Antidote against Fevers.

*Alexir*, a Medicine of a Chymical form that takes the Essence out of any Vegetable, Animal or Mineral.

*Alexiterium*, a Preservative against Poison.

*Alga*, a Sea Vegetable, in English Sea-weed.

*Ἀλφειδόν*, a certain Fraction of the Bones.

*Algema* & *Algematodes*, Pain, a troublesome Sensation impress'd upon the Brain from a smart vexatious irritation of the Nerves.

*Algeroth*.

*Algeroth* is *Mercurius vita*, or a Preparation of Antimony and Mercury sublim'd together.

*Alhandel*, see *Colocynthis*.

*Alhasef*, the same with *Hydroa*.

*Alica*, a nutritive Potion.

*Aliformes Musculi*, or *Alares*, and *Pterygoides*, are muscles that rise from the *Pterygoid* Bones and Processes, partly with a nervous Beginning, and partly fleshy; they end in the Neck of the lower-Jaw, and also in the internal Seat of the Head; they lift up the lower Jaw.

*Aliformes Processus*, see *Pterygoides*, the Prominences of the *Os Cuneiformi*, from the fore part.

*Alimentum*, Nourishment which is either Meat or drink, compos'd of such a Substance, the most minute Particles whereof may pass tho' the smaller passages of our Body and so afford nourishment. Upon the account of its different degrees 'tis taken three ways by *Hypocrates*; one is for future Nourishment, which Passes from the Mouth into the Ventricle or Stomach; another is for that which is as it were for Nourishment, and that is the Arterious Blood and Animal Spirits; the third is true or proper Nourishment, that which fastens to the parts, and at last is assimilated into their Nature.

*Alindefis*, an Exercitation of the Body, wherein People first anointing with Oil, us'd afterward to roll themselves in the Dust.

*Aliocub* signifies the same as *Sal-Armoniac*.

*Alipanos*, Leanness, or a deprivation of Fat by dry external Medicines, such as are apply'd to raw Wounds to suppress Inflammation, and quicken Conglutition.

*Alipasma*, a small Dust, which mixt with Oil, is used to be rubbed into the Body to hinder sweating.

*Alisma* is the *Water Plantain*, as some will have it. See *Saponaria*.

*Alites*, Birds.

*Alitura*, Nourishment, the Action of a live Body, whereby the perpetual waste of Blood, Spirits, and Substance is continually repair'd by the accession of new Nutritious Juice, rightly prepar'd and fermented, and then stuck upon the parts that are to be nourish'd.

*Alkahest*, see *Alcahest*.

*Alkali*, see *Alcali*.

*Alkanzi*, an Electuary or Confection.

*Alkara*, a Cucurbit.

*Alkermes*, a Juice or Confection of that Name.

*Alkekengi*, Winter cherries.

*Alkiam* is call'd the nourishing Spirit that governs Man, by which the conversion of the Nutrition and the generation of the Animal is made; and by this the Man subsists, for 'tis the Substance that mixeth all the rest.

*Alkibric* is *Sulphur vivum*, or incombustible Sulphur.

*Alkin*, Pot-ashes.

*Allantoides*, the Urinary Tunic placed betwixt the *Amnion* and the *Chorion*, which by the Navel and *Urachus* receives the Urine that comes out of the Bladder. 'Tis call'd likewise *Farciminalis*, because that in many Brutes 'tis of the shape of a Gut-pudding; but in Man and some other few Animals 'tis round, and like the thin soft Skin which wrappeth the Child in the Womb.

*Alleluja*, five *Oxytrichum*, five *Trifolium acetosum*, Woodsorrel.



*Alliararis*, a Spagyricall Term in the business of the Philosopher's Stone, signifying the Philosophical Brass, the white Brass, the Water of Mercury, and the Lilly stript from the Thorns.

*Alliaria*, and *Alliaris*, Jack by the Hedge; Country People use it in Sauces; when 'tis green it provokes Urine, when 'tis dry it expels Poison; being boild in Wine, or mix'd with Honey, it cures old Coughs; if rubb'd betwixt your Fingers, it smells like Garlick.

*Allium*, Garlick, this being beat up with Lard, and apply'd to the Soles of the Feet, opens the stoppages of the Lungs.

*Alliaticum*, a Galenical Medicine, which by fermentation and cleansing alters and purifies the Blood, boild up for the most part of the root of Sowthistle, Cichory Fennel, Endive, Lettice, Currans, Sorrel, &c.

*Almarkasita*, Mercury.

*Almene*, Sal Gém.

*Almizadir*, Verdegreece.

*Alnec*, Tin.

*Alnus*, the Alder-tree, the green Leaves of this Tree apply'd to Tumours, discusses them, and takes off Inflammations. The wood of this Tree is stubborn, and very apt to break.

*Aloe*, Aloes, the Juice of a certain Plant, of which there are divers kinds, as the Indian, the Arabian, American, Egyptian. It has thick and long Leaves, and white Flowers; its Juice is very bitter, which being inspissated, is brought to us out of *Arabia* and *Egypt*. You meet now with four sorts in the Shops, which differ

only in being more or less refin'd: For the grossest and blackest is called *Alloë Caballina*: The purer sort *Hepatica*, being of a Liver Colour: The more pure sort *Succotrina*, from its Colour, resembling to that of a *Citron*, or rather from the Isle of *Sucotaria*, where it grows in abundance; and the purest of all *Lucida*, being transparent. It purges gently.

*Aloetica*, are Medicines which chiefly consist of Aloes.

*Alogotrophia*, is a disproportionate Nutrition, when one part of the Body is nourished more or less than another, as in the Rickets, &c.

*Alopecia*, according to *Pliny*, *Capillorum defluvium*, a shedding of the Hair, so call'd from a Fox, *ἄλωπηξ*, whose Urine is said to make places bald and barren for a Year; or from a Disease peculiar to a Fox. It is call'd likewise, *ὀφίασις*, from the figure, because that the parts smooth and destitute of Hair, look winding like a Serpent, in Greek *ὄφις*. It is common to both these Distempers, that the Hairs fall off *areatim*, i.e. by shedding; whence in general, this Disease is call'd *Area*.

*Alopecuroides Gramen*, Fox-tail Grass.

*Alosa piscis*, or *Alausa*, a little Fish, call'd *Clupea* by the *Latins* by us a *Shad*.

*Alphenic*, - an Arabick Word, signifying Hordeated or Barley-sugar.

*Alphitidon* is a Fracture, when the Bones are broken into a great many pieces.

*Alphus*, or *Vitiligo*, is thus describ'd by *Celsus*; A Distemper wherein the white Colour of the Skin

Skin is somewhat rough, not continued, but rather like so many several Drops: Sometimes it disperses it self wider, but with some Interstices. *Alphus* is likewise call'd *Morphæa*. It differs from *Leuce*, in that it penetrates not so deep.

*Alratrica*, is when the Womb of the Woman is not perforate, or that the Orifice is very small, and it may be either naturally or accidentally.

*Alfina*, Chickweed, call'd likewise *Auricula Muris*, and *Morsus Gallinae*, from the shape of its Leaves, and because Birds are fond of it. It cools and moistens moderately; upon which account it is good for Inflammations, and against heat, either taken inwardly, or outwardly applied: It is good for such as are in wasting Conditions.

*Alfracosum*, is the Name of a compound Medicine in Fevers, of great Warmth, and much commended by *Mesue*.

*Alterantia*, the same with *Allitica*.

*Alteratio* hath various significations; genarally it denotes a contradistinct change of Qualities, that is, into another Nature, and a Transition into a different State from the present; in which signification are also understood the Evacuations, &c. *Fallopianus* establisheth a threefold Alteration; one which hurts not, as the blackness of the Skin; another which is entirely beyond Nature, and doth mischief; and a third which is in a middle way, and hath relation to the Condition, how far it exceeds or acts agreeable to Nature.

*Alteratio Sanguinis*, an altering and purifying of the Blood.

*Althanaca*, i.e. *Auripigmentum*.  
*Arsenic*.

*Althæa*, *Eliscus*, vel *Ibiscus*, by the Apothecaries *Bismalva*, *Malvaviscus*, and *Evijcus*, Marsh-Mallows. It softens, dissolves, eases Pain, brings Tumours to Suppuration, and corrects sharp Humours; the Herb, the Root, and the Seeds are all good for the same purpose. 'Tis chiefly used for Diseases of the bladder, the Stone of the Kidneys, and for an Asthma and Plurisy, 'tis also used in Glisters and Cataplasms.

*Altolizoim*, call'd by *Helmont* *Paracelsus's Clay*.

*Aludel*, or *Aludelli*, sublimatory Glasses without Bottoms, put one upon the top of another, and fitted to the Pot that is under them us'd in Chymical Sublimations.

*Alvearium*, the Cavity of the inward Ear, near the passage which conveys the Sound where that yellow and bitter excrementitious stuff is bred.

*Alveoli Dentium*, seu *Mœnia*, the Cavities of the Jaws wherein the Teeth are placed.

*Alvi fluxus*, the same with *Diarrhæa*.

*Alviduca*, Laxative Medicines.

*Alvus*, the Cavity of the Abdomen or Belly, containing the Liver, Spleen, Intestines, Reins, Bladder, &c.

*Alumen*, Alum, of which there are commonly found in the Shops, First, the *Alumen Rupeum*, or *Roch-allum*; Second, the *Plumeum*, or *Plumosum*; concerning which see *Alumianthus*; Third the *Sissile*; Fourth the *Saccharinum*, prepared of *Roch-allum*, the Whites of



Eggs, and Rose water; the Fifth is call'd *Alumen Catinum*, tho' it be no Allum, properly speaking, but only a Salt extracted out of certain Woods, and Pot-ashes, and well reverberated. There is also another kind, call'd *Roman Allum* not unlike the *Rock-allum*, but of a paler red Colour: But that which is common in use is *Rock-allum*.

*Aluta*, signifies a Skin in general, from whence the Workmen that dress them are call'd *Alutari*, or Skinners.

*Alvus astricta*, Costive.

*Alvus Fluida*, a Looseness.

*Alvus* is call'd the lower Belly, by which the natural Excretion of the *Feces* is made, this sometimes in a Latitude of Health, and in a preternatural State exceeds and sometimes is deficient, which we call either *Costiveness*, when the Belly is bound, or *Looseness*, when it is soluble, to the last of which belongs *Lienteria's* and *Diarrhea's*.

*Alypon*, & *Alypia*, White Turbith.

*Alysson*, an Herb that cures the biting of mad Dogs.

*Amalgomatio*, five *Amalgama*, the co-mixture of Metals with *Mercury*, or reducing of Metals into a Paste by *Mercury*.

*Amaracum*, an odoriferous Herb.

*Amaranthus*, an Herb the Flower whereof never withers.

*Amarella*, Milkwort.

*Amatorius*, or the Ogling Muscles seated in either Eye, according to *Bartholine* and *Bidloo*.

*Amaurosis*, a dimness of Sight whether the Object be plac'd near or at a distance; but so, that no external Fault appear in the Eye, if you inspect it ever so narrowly: The Defect consists in the Obstruc-

tion of the Optick Nerve. It is call'd also *Gutta serena*.

*Amausum*, or *Smalt*; capable of an easy Fusion; the *Amausa* are of various Colours, according to the Variety of Matter of which they are made.

*Amber vel Ambra*, vid. *Ambra Grysea*.

*Ambervalis*, the Flower of an Herb that flourishes at *Processioning* time.

*Ambe*, a superficial jutting out of the Bones: Also a Chirurgeon's Instrument, with which disjointed Bones are set again.

*Amblosis*, the same with *Abortus*.

*Ambiotica*, Medicines which cause Abortion, as are all Diureticks.

*Amblyopia*, dulness of Sight, which is fourfold, *Myopia*, *Presbytia*, *Nyctalopia*, and *Amaurosis*; of which in their proper places.

*Ambone*, the same with *Ambe*.

*Ambra Grysea*, *Ambergrease* a kind of *Bitumen*, cast up out of the Sea. It is certainly a Vegetable, tho' sometimes it be also found in the *Whale*, who questionless swallows it. It is found near the Shoar of *Japan*, the Isles of *Molucca* and of *Mauritius*, on the western Shoar of the Isle of *Sumatra*, of *Borneo*, and of *Cape Cormorant*. The gray is the best, which being prick'd with a Needle, distils a fat Juice, The black and the white are Adulterated.

*Ambriso*, see *Botrys*.

*Ambrosia*, a solid Medicine prepar'd as grateful and pleasant as can be. It seems to take its Name from the Meat of the Gods, because they are said to eat *Ambrosia*, and drink *Nectar*.

*Ambulatio*, the spreading of a Gangreen or Inflammation, is so called by the Surgeons. *Am-*

*Ambulo*, the Name of a Disease that is flatulent and furious, call'd the *furious Flatus*; it is a Wind with various periodical Pains, arising from subtil Vapors in different parts of the Body.

*Ambustio*, a Solution of the *Concinuum*, caused by some External Burning, which always offends the *Cuticula*, very often the *Cutis*, and sometimes also the Muscles, Veins, Arteries, Nerves, and Tendons.

*Amellus*, an Herb so call'd from the River *Mella*, in France, near which it grows plentifully.

*Amentia* or *Dementia* Madness or Foolishness.

*Amentum*, the same with *Alumen Plumosum*, seu *Amianthus*.

*Amethodicum*, that which is done without any Methodical Rational Prescription, as your Empyricks or Quacks do.

*Amethystus*, the *Amethyst*, a precious Stone of a purple Colour; it grows in the *East-Indies*, the rocky *Arabia*, in *Armenia*, *Egypt*, *Galatia*, *Tharsus*, *Cyprus*, *Bohemia*, &c.

*Amianthus*, a kind of Stone like the *Alumen Plumosum*, which two are often taken promiscuously for one another, though they differ in this, that the *Amianthus* being cast in the Fire, it will not burn. It is call'd *Earthflax*, or *Salamanders hairs*.

*Aminum Vinum*, an Italian Wine, thought by some to be the *Vinum Falernum*.

*Amma*, or *Bratherium*, or *Subligaculum*, a sort of Girdle call'd a *Truss*, used in *Ruptures*, to hinder the falling out of the *Intestines*. It is also call'd *Brachile* or *Brachiale*.

*Ammi*, Bishopsweed, the Seed of it is one of the four lesser hot Seeds; it incises, opens, and dries; 'tis good for the Gripes,

Difficulty of Urine, and the biting of Venomous Creatures: 'Tis mix'd with Blister Plaisters, to prevent difficulty of Urine, which usually comes upon the use of such Medicines.

*Ammion*, or *Minium*.

*Ammochosia*, a kind of Remedy so call'd that is proper for drying the Body, being laid upon Sand, and cover'd over with Sand; it ought to be Sea, and not River Sand, because the latter is moister.

*Ammochryos* is a Clay of a Golden Colour, found at the Baths in *Switzerland*.

*Ammoniacum Gummi*, five *Hammoniacum*, Gum *Ammoniac*; a Tear dropping from a Tree which grows near the Temple of *Jupiter Hammon* in *Affrica*. It appears like *Frankincense*, of a whitish Colour, interspersed with some Seeds like those of the *Angelica*. It has an Aromatick Taste, inclining to bitter.

*Amna*, *Paracelsus* calls Water that runs thro' Chalk by this Name.

*Amnion*, five *Charta Virginia*, the Membrane with which the *Fœtus* in the Womb is most immediately clad, which with the rest of the *Secundine*; the *Chorion* and *Alantois*, is ejected after the Birth; it is whiter and thinner than the *Chorion*: It contains not only the *Fœtus*, but the nutritious Humour, whence the *Fœtus* by the Mouth and Throat sucks its Nourishment. It is outwardly cloath'd with the Urinary Membrane, and the *Chorion*, which sometimes stick so close to one another, that they can scarce be separated.

*Amolyntum*, a Medicine which will not defile the Hands that touch it.



*Amomum*; What the *Amomum* of the Ancients was, is uncertain; some will have it to be the Rose of *Fericho*. The Shops shew two sorts of Seeds, under the Name of *Amomum*, the first of which is black and round like Pepper or Cubebs, but has no sharp Taste, which seems to be the *Sison* or *Sinon* of the Ancients: The other is a small and pale Seed; either of them is seldom used. Instead of the *Amomum* of the Ancients, they use sweet Cane. Both the *Amomum* and the *Cardamomum* enter into the Composition of *Theriac*; and some are of Opinion, that they are both the Fruit of a Plant of the same sort; since their Leaves are the same, and the Fruit differ only in shape, one being round, the other triangular.

*Amoris dulcedo*, the same with *Clitoris*.

*Amoris Flos*, the same with *Amaranthus*.

*Amoris Poma*, see *Mala Insana*.

*Ampeloprasum*, a Leek growing about Vines.

*Ampelos*, see *Vitis*.

*Amphemerinus*, a Quotidian Distemper, creeping sometimes back, sometime forwards.

*Amphibium*, every Animal that lives as well in the Water as upon the Land, as the Castor, Crocodile, Frog, and the like.

*Amphisbœna*, a sort of Serpent.

*Amphiblestroides*, or the *Tunica*, *Retina* of the Eye, is a soft, white, and slimy Substance; which is so nam'd, because that being thrown in the Water, it resembles a Net. It shoots from the very Center of the Optick Nerve; and expanding it self over the Vitreous Humour, is extended as far as the

Ligament of the Eyelids. This Tunick, in that it is whitish, and of a marrowy Substance, seems to proceed from the very marrowy and fibrous Substance of the Optick Nerve; so that it is as it were an Expansion of Nervous Fibres, which are there gather'd into one Bundle, into a Contexture made like a Net.

*Amphibranchia*, Places about those Glandules in the Jaws, which moisten the *Aspera Arteria*, Stomach, &c.

*Amphicathezome*, that is, *Circumsedeo*. a Word expressing the manner of being fenc'd round in a Bath, that a Decoction may water all the parts, and a Woman be thoroughly emerg'd,

*Amphidexcos*, or an *Ambidexter*.

*Amphideum*, the Top of the Mouth of the Womb, like the Lips of a Cupping Glass.

*Amphismela*, an Anatomical double-edg'd Instrument, useful in the dissection of Bodies.

*Amphisphals* is *Circumactio*, vel *Circumductio*, or a Circumduction of the Hip. So that the Bone may return into its proper place.

*Amphodonta*, Animals are so call'd which have Teeth in both Jaws.

*Amphora*, a double-handed Vessel, a Measure of Liquids used among the Ancients. The *Italian Amphora* contain'd about Seventy-two Pounds, but the *Athenian* about half as much again; according to our modern Computation, it is a Measure about 40 Quarts of Wine, and 35 of Oil.

*Ampulla*, a round Glass with a Neck to it, a glass Bottle.

*Amputatio*, the cutting off a Limb, or part of the Body.

*Amuletum*,

*Amuletum*, an *Amulet*, the same with *Périantha*. A certain external Remedy, worn about the Neck, or in Rings, against Agues, Poisons, and Witchcraft.

*Amurca*, the Lees of Oil.

*Amygdala*, an Almond.

*Amygdala*, the same with *Antias* and *Paristhnia*.

*Amygdalus*, the Almond-Tree.

*Amygdalatum*, an artificial Milk, or an Emulsion made of Almonds, and other things. Almond-Milk.

*Amylum*, white Starch,

*Ana*, signifies an equal portion of different Ingredients in the same Receipt.

*Anabasis*, the Encrease of Diseases

*Anablyo*, that is, Ebullition or Effervescence.

*Anabole* signifies a rejection of something upwards, or a Vomit.

*Anabatica*, see *Synochus*.

*Anbrochismus*, when any thing superfluous and corrupted is taken up, by the letting down of a Band fit for that purpose: It is likewise a way of drawing out the inverted prickling Hairs of the Eye-lids, by the help of a thread of fine Silk in the Eye of a Needle; which when you have doubled, you put the Hair thro', and draw it out.

*Anabrosis*, a Consumption, or waste of any part of the Body by sharp Humours.

*Anacardium*, the Fruit of an outlandish Tree, or a darkish Red, or rather of a shining Black being something like a Man's Heart. It grows in vast plenty at *Cananor*, *Calecut*, *Cambaya*, and other places in the *East-Indies*.

*Anacatharsis*, a Medicine that discharges Nature by some of the Upper Parts; as any thing that provokes to Vomit, to Sneezing, to Salivation, &c.

*Anacathartica*, Medicines that provoke vomit.

*Anacestos*, Incurable.

*Anachinus* is an incorporeal Spirit.

*Anacinema*, a Commotion of the Body.

*Anaclasis*, the Reflexion of the Joynt when it is wrested back, and thrown upon the outward part, as from the internal Extension of the Hand.

*Anacollema*, a sort of Liniment, or dry Medicine, either applied to the Forehead or Nostrils, to stop Bleeding. It signifies likewise a Medicine that will breed Flesh, and conglutinate the Parts.

*Anachonchylismos*, signifies a Gargarism, and is frequently used by Galen.

*Anactorion*, see *Gladiolus*.

*Anadendromalache*, the Rose Mallow-Tree.

*Anadendron* the same as *Althea*.

*Anadiplosis*, a frequent Reduplication of Fevers.

*Anadosis*, whatsoever moves upwards in the Body, as the Distribution of Chyle, or a Vomit.

*Anadosis* is further a Distribution of Nourishment through the Vessels, which is the same with Digestion.

*Anagallis*, *Pimpernel*, 'tis moderately hot and dry; 'tis counted vulnerary, and is used inwardly and outwardly; it cures the Pin and Web in the Eye. It is good for a Consumption, and for purulent Spitting. *Willis* commends the Decoction as a *Specifick* for Madness.

*Anagoge* is a Reduction, a Recess of Humours.

*Anagraphe* is call'd a Prescription of Medicines, or a Receipt.

*Anagyris*,



*Anagyris*, a small Tree, so call'd from the City of *Anygaris*, i. e. *Athens*.

*Anarhinon*, see *Antirrhinon*.

*Anaesthesia*, a Defect of Sensation, as in Paralytick and Blasted Persons.

*Analepsia*, of *Epilepsia*, Falling-sickness.

*Analepsis* is call'd the Refection or Renutrition, and *Analeptica*, that part of Dietical Physick which is restorative: *Analepsis* is also a Method of hanging a broken Member, especially the Hand by a Ribbon or Scarf.

*Analeptica*, Medicines which cherish and renew the Strength; Restoratives.

*Analgesia*, Indolency, or absence of Pain and Grief.

*Analogia*, see *Analogismus*.

*Analogismus*, a Comparison and Perception of Causes and Medicines that help by likenesses.

*Analysis*, the Reduction of a Body into its first Principals: Also an Anatomical Demonstration of the Parts of Man's Body, which is perform'd by insisting upon the Parts severally.

*Anamnesticæ*, Medicines which restore the Memory, as all Spirituous things do.

*Anance*, a Necessitous, Violent, Chirurgical Operation, as Extension or Impulsion in a laxated or fractured Member.

*Anaphonesis*, or *Vociferatio*, is a violent Exclamation, exercising the Breast, and the Organs of the Voice, raising a natural Heat therein, and giving Strength to the solid Parts of the Body.

*Anaphrodisia*, Impotence, or unaptness for conjugal Embraces.

*Anaphromeli* is Honey that has no Froth; despumated Honey.

*Anaplerosis*, that part of Chyrurgery, whereby what either Nature has denied, or that is by chance defective or decay'd, is restor'd by Art.

*Anaplerotica*, are Medicines that fill Ulcers with Flesh; and restore, as much as possible, what is defective.

*Anarrhoea* is a kind of Defluxion, contrary to a Catarrh, when the Humour is brought upwards from the lower parts.

*Anasarcha*, a white, soft, yielding Tumour of the whole outward Body, or of some of its Parts, which dints in by compressing the Flesh: It is a species of Dropsy and is caused by some Obstruction in the Lymphatick Vessels, when the Lympha is too thick, and the Blood Viscid. But if the Humours are very Clammy and Viscid, it is call'd *Leuco-phlegmatica*.

*Anastoichisis*, a Chymical Resolution of Bodies, into their principals.

*Anastomosis*, an Effluxion of the Blood, the Lympha or Chyle, at the meeting of Vessels that close not narrowly. It is also taken for the mutual opening of Veins and Arteries into one another.

*Anastomotica*, Medicines which open the Pores and Passages, as Purgatives, Sudoriferous Medicaments, and Diureticks.

*Anataxis*, the Extension of the Body towards the upper parts.

*Anathymiasis*, a Vapour, Exhalation, Perfume, Fumigation.

*Anaticaportia*, see *Ana*.

*Anatomia*, a neat Dissection of an Animal, especially Man, whereby the Parts are severally discover'd and explain'd, for the Use of Physick and Natural Philosophy; Anatomy. *Ana-*



*Anatomicus*, a Physician that is skilful in Dissections. An Anatomist.

*Anatripsis*, a bruising or Comminution of the Stone, or a Bone.

*Anandia*, the Loss of Speech,

*Anaxyris*, a kind of Sorrel, and a good Laxative, it cures the Itch.

*Anchois*, a small Fish.

*Anchoralis processus*. See *Ancyroides*.

*Anchusa*, the Herb *Alkanet*.

*Ancteres*, the *Fibula* or Stitches, whereby the Lips of wounds that are much divided are join'd together are thus called; and this Operation is call'd *Infibulation*.

*Anchyle*, a contraction of a Joint, or the back part of the Knee. See *Contractura*.

*Anchylops*, is an Abscess betwixt the larger corner of the Eye and the Nose. It is most commonly without pain, but when it breaks is no more call'd *Anchylops*, but *Ægilops*. See *Ægilops*.

*Anchylosis*, the same that *Anchyle*.

*Anchyroides*, see *Ancyroides*.

*Ancon*, or the top of the Elbow, is strictly taken for the backward and greater shooting forth of that Bone of the Cubit which is call'd *Ulna*: Hence *Anconaeus musculus*, he that extends the Elbow.

*Anconaeus*, see *Ancon*.

*Anconalis*, see *Ancyroides*.

*Ancyle*, the Contraction of the Ham. See *Anchyle*.

*Ancyloblepharum*, the growing of the Eye-lid to the *Tunica Cornea* or to the *Albuginea*, or when (as it sometimes happens) both the Eyelids grow together. This *Concretion* happens sometimes before the delivery of a Child, and then 'tis the fault of the Birth.

*Ancyloglossum*, when the little

String under the Tongue is too straitly ty'd, which causes difficulty of Utterance.

*Ancyloglossus*, he that hath a difficulty of Utterance.

*Ancylisis*, see *Ancyloglossum*.

*Ancylotomus*, a little Knife, wherewith to cut the string under the Tongue.

*Ancyroides*, the shooting forth of the Shoulder-bone like a Beak, which is call'd *Coracoides*, *Anchoralis*, and *Cornicularis*.

*Andrachne*, Purslain.

*Androsace*, a plant so call'd because it evacuates Urine in Hydro-pical Persons.

*Androgynus*, or an *Hermaphrodite*, one who hath both Man and Woman's Members; also one who has had his Members cut out; also Effeminate.

*Androsamum*, *Tutsan*, or *St. John's Wort*; it stops Blood, and is an excellent vulnerary Plant, taken inwardly, or outwardly applied.

*Anecestus*, incurable.

*Anemius Furnus*, a Furnace, us'd to make strong Fires to distil or melt things, being the same with that call'd a wind-furnace.

*Anemone*, a Herb so call'd; it signifies as much as a *Windflower*.

*Anethum*, Dill; the Herb, but especially the Seed, digests, diffuses, and ripens Tumours, increases Milk, disposes to sleep, lessens Venery, cures Vomitting and the Hiccups: The tender Tops, and the Roots when fresh, provoke Urine, and are very good for those that are afflicted with the Stone.

*Aneurisma*, a dilatation or bursting of the Arteries, always beating, and sometimes swelling to



to the bigness of an Egg, which yields if you compress it, but recoils presently.

*Angeiotomia*, a cutting open of the Vessels, as in the opening a Vein or Artery, Phlebotomy or Letting of Blood.

*Angelica*, the Herb so called, but especially the Root and Seed are hot and dry: It opens and attenuates, and is Sudorifick and Vulnerary; It moves the Courses, hastens Delivery, is good for Mother-fits and malignant Diseases, and expels Poison. The Root of it is allow'd by all Physicians to be very Cordial and Alexipharmick for preservation against the Plague; the Root infused in Vinegar is to be held frequently to the Nose, or chew'd in the Mouth. Take one dram of the Powder of the Root alone, or half a dram mix'd with a dram of Venice Treacle, every sixth hour, to provoke Sweat.

*Angi* are Tumours or swellings in the Groins.

*Angiglossi*, they that with difficulty pronounce L R K, and stutter in their Speech.

*Angina*, an Inflammation of the Jaws or Throat, attended with a continual Fever, and a difficulty of Respiration and Swallowing. It is twofold, either *Spuria* or *Exquisita*, a bastard or a true *Squincie*. The latter is again fourfold, *Synanche*, *Parasynanche*, *Cynanche*, and *Parachynanche*; of all which in their proper places.

*Angina Lini* the vegetable Dodder.

*Angialogia*, a Discourse or Treatise of the Vessels of the human Body.

*Anglicus Sudor*, the English sweating Epidemical Fever, a kind

of Pestilence attended with fainting, and profuse Sweats, and other Symptoms that betoken a Malignity.

*Angor*, or *Agonia*, is a Contraction of the native heat, and a recalling of it to the Centre, upon which follows pain of the Heart, Palpitation, and Sadness, the worst of Signs if it happen in the beginning of Acute Fevers.

*Anguilla*, an Eel, from its resemblance to an *Anguis* or Snake.

*Angis*, a Snake.

*Angulus*, or *Canthus*, is a point of the upper and lower Eyelid, or the extreme Union of both, call'd the Corner of the Eye.

*Anguria*, Citruls.

*Anhaltina*, are call'd Remedies which facilitate Respiration, as are vulnerary Plants, certain Preparations of Sulphur, and the like.

*Anhelatio*, shortness of Breath, happens sometimes to healthy People, especially if they are not very strong and vigorous, if they use too much Exercise, run, leap, or go up a steep and high place. Fat People are always more or less subject to it, for their Intrails being very large, they are soon extended and press'd upon one another, after the use of a good quantity of Meats and Drink, especially if they are not of an easie digestion. Fevers, the Dropsie, Pleurisie, pain in the Stomach, and the Asthma, are always attended with a shortness of breath.

*Ani procidentia*. See *Procidentia Ani*.

*Anima hepatis*, Vitriol or *Sal Martis*; this Name is given it by Chymists, because the Diseases of the Liver are cured by it.

*Animal*, a living Creature.

*Anima*

*Anima Gummi*, or *Resina*, a transparent Gum of Resin, of a whitish Citrine colour almost like Frankincense, distilling out of very tall Trees in *New Hispaniola*. 'Tis likewise brought from *Æthiopia*, the *East* and *West-Indies*.

*Animalis facultas*, the Animal Faculty and Action whereby a Man exercises Sense, Motion, and the principal Functions of the Mind, which are three, Imagination, Ratiocination, and Memory.

*Animi defectus vel deliquium*. the same with *Lipothymia*.

*Aniscalptoris Musculi Par.* It is also call'd *Latissimus Dorsi*, from its largeness. It draws the Arm backwards and downwards, and has the Name of *Aniscalptor*, or *Scratcher of the Arse*, because that Office is perform'd by the help of this Muscle.

*Anisum*, Anise, a Plant which produces an Aromatick and Carminative Seed. The Seed is chiefly us'd, the Herb itself but rarely, and the Root of it never. It heats, dries, and is cephalick, hepatick, plumonick, and stomachick; 'tis used for Wind in the Stomach, a Cough, and the like; 'tis more agreeable to the Stomach than any other Medicine that is us'd to expel Wind; it has less Acrimony, and is sweeter; the Ancients extoll'd it wonderfully for a cold and moist stomach and cures a stinking Breath; a scruple of the Seed powder'd, is good for the Gripes in Children.

*Annularis Cartilago*. See *Caro-coides Cartilago*.

*Annularis Digitus*, is the Finger betwixt the little and middle. See *Digitus*.

*Annularis Protuberantia*, so cal-

led from its figure, a certain part of the Brain, between the *Cerebellum* and the two backward Prominencies.

*Annus Climactericus*, the Years 63 & 81, in which there is a foolish Opinion that Men must needs die. These Years fall always in the 9th Year, as 7 times 9 make 63, and 9 times 9, 81. the Grand Climacterick. But no Reason or Experience can perswade us that Men are more obnoxious to Death in these Years than in others; nay, as many die in 60 as in 63 or 81.

*Aw Purgare*, to discharge upwards, as in a Vomit, &c. opposite whereunto is *Kato Purgare*, to do it downwards.

*Anodynum*, a Medicine that allays Pain.

*Anœa*, Madness, or an extinction of the Imagination and Judgment.

*Anomalia*, signifies Inequality, as speaking of a Pulse, it may be call'd Unequal or Anomalous, and an Abscess anomalous, or of many Forms.

*Anomeomeres*, the same with *Heterogeneous*, or that which consists of several and different Particles.

*Anomphalos*, is one that wants a Navel.

*Anonymus*, that is without Name.

*Anonis*, or *Ononis*, Restharrow, Cammock. The Bark of the Root and the Root itself being infus'd in Wine, and taken inwardly for some time, provokes Urine, expels Gravel, eases pain of the Teeth, and opens Obstructions of the Liver.

*Anonimus*, rather *Euonimus*. See *Evonimus*.

*Anorexia*, a loathing of Meat, arising from an ill disposition of the



the digestive Juices of the Stomach.

*Anserina*, an Herb so call'd because the Geese delight in it. 'Tis also called *Potentilla*, *Argemone*, *Agrimonia Sylvestris*, and *Tanacetum Sylvestre*; Silver-Weed, Wild Tansey. See *Argentina*.

*Antalgicus*, is said of a Remedy that eases Pain in general.

*Antacida*, Alcalic or Oleaginous things, as well fix'd as volatile, which destroy Acidities.

*Antagonista*, the opposite situation of Muscles, as may be seen betwixt the *Abductor* and *Adductor*, that which contracts and that which expands the Arm.

*Antaphroditica*, Medicines for the Pox, as also against the excessive Inclinations to Venery.

*Antarthriticum*, a Medicine against the Gout.

*Antasthmatica*, Medicines proper for Asthmatick People.

*Antecedens Causa*, See *Progenitura*.

*Antecedentia signa*, Antecedent Signs are such as are observ'd before a Disease; as, an ill disposition of the Pancreatick Juice; or the Bile, or of the mass of the Blood, is an antecedent Cause to infinite Diseases.

*Antemetica*, such things as hinder and stop Vomitting.

*Antendeixis*, a contrary Indication, or a contradictory Indication, which forbids that to be us'd which the former Indication suggested as proper; as for Instance, in the Pleurisie abundance of ill Juice in Blood requires evacuation; but then again the Weakness of the Patient may forbid it.

*Anteneasmus*, a Species of a dangerous Madness, foaming like

Persons possess'd, and endeavouring to lay violent hands on themselves.

*Antepileptica*, Medicines against the Falling-sickness.

*Anthelix*, or *Scapha*, the Protuberance of the Ear, or the inward brink of the outward Ear.

*Anthelminitica*, Medicines that destroy Worms in the Intestines are thus call'd.

*Anthemis*, and *Anthemon*, is a Name whereby various Flowers are denominated.

*Antherum*, any thing that's florid in the Body. *Anthera* are also the tops in the Middle of Flowers, which lean upon little hairy threads; as also Medicinal Preparations of a florid colour.

*Anthereon*, call'd *Mentum*, or Chin, being that part of the Face on which the Beard grows.

*Anthia* a certain kind of Fish, called by that Name used in Medicine.

*Anthophylli*, or *Antophala*, a great sort of Cloves which are come to maturity, with a hard and cleft Kernel within; in taste they are not so sharp as the common Cloves, unless it be on the outside.

*Anthora*. See *Napellus*.

*Anthos*, signifies a Flower; it is chiefly used for the Rosemary-flower.

*Anthosmias*, a fragrant, florid, pure, noble Wine.

*Anthracosus Oculi*, a scaly corrosive Ulcer in the Eye, attended with a Tumour of the whole Body, especially about the Eyes. The Cause is now and then an Inflammation of the Eye, from a malignant Fever.

*Anthrax*, *Carbo*, *Pruna*, or *Carbunculus*, is an Inflammation and Tumor

Tumor that arises in several places, surrounded with hot, fiery and most sharp Pimples, accompany'd with a acute Pain, but without ever being suppurated; and when it spreads itself farther, it burns the Flesh, throws off Lobes of it when 'tis rotten, and leaves an Ulcer behind it, as if it had been burnt in with Iron. There are two sorts of 'em, pestilential and not pestilential. 'Tis also call'd *Ignis Persicus*.

*Anthriscus*, is an Herb more known to the Ancients than to us.

*Anthropologia*, the Description of a Man, or the Doctrine concerning him. *Bartholin* divides it into two parts, *viz.* Anatomy, which treats of the Body, and Psychology, which treats of the Soul.

*Anthropometria*, signifies a description of the human Body, and all its parts, according to these three dimensions, *Length*, *Breadth*, and *Profundity*.

*Anthropomorphus*, the Mandrake, representing the Figure of a Man.

*Anthroposophia*, that is, the Knowledge that explains the Nature of Man, and is Structure internally and externally.

*Anthyllis*, 'tis supposed to be Chamomile.

*Anthypnotica*, Medicines which hinder Sleep.

*Anthypocondriaca*, Remedies against the Disease of the *Hypocondria*.

*Anthysterica*, Medicines good against the Fits of the Mother.

*Antiarthritica*, Medicines against the Gout.

*Antias*, in the Plural *Antiades* *Tonsillæ*, Glandules of the Neck, which Chirurgions commonly call Almonds, which they do not too

much resemble neither. They are two *Glandules*, which in reality make up but one Body, plac'd at the sides of the *Epiglottis*, or Cover of the Wind-pipe. Its Substance is similar, and made like separate Grains, just like Honey or Oil, hardened with Cold, but that they stick closer together, as if they were joyn'd by a Membrane; tis of a somewhat Yellowish Colour, and soft: It has on each side one common large oval hollow passage, which opens into the Mouth within the Skirt, whereof it contains two somewhat big, and several less Cavities. Its use is to collect the stotty Viscous Matter, and to moisten the adjacent Parts therewith. It signifies also the Inflammations of these Parts. See *Paristhmia*.

*Antiballomena*, or *Succedanea*, Medicines of like strength, which are now and then used in the defect of one another: Apothecaries call them, *Quid pro quo & substituta*.

*Anticachectica*, Medicines correcting the ill Disposition of the Blood.

*Anticardium*, a Cavity in the Breast above the Region or Place of the Heart.

*Anticatarrhalis*, Medicines directed against Catarrhs.

*Anticausticus*, a Form of Medicines against a burning Fever, or Inflammation.

*Anticheir*, is the great Finger of the Hand, called the Thumb.

*Anticnemium*, the former part of the Leg.

*Anticipans*, or *Anticipatio*, this is said of Diseases, the Orders or Periods of whose Paroxysms happen before their time, and pre-



vent what were to come, as the *Menstrua* coming before Expectation.

*Anticolica*, Remedies against the Cholick.

*Antidinica*, Remedies against the Giddiness of the Head.

*Antidotum*, an Antidote or Medicine against deadly Poison, such as is taken inwardly.

*Antidysenterica*, Medicines that cure the Dysentery.

*Antifebrile*, see *Antipyreticum*.

*Antihæstica*, Remedies against a Consumption.

*Antilepsis*, *Apprehensio*, it either signifies the manner of making a Ligature upon a contrary Part to that affected; or else it is taken for an *Indication*, whereby the Physician apprehends what is necessary to gain his ends.

*Antilobium*, is the Name of that little part of the Ear, which is placed above the lowest part, called the Lobe.

*Antiloimica*, Remedies against the Pestilence.

*Antilyssus*, a Composition against Madnefs.

*Antimonium*, a Mineral of a Metallick Nature; consisting, 1<sup>st</sup>, of a Mineral Sulphur, partly very pure, and approaching to that of Gold, of a red Colour; and partly of a combustible common Sulphur. 2<sup>dly</sup>, Of a great Quantity of fuliginous, indigested, Metallick Mercury, participating of the Nature of Lead. 3<sup>dly</sup>, Of a Terrestrial Substance, and a little Salt. That which is to be sold in the Shops is melted, and made up commonly in form of a Pyramid; the Mineral itself is seldom met with there. It is found

in Germany, Hungary and Transylvania. It is also called *Stibium* in Latin, *Antimad* by the *Arabians*; and the Chymists have given it a great Variety of Names.

*Antinephritica*, Medicines that cure the Distempers of the Reins, but especially the Stone.

*Antiparalyticus*, such Medicines as are directed against Palsies.

*Antipathia*, or Antipathy, a Contrariety and Repugnancy in the Body, or in Medicines; also a Loathing and Abhorrence of any thing without a manifest Cause.

*Antiperistasis*, the Compression or Surrounding of the Air that keeps in Cold or Heat, as in Hay that is cock'd, or made in Ricks to moist. *Hippocrates* says in his Aphorisms, That *Bodies are hotter in Winter, and colder in Summer*. Which we interpret thus: That this does not only come from the *Antiperistasis* of the Air, but from the Nitre with which the Air in Winter time is impregnated, especially when the Northwind blows; so that when we come to breath, the sulphureous Blood is more fermented and inflamed in the Lungs.

*Antipharmacon*, a Remedy against Poison, or a Remedy against any other Disease.

*Antiphthisica*, Medicines against a Consumption.

*Antiphthora*, a sort of *Napellus*, or of *Thora*.

*Antipleureticum*, any Remedy against a Pleurisy.

*Antipodagrica*, the same with *Antiarthritica*.

*Antipraxis*, signifies a Contrariety of Functions and Temperaments in divers Members, as Heat

Heat of the Liver, and Coldness of the Stomach, concurring together to make one Symptom.

*Antiperyton*, a febrifuge Medicine.

*Antipyreticum*, or *Antipureticum*, a Medicine that temperates and allays too much Heat in Fevers, as Acids do; as also a Febrifuge or Specifick against an Ague.

*Antiquartanarium*, a Medicine against a quartan Fever, or Ague.

*Antiquartium*, the same with *Antiquartanarium*.

*Antiquimorbi*, such Diseases as, after the fortieth Day, continue often many Years; and therefore they are call'd, inveterate or old Diseases.

*Antirrhinum*, Snap-dragon.

*Antirrhizon*, the same with *Antirrhinon*.

*Antirhope*, signifies to act contrary to Propensity or Inclination.

*Antispasis*, a Revulsion of a Disease, i. e. when Humours, which flow into some one Part, are turned into another, as by the opening of a Vein in a remote Part.

*Antiscolica*, Remedies that kill Worms. See *Anthelmintica*.

*Antiscorbutica*, Remedies against the Scurvy.

*Antiscorodon*, a sort of Garlick.

*Antispasmodicum*, is a Medicine against violent Contractions of the Parts of the Body.

*Antispasticum*, a Remedy or Application that diverts Distempers to other Parts. See *Antispasis*.

*Antitasis*, a *Contra-extensio*, an opposite placing of Parts in the Body, as the Liver and the Spleen. It signifies also the Extension of the two parts of a broken Bone, when it is to be set again.

*Antithenar*, one of the Muscles that extend the Thumb.

*Antithora*, the same with *Arthora*.

*Antitragus*, the outward part of the Ear, opposite to the *Tragus*.

*Antivenereæ*, Medicines good against the French Pox.

*Antrum buccinum*, the same with *Cochlea*.

*Anus*, the same with *Podex* & *Culus*, part of the Extremity of the *Intestinum Rectum*; it consists of three Muscles, two called *Levatores*, which distend and open it in time of necessity; and one called *Sphincter*, which shuts it, and keeps it so. It is also a Cavity in the Brain, which arises from the Contact of four Trunks of the Spinal Marrow; also the Skin which goes over the Navel, which when wrinkled is a sign of Old-age.

*Anydria*, *Coelum siccum*, a dry Season.

*Anydron*, a sort of Herb, which makes those thirsty that taste it.

*Aorta*, or the great Artery, is a Vessel which proceeds from the left Ventricle of the Heart, consisting of four Tunicks, a Nervous, Glandulous, Muscular and Membranous or internal one. It beats continually, and distributes Blood into the whole Body for Nourishment. The Branches which creep from the Heart to the Brain are called *Carocides*; those which run laterally towards the Arms are called *Humerarii*: As the Trunk of it descends, the Branches extend themselves towards the Bowels; and going further on to the Thighs and Feet, it ends. Its Substance is Muscular.



*Apagma*, the thrusting of a Bone, or other Part, out of its proper Place.

*Apanthropia*, signifies a fullen Retirement or Solitude, and is reckon'd among the Symptoms of Melancholy.

*Apanthismus*, the Obliteration of a Part of the Body, so that it can be no more found; as it often happens to a little arterious Pipe about the Heart.

*Aparascuasias*, Things necessary for the Bath.

*Apazine*, Cleavers, or Goose-grass. This Herb beat up with Lard, cures the King's Evil. The distill'd Water stops the Flux of the Belly, and is good in the Jaundice; the distill'd Water, or the Herb cut small and boiled in a sufficient Quantity of Wine, and drank, is an excellent Remedy for the Stone and Gravel.

*Aparthrosis*, signifies such an Articulation of the Bones, as is attended with an evident Motion.

*Apathia*, an utter want of Passions.

*Apechema*, that which, like an Echo, makes an answer, as a Stroke given one part shall make a Fracture on the contrary.

*Apella*, or *Recutitus*, one that is circumcised.

*Apepsia*, when the Stomach has no Concoction; an Indigestion.

*Απειρα φέματα*, crude Tumors, or Knobs in the Body not come to Maturity or Suppuration.

*Aperientia*, opening Things, are those which, consisting of sharp small Particles, penetrate the Body profoundly, and by attenuating and expelling the more gross, open the Pores and Passages of the Body and its Vessels; aperitive Medicines.

*Aperistatos*, an hollow Ulcer.

*Apes*, Bees, so called, because they were thought at first to be without Feet.

*Aphace*, a sort of Vetch.

*Aphceresis*, a part of Chirurgery so called, which teaches to take away Superfluities.

*Aphonia*, or *Loquela abolitio*, Dumbness; as those who are born deaf consequently remain dumb. 2<sup>dly</sup>, Children who, tho' not born deaf, yet remain dumb for some time. 3<sup>dly</sup>, Some very decrepit Persons. 4<sup>thly</sup>, Dumbness owes its Cause sometimes also to an Apoplexy, Epilepsy, Swooning, hypochondriack Suffocation, or Vapours, Inflammations of the Throat, Obstructions of the Nerves, of the Tongue, &c.

*Aphorismus*, a short determinative Sentence; an Aphorism.

*Aphrodisia Phrenitis*, a mad and violent Love, or a Distemper called otherwise *Furor Uterinus*, or Phrenzy of the Womb.

*Aphronitrum*, the Scum of Nitre.

*Aphrodisius Morbus*, the same with *Lues Venerea* and *Aphrodisia*.

*Aphroditarium*, is the Name of a dry Medicine, which consists of Frankincense, Filings of Copper, Ceruse, Starch, of each an equal Weight. This Name is also given to a Collyry.

*Aphtæ*, signify that Disorder when the Tongue and whole Mouth is cover'd with a viscid, white and slimy Substance, which sometimes extends to the very Stomach and Guts. Some, among the modern Physicians, will have them to be certain Wheals or Pimples about the internal

ternal Parts of the Mouth, as also about the Ventricle and Guts, accompanied with a Fever a Distemper to which Infants are very obnoxious. These Ulcers begin in the Gums, then by little and little spread over the Palate and the whole Mouth, and then at last descend to the *Epiglottis*, or Cover of the Wind-pipe, and the upper part of the Throat, which being once infected, the Child hardly recovers.

*Aphylanthes*, as if you should say, a Flower without Leaves.

*Apiastrum*, Balm, so called because the Bees much delight in't. See *Batrachium* and *Melissophyllum*.

*Apices*, the same that *Anthera*.

*Apinthon*. See *Absinthium*.

*Apionta*, a Name for the several Excretions of the Body.

*Apios*. See *Pyrum*.

*Apios*, Horse-radish.

*Apium*, Smallage. 'Tis hot and dry, it incises and opens, upon which account 'tis reckon'd among the five opening Roots. It provokes Urine and the Courses, and expels Gravel. It cures the Jaundice; the Seed is reckon'd among the lesser hot Seeds. The use of this hot Herb certainly injures those that are afflicted with the Falling-sickness.

*Apium Rifus*. See *Rifus apium*.

*Apium Sylvestre*, the same with *Batrachium*.

*Aplestia*, Infatiableness, the worst Vice of Body or Mind.

*Apleuros*, such as want Ribs.

*Apneusti*, an Adverb that signifies to do a thing at once, or without taking Breath.

*Apnea*, a Suppression of Respiration, either wholly, or at

least to the outward Sense.

*Apobrossomai*, signifies to eject or throw out, and is applied to the Ejaculation of the *Virile semen*.

*Apobregma, dilutum*, any thing diluted, or made thin.

*Apocaptinmos*, Fumigation.

*Apocatastasis*, signifies making whole again, or Restitution to a former Condition.

*Apochylisma*, called *Succago, Robur, Rob*, and *Rohob*, is a boiling and thickening of any vegetable Juice with Sugar and Honey, into a kind of an hard Consistence.

*Apoclasma*, the breaking off of any part of the Body.

*Apocope*, the cutting off a Part.

*Apocrisis*, and *Apocrisia*, that which, by reason of its Superfluity, is cast out of the Body.

*Apocrusticum*, any thing that helps by virtue of binding; repelling Medicines.

*Apocyrum*, Dogs-bane, an Herb so call'd, because it kills all four-footed Beasts that eat it, especially Dogs.

*Apodacryticum*, a Medicine that provokes Tears; tho' by some it is taken for a Collyrium applied to the Eyes to stop and dry up the Defluxions and Tears.

*Apodes*, such as have little Feet so call'd as if they were without Feet.

*Apolepsia*, or *Apolepsis*, the Interception of Blood and Animal Spirits, or a medium betwixt an Apoplexy and Palsie; or a Species of the Apoplexy, attended by an Interception of the Speech and a total abolition of Sense and Motion. 'Tis the same with *Catalepsis*.

*Apolexis*, declining of strength



or the first approach of Old age.

*Apolinosis*, a method of curing *Fistulas* by crude Hemp, according to *Ægineta*.

*Apollinaris*, see *Hyoscyamus*.

*Ap meli*, Oxymel, or a Decoction of Honey and Vinegar.

*Aponeurosis*, the End, Tail or String of Muscles; 'tis call'd also a Tendon. Chirurgeons take it falsely for a Nerve.

*Apophlegmatica*, see *Apophlegmatismus*.

*Apophlegmatismus*, some Physicians call it in barbarous Language, *Masticatorium*. It is a Medicine which, being kept in the Mouth, and often also chew'd draws forth pituitous Humours, which are voided at the Mouth: 'Tis made of the Root of bastard Pellitory, Salt, Holly, Mastich, Wax, &c. When 'tis us'd in this solid form, 'tis call'd *Masticatorium*. 'Tis us'd also in a liquid form, and is of the nature of a Gargarism, made up of the *Cephalicks* and attenuating Ingredients, boil'd and prepar'd; a Chaw or Masticatory.

*Apophthora*, an Abortion, or the Birth of a *Fetus* before its due time.

*Apophysis*, *Probole*, *Echphysis*, *Processus*, *Productio*, *Projectura* & *Protuberantia*, is a part of a Bone that is not contiguous, as an *Epiphysis* is, but continuous with the Bone, and stretching itself beyond a plain surface; as the *Processus*, *Pterygoides*, *Mammiformis*, *Styloides*, &c.

*Apopiesma*, in an expression of the Humours which is caus'd from the Ligature in Wounds and Fractures.

*Apoplectica Vena*, the Jugular Veins, which the Ancients falsely

call'd the *Soporales*, or sleepy Vein.

*Apoplectica*, Medicines against the Apoplexy.

*Apoplexica*, *Attonitus*, *Stupor*, *Sideratio*, and *Morbus attonitus*: is a profound Sleep, wherein the Patient being vehemently shaken pull'd and prick'd, yet perceives nothing, nor affords any sign of Action, accompanied with a difficulty of Respiration for the most part, and sometimes with none at all, snoring no otherwise than if they were fast asleep, with their Eyelids shut, or at least contracted; but the Pulse and Colour of the Face remains, unless it be in a consummated Apoplexy; in which, unless it changes into a Palsie, nothing but Death is to be expected; the signs whereof are, when the Pulse begins to slacken by degrees, and the Colour in the Face turns pale. It arises frequently from viscous Blood, which obstructs the least Pores of the Brain, or from Blood extravasated about the Basis of the Brain, which oppresses and straitens the Carotidal Arteries, or the Brain,

*Apopnixis*, a Suffocation.

*Apopsphoe*, signifies the breaking of Wind backwards.

*Apoptosis*, is a relaxation or remission of a Ligature.

*Aporrhoe*, Vapours and sulphureous Effluvia, which exhale thro' the Pores of the Body, and other breathing holes. It also means morbid and contagious Effluvia.

*Apiscepharnismus*, is one Species of a Fracture of the *Cranium*.

*Apofchasis*, signifies Scarrification, or a slight Incision in the Skin.

*Apositia*, a loathing of Meat.

*Apospasma*,

*Apopspasma*, when the Unity of Organical compounded Parts is dissolv'd, and those things which were of a different Nature, yet naturally compacted together, are disjoin'd by the Rupture of those Ligaments, and little fibrous Threads or Filaments which held 'em together; as when the Skin is separated from a Membrane, a Membrane from a Muscle, one Muscle from another, which naturally adher'd to it.

*Aposphacelisis* is call'd a Mortification of the Flesh, which is made in Wounds and Fractures, especially by the Bandage.

*Aposphinxis*, is a Constriction when a Part is tied with Cords.

*Apostasis*. See *Apostema*.

*Apostema*, which *Pliny* calls *Apostasis*, *Hippocrates* *Metastasis*, and *Celsus* *Abscessus*; is an Exulceration left after a *Crisis*; but *Apostasis* and *Metastasis* sometimes differ in this, That the former is meant of an accurate *Crisis* the latter of the Translocation of a Disease from one part to another, an Apostume, an Impostume.

*Apostolorum Unguentum*, so called from the Twelve Ingredients, which answer to the Number of the Apostles. 'Tis Vulnerary.

*Aposurma*, a shaving away of the Skin or Bone.

*Apotheca*, an Apothecary's Shop; as also the Vessels wherein the Medicines are kept in those Shops.

*Apothecaries*. an Apothecary.

*Apothepia*, a Cure or Remedy; also an Exercitation, which both purges the Excrements, and secures from weariness.

*Apothermus*, the same with *Apochylyma*, a boil'd Wine.

*Apothesis* is a due position or placing a broken Member right again.

*Apozema*, the Apothecaries call a *Decoction* by this Name, and it signifies a Decoction of Roots, Woods, Barks, Herbs, Flowers, Fruits, Seeds, &c. which is boil'd down commonly to 12, 15, or 20 Ounces. It is either Purging, Loosening, Altering, or Drying; *Cephalick* (for the Head) *Stomachick*, *Diuretick*, *Splenetic*, or *Hepatick* (good for the Liver.)

*Apparatus Major & Minor*, the greater and lesser Preparation; a form of Speech used by *Lithotomists*, or those that cut for the Stone, according to the different Methods they take. They make use chiefly of two different ways; one by the help of several Instruments, call'd the *Greater Preparation*; and the other with a few only, called the lesser.

*Appendicula Vermiformis*, see *Cæcum Intestinum*, or the blind Gut.

*Appendix* and *Appendicula*. See *Epiphisis*.

*Appetitus alimentarius*, or Hunger, is a certain Constitution of the Fancy, arising from the motion of a Nerve of the *Par Vagus*, and the *Intercostal*, which for want of Nourishment is mov'd inordinately in the Stomach; whereby we are impell'd by the Animal Spirits, to those Motions of our Members which are most conducive to the procuring of Nourishment. It is occasion'd in as much as the Animal Spirits, being any way excited about the middle of the brain, shoot thence toward the Body of the Nerves: Or it may be thus defin'd, *Appetitus alimentarius*, is an Incitement to seek Nourishment, from an *acid Humour* which arises from a *Ferment* in the Stomach



mach, with which the Nerves being *vellicated*, they communicate the Sense of want of Nourishment to the Brain; which Want the Brain naturally judges ought to be supplied.

*Appetitus Caninus*, the same with *Cynodes Orexis*.

*Approximatio* is a kind of transplantory Cure by immediate Contact into an Animal or Vegetable Subject.

*Asinthatum*, a sort of Potion very good for the Stomach, whose chief Ingredient is Wormwood.

*Apſychia*, a *Deliquium* of the Mind, or the highest degree of *Swooning*.

*Aptyſtus*, want of Spittle, so that a Man cannot spit.

*Apuloricus*, a Medicine that Skins, Heals, or Cicatrizes.

*Apprexia*, an Intermiſſion or abating of Fevers. The Cause of it is, that all the morbiſick Matter is ſpent in one fit, and it intermits till new come, and begin to ſwell and ferment as the other.

*Apurothium*, Brimſtone, or ſulphur Vivum.

*Aqua*, with the *Arabians*, the ſame that *Suffuſio*. See *Cataracta*.

*Aqua diſtillata*, or *Stillatitia*, diſtill'd Water, is ſuch as is drawn by diſtilling, conſiſting of watery and ſpirituous Parts, but more of watery. It is ſometimes ſimple, ſometimes compounded of many Ingredients.

*Aqua-Ductus*, the bony Paſſage of the Drum, which reaches from the Ear to the Palate. It is ſo call'd from its ſhape, which reſembles a Conduit-pipe.

*Aqua ſlorium omnium*, is Water made of Cow-dung, by Diſtillation, when the Cows go to Graſs; becauſe they feed then upon all

ſorts of Flowers, It has a delightful fragrance.

*Aqua inter cutim*, Water betwixt the Skin the ſame with *Anaſarca*.

*Aqualiculus*, by ſome call'd the *Tubes* or *Groins*, is that part of the Body where the Trunk ends, and where the *Pudenda* of both Sexes are ſeated.

*Aqua pericardii*, that Humour which is gather'd together about the Heart. It flows from the Glandules which lean upon the Baſis of the Heart. and is ſent back by the *Lymphatick* Veſſels into the *Ductus Chiliſerus*.

*Aqueous humor*, the Watry Humour, See *Humores Oculi*.

*Aquilla alba*, *Mercurius Dulcis*, is often ſo call'd by the Chymiſts.

*Aquila lapis*. See *Ætites*.

*Aquiſolium*, the ſame with *A-grifolium*.

*Aquileia*, *Aquilina*, or *Aquilegium*, Columbine; the Seed candied is commended for Obſtructions of the Bowels, and for Giddineſs. One Dram of the Seed powder'd, and taken in Wine with Saffron, cures the Jaundice, if the Sick keep in Bed and Sweat. The diſtill'd Water of it diſcuſſes inward Tumours, expels Poiſon, and eaſes the Gripes. The Seed finely powder'd, and taken in Wine, helps *Delivery*; if the firſt Draught does not do the buſineſs, it muſt be repeated; but it is moſt frequently uſed in Gargarifms, to cleanſe the Teeth, and to cure the Scurvey and Ulcers of the Mouth and Jaws.

*Aquula*, the ſame with *Hydatidis*.

*Arabicum Gummi*, Gum-Arabic, which is ſold in Shops; 'tis call'd by *Galen*, *Gummi Thebaicum*,

*cum*, and by some *Babylonicum*. Some say it is a kind of the *Acacia* or *Sloe-tree*, whereof they make two sorts, the greater and lesser. The right *Gum-arabick* is a transparent and glutinous Gum, easily dissolv'd in Water, round, and looks on the outside as if it were Worm-eaten. It is brought from *Arabia* and *Senegallia*.

*Arabicus lapis*, is a white Marble, found in *Arabia*, like spotted Ivory; this ground fine into Powder is said to cure the *Hemorrhoids*, and is an excellent Dentrifice.

*Arabis*, a sort of Water-cress.

*Arachyda*, or *Arachidna*, an Herb.

*Arachis*, or *Aracus*, a sort of Pulse.

*Aracydna*, the same with *Arachidna*

*Arachnoides Tunica*, seu *Aranea Tunica*, vel *Amphiblestroides*, is called the third and thinnest Membrane of the *Spinalis Medulla*; as also the Crystalline Tunick of the Eye, so call'd from its likeness to a Spider's Web.

*Araotica*. See *Rarefacientia*.

*Aranea*. See *Paris Herba*.

*Aranea Tunica*, or *Crystallina*, *Arachnoides* & *Amphiblestroides*, that which surrounds the Crystalline Humour, by reason of its light thin Contexture, like the Workmanship of a Spider; it has the Name of *Aranea*.

*Aranea*, a Spider.

*Arantia*. See *Aurantium*.

*Arbor*, and *Arbos*, a Tree.

*Arbor Diana*, a Crystallization of Mercury and Silver dissolv'd in *Aquafortis*.

*Arbor Vita*, the Tree of Life, a kind of Cedar or Juniper-tree, so

call'd perhaps because it revives by its smell.

*Arbor Maris*, Coral.

*Arbores* is a morbid Foulness of the Skin, which at first hath no Exulceration, but in Process of Time grows into *Blotches*. *Morphew* is the same.

*Arbutus*, the Strawberry-Tree.

*Arcanum* is call'd a Medicine which has some Secret in its Preparation or Administration. The *Arcanum Theophrasti* is the Quintessence of a thing most highly exalted; or, as he says, it is the vertue of a thing refin'd by a thousand Exaltations. He boasts of 4 *Arcana* especially. 1. The *Arcanum* of the first Matter. 2. Of the *Philosopher's Stone*. 3. Of the *Mercury of Life*. 4. Of the *Tincture*. Others call it an *Extract*, especially so call'd.

*Arceuthos*. See *Juniperus*.

*Archeologia*, Water *Angelica*.

*Arche*, the beginning of a Disease. See *Acme*.

*Archeologia*, or a Treatise of Reason and Experience abstractedly consider'd and reduc'd according to all the parts of Physick, and is an universal Rule of Medicine, the first Conclusions and Causes of all the *Dogmas* or Opinions of Physicians.

*Archeus*, according to the Chymists, is the highest, and exalted, and invisible Spirit, which is separated from Bodies, is exalted and ascends; a hidden Vertue of Nature, common to all things; an Artist, a Physician. Also *Archiatros*, or the chief Physician of Nature, which distributes to every thing, and to every Member its peculiar *Archeus* occultly by the Air. Also *Archeus* the first in Nature. is a



most occult Quality, which produces all things from *Iliastes*, being only immediately sustain'd by the Divine Virtue it self.

*Archiater*, the President or chief Physician. The Physicians of Princes are thus stil'd by way of Excellency.

*Archidoxis*, under this Title were several of *Paracelsus's* Writings call'd Magical.

*Arcos* is *Æs ustum*.

*Arctatio*, or *Constipatio*, is a kind of straitness in the Passages, and often procures Inflammations in the Guts.

*Archigeni morbi*, acute Diseases.

*Arctostaphylos*. See *Vaccinium*.

*Arcuatio*, the bending of the Bones.

*Arcuatus morbus*. See *Icterus*.

*Ardea avis*, a Bird so call'd, because he soars high in the Air.

*Ardenes Febres*, burning Fevers, are those which are accompanied with a great Heat and Thirst, as in that call'd *Causus* and *Lipria*. See *Causus*.

*Ardor*, seu *Æstus*, a very intense acute Heat, rais'd in our Bodies by a too high Exaltation of Sulphur or Spirits.

*Ardor ventriculi*, that which we call Heart-burning, is a particular sort of Pain in the Stomach, which at the same time molests the whole Gullet. Some call it a fervent Heat of the Stomach: Some an Ebullition, and a boiling bubling Heat of the Stomach, when a certain fiery Pain is felt in the Ventricle, and the Throat, as if it burnt; it happens often to People that are in good Health enough, and that either feeding or fasting, especially when they belch, as if there were a fiery sort of Blast closely pent

up, and which could not break out. Yet it happens sometimes also in several Fevers. It is caused by a certain *Effervescence* of little, sharp, bileous and sulphureous Particles, whence proceeds that Ebullition, or bubling Heat of the Stomach.

*Ardor Urinae*. See *Dysuria*.

*Area*, the falling off of the Hair. *Celsus* reckons two sorts; but this is common to both of them, that the uppermost little Skin being decay'd, the Hairs are first lessened, and then quite fall off: And if the place be wounded, it sends forth a liquid Matter of an ill Savour; both of them spread, in some swiftly, in others slowly; that is the worst that makes the Skin thick, fatish, and perfectly bald: That which is call'd *ἀλοπεξία* dilates it self in any shape; it happens both in the Head and Beard; the former is call'd *ὀρέασις*, from its resembling a Serpent; it begins at the hinder part of the Head, exceeds not the breadth of two Fingers, spreads it self towards the Ears in two Branches, in some to the Forehead, till they both join in the fore-part of the Head. The one Distemper is incident to any Age; the other common to Infants. The former is scarce ever cured, the latter often ceases of his own accord.

*Area*, a Space betwixt the Muscles and Glands.

*Aregon*, an Ointment that resolves, relaxes, and attenuates.

*Aremaros*, the same with *Cinnabar*.

*Arena*, Gravel, is a thing bred in our Body of a great deal of Salt and Earth, which often grows up into a Stone.

*Are-*

*Arenaria*, a sort of *Coronopus*, so call'd because it delights in Sandy Grounds. See *Coronopus*.

*Arenatio*, a sort of dry Bath, when the sick sit with their Feet upon hot Sand, often made use of in the Dropsy. A Sand-bath.

*Areola Papillaris*, the Circle about the Teat.

*Ares*, this is a feign'd Word of *Paracelsus*; and he distinguish'd *Ares* into these parts; First, that he calls *Archeicum* which is Natural, and then into the *Chemicum* which is Artificial. To this belongs his *Melosophicum* or Principle of Transmutation, which he calls the *Salamandrine* Essence, such as he assigns to the *Philosopher's Stone*.

*Aresta bovis*. See *Anonis*.

*Argemon*, a little Ulcer of the Eye in that Circle of it, which is call'd *Iris*, comprehending part of the white and black.

*Argemone*. See *Argentina* and *Anserina*.

*Argentina*, the same with *Argemone*, Silver-weed, so call'd from its exceeding white Colour: it cools moderately, and is very astringent; upon which account it cures spitting of Blood, and the immoderate Flux of the Womb and Belly. 'Tis good for the Stone in the Kidneys, and is very useful in curing Wounds and Ulcers. 'Tis much commended for easing the Pain of the Teeth, and for removing the Putrefaction of the Gums. 'Tis good to assuage the Heat of Fevers, which it does very powerfully, being beaten up with Salt and Vinegar, and applied to the Soles of the Feet, and the Arm-wrists. The Women use the distill'd Waters to take off Freckles, Spots, and Blotches from the Face.

'Tis affirm'd, that being worn in the Shoes, it will cure the bloody Flux, bleeding at the Nose, and all immoderate Fluxes of the Belly. See *Anserina*.

*Argenti Spuma*, vel *Flos*; Litharge.

*Argentum vivum*, the same with *Mercury* or *Quick-silver*.

*Arges*, the Name of a Serpent, which stealing into the Mouth of a certain young Man, he died with Convulsions.

*Argentum*, Silver.

*Argilla*, white Earth, or a kind of Chalk that is friable, and void of Fat or Greasiness.

*Argyrocome*, so call'd from its white Flowers, a sort of Cudweed. See *Gnaphalium*.

*Arguropæa* is the Art of making Silver of other Metals and Minerals, or of separating it from them by Chymistry.

*Aridura*, a particular Consumption, or wasting away of some Member of the Body.

*Arilli*, the same with *Acini*.

*Arifarum*, a small sort of Wake-Robin. See *Arum*.

*Aricymon*, a Woman that soon conceives, and is pregnant, or fruitful.

*Ariditas Corporis*, a *Marasmus*, or Hæstick Dryness.

*Aristaltheæ*, common Marsh-mallows.

*Aristolochia*, Birth-wort, the Root is hot and dry, doth discuss, attenuate, open, and cleanse; but the round is of finer parts, the long of grosser; both are *Cephalick*, *Epatick*, and *Pulmonick*. It's said to have got its Name from its Excellency of promoting the Delivery in Women.

*Aristo-*



*Aristophaneon*, the Name of an Emollient Plaister, made of Pitch, Wax, Opopanax, and Vinegar.

*Armeniaca malus*, the *Armenian* Apple, doubtless so call'd from its Native Soil.

*Arista*, An Ear of Corn.

*Armenus*, five *Armenius Lapis*, a Stone full of green, blue, and black Spots, as *Lapis Lazuli* is of golden; so that they differ only in Maturity. But *Lapis Lazuli* is more frequently found in Golden Mines, this in Silver. 'Tis call'd the *Armenian* Stone, because it was from thence first brought into *Europe*; but now it is found also in *Germany*, and especially in *Tyrol*, under the Name of *Melochites*. The bluest is the best for Use, being a Purgative, to be given from one Dram to four Scruples.

*Armerius Flos*, an Herb call'd Sweet-William.

*Armilla Membranosa*, a circular ligament comprehending the manifold Ligaments of the whole Hand in a kind of Circle in the Region of the *Carpus*.

*Armoniacum*, the Native Salt *Armoniac*; that describ'd by the Ancients was to be found among the *Lybian* Sands; but the Artificial is only known to us, which is nothing but a bitter Salt, made of Urine, Soot, common Salt, *Sal Gem*, and the like. The best Salt *Armoniac* is clear and white; but if it be not so, it may be purified. The best is reckon'd to come from *Antwerp* and *Venice*. It has a great many Names among the Chymists; and among the rest that of *Sal Mirabile*, and of *Clavis Metallorum*, or the Key of Metals, because it makes them melt quickly.

*Armoracia*, a sort of Radish.

*Arnaldia*, is the Name of a Disease formerly common in *England*, of a malignant, slow, and chronick Nature. Tho' there is no certainty of the Origin of the Name, or the immediate and special signification of the Disease; yet it is thought to be a Species of the Venereal Disease; tho' of a milder Nature as to its Progress, yet more severe in its Symptoms.

*Arnoglossum*, Ribwort, Plantain.

*Aroma*, signifies any Odoriferous Spice; as Cloves, Cinnamon, Galangal, &c. or any Medicine compos'd of *Aromatics*, of a grateful penetrating Taste and Smell, in their own Nature Hot, Volatile, and of a Spirituous Nature, giving Motion and Activity to the Blood and Juices of the Body.

*Aromatopola*, a Seller of Spices.

*Aronia*, and *Aria Mespilus*. See *Mespilus*.

*Arquatus Morbus*, five *Arcuatus*, the same with *Icterus*.

*Arrhabon*, that is, any Person that wants Sutures in the Scull, whereby the Cause of a *Cephalalgia* is render'd incurable.

*Arrhoea*, properly speaking, a Suppression of the *Menses*.

*Arsenicum*, *Arsenick*, is a mineral Fat, inflammable Juice, of a corrosive Quality, and a deadly Poison: There are three sorts of it, White, Red, and Yellow, under three Denominations.

*Artemisia*, Mugwort, 'tis frequently used by Women, inwardly and outwardly, in all the Diseases peculiar to them. Three Drams of the dried Herb taken in Wine, is an excellent Remedy for the Hip Gout. The green Herb, or the Juice of it taken in some convenient

ent Liquor, is of great Use for those that have taken too much *Opium*.

*Arteria trachea*, or *Aspera*, the Wind-pipe, which is a *Cartilaginous* Vessel implanted in the Lungs, and consisting of various Rings and Parts. The forepart of it is full of Ligaments, and depressed for the better passing of the Gullet; its upper part is call'd *Larynx*, and the lower *Bronchus*. Its Use is for the Voice, and taking in Breath.

*Arteria Aorta*, or *Magna*, the great Artery, which is a Vessel that beats continually, fasten'd to the left Ventricle of the Heart. It consists of four *Tunicks*, and receives the Blood in the Lungs, which is sent from the Heart, and elaborated by the Nitre in the Air, and diffuses it thro' the whole Body for its Nourishment.

*Arteria Caliacæ*; see *Caliacæ Arteria*.

*Arteria Magna*, the same with *Arteria Aorta*.

*Arteriaca Medicamenta*, Medicines which help the Voice, and correct the faults of the Wind-pipe.

*Arteria Venosa*, the Vein of the Lungs, is the Vessel which conveys the Blood out of the Lungs into the left Ventricle or Concavity of the Heart. It has 2 Valves or Covers, in the shape of a Half-moon.

*Arthanita*, see *Cyclamen*, Sowbread.

*Arteriotomia*, an artificial opening of an Artery, for the letting of Blood in an inveterate Head-ach, Madness, Falling-sickness, Pain and Inflammation in the Eyes and Ears. The Section is made in the Forehead, Temples, or behind the Ears. The manner of it is thus: After the Ligatures made in the

Arms or Neck, the Artery is cut just as a Vein is, and when the Blood is emitted, you apply a very astringent Plaister, with a Leaden Plate, to the Orifice, and then swathe it well. The Cure is perform'd in seven or nine days time, but few care to venture upon the Operation, on account of the hazard there is of stopping the Hæmorrhage.

*Arthetica*, or *Arthritica*, is the Herb call'd *Camapytis*, or *Ground-pine*. See *Chamapytis*.

*Arthrembolus*, an Instrument so call'd, by the assistance whereof a luxated Bone is thrown into its proper Place, or natural Situation.

*Arthritica*. See *Arthritis*.

*Arthritis*, or *Morbus articularis*, the Gout, which is a Distemper that exercises its Tyranny about two or three, or more Joints, and their Interstices, and it is defin'd to be a Pain about the Joints, proceeding from an *Effervescence* of the Nervous acid Juice with the fix'd saline Particles of the Blood, whence the *Nerves*, *Tendons*, *Ligaments*, the thin Membranes about the Bones are contracted, and miserably tormented; whence proceeds Swellings, Redness, hard sandy *Concretions* in several Parts of the Body, and other Symptoms that accompany it. It is fourfold, *Chiragra*, the Gout in the Hands; *Ischias*, in or about that Bone that is connected to the *Os Illium*; *Gonagra*, in the Knees; and *Podagra*, in the Feet; almost an incurable Distemper. *Lucian* has writ a whole Tragedy concerning the Varieties of *Gouts*.

*Arthritis Planetica*, the same with *Arthritis Vaga*.

*Arthritis*



*Arthritis Vaga*, or *Planetica*, the erratic or wandering Gout; a Disease in the Joints that creates pain, sometimes in one Limb, sometimes in another. It is call'd *Vaga*, wandering, because 'tis not constant to one and the same place, as the true Gout is. Its Cause is owing to a Fermentation of the *Acid* and *Alkali*; which as it happens in one Joint or other vellicates the Nervous Fibres, and produces that Pain; and this is also sometimes call'd the *Rheumatism*.

*Arthrodisia*, the joyning of Bones, when the Cavity that receives the Bone is in the Surface, and the little Head or Top of the Bone that is receiv'd is deprest; as in the lower Jaw-bone, with the Bone of the Temples.

*Arthron*, a Joint, or connexion of Bones, proper for the performing of Motion. *Articuli* are sometimes the Knuckles of the Fingers.

*Arthrosis*, the same with *Articulatio*.

*Articoca* and *Articocalis*, Artichoke.

*Articularis Morbus*; see *Arthritis*.

*Articulus*, *Articulatio*, *Articulamentum*. Articulation is a natural connexion or composition of diverse Bones, and differs from the *Symphysis*, which in an union or coalition of Bones. 'Tis divided into the *Diarthrosis* the Dearticulation, which is a looser structure of the Bones, the motion of which is evident; and into a *Synarthrosis*, which is a closer conjunction; and into a *Ginglymus*, when one Bone receives in its *Sinus* the Process of another, and on the contrary, the other Bone in its *Sinus* the Process of the former;

as is perform'd in the Thigh-bone and the *Tibia*, in the Shoulder-bone and the *Ulna*.

*Articuli*, the Parts of Plants which swell into Knuckles or Joints, from whence Branches often come forth.

*Artiscus*, see *Arthron*.

*Articulus*, it generally signifies a *Trochy* made of the small size of Bread; but more particularly it is that which is made of the Flesh of Vipers mix'd with Bread, and prepar'd purposely for the Composition of Treacle.

*Artomeli*, a certain Cataplasim made of Honey and Bread.

*Artopticus panis*, toasted Bread.

*Artus*, signifies Members growing to Cavities in the Body, and distinguish'd by Joints. The Limbs of the Body.

*Artyma*, that is *Condimentum*, a Confect.

*Aruina*, the same with Lard, Fat, &c.

*Arum*, Wake-robin, Cuckoo-pint: The Root, especially of that which is spotted, green or dry, taken to the quantity of a dram, is an excellent Remedy for Poison, and in the Plague; some add to it the like quantity of Treacle. The Root boil'd and mix'd with Honey cures all flegmatick Humours of the Breast; it cures Ruptures, and provokes Urine. Women use the distill'd Water of the Root to beautifie their Faces, but the Juice thereof set in the Sun, is much better: The dry'd Root is an excellent Medicine for the Scurvy, and is full as effectual in cold Diseases of the Spleen and Stomach, especially for Wind.

*Arundo*, or *Harundo*, a Reed Cane or Bul-rush.

*Aryster*,

*Aryster*, some hollow Vessel to draw Water with, as a Waterpot-Bucket, &c.

*Arytanoides*, seu *Guttales* & *Gutturiiiformes*, two Cartliages which with others make up the top of the *Larynx*. 'Tis taken also for certain Muscles of the *Larynx*.

*Arythmus*, seu *Cacorythmus*, a Pulse lost to sense. See *Cacorythmus*.

*As* or *Assis*, a Pound containing 12 Ounces; some take it for two drams.

*Asa dulcis*, the same as Benzoin.

*Asabon*, *Sapo* or Soap.

*Asastus*, Lime-stone.

*Asagen*, Dragon's Blood.

*Asagi*, Vitriol.

*Asa Foetida*, a Gum prest out of the Root of a certain Plant which grows in *Persia*, betwixt *Lura* and *Gameron*; 'tis of a very strong Scent, and esteem'd excellent in all hysterick cases.

*Asaphatum*, See *Saphatum*.

*As* or *Assis*, the least piece of Money that is current, and in weight a Pound.

*Asaphia*, a lowness of Voice, which proceeds from a loose or ill Constitution, or Contemperature of the Organs.

*Asarcon*, signifies strictly to be destitute of Flesh.

*Asarum*, *Asarabacca*, a plant that purges violently upward and downward Flegm and Choler; 'tis diuretick also, and forces the Courses.

*Ascaris*, or *Ascarides*, little Worms which breed in the *Intestinum rectum*, and then tickle and trouble it. They're bred of some Excrements which stay longer than they ought, and there putrifie

*Ascia*, a sort of Bandage.

*Asciticus*, a Person that hath the Dropsy call'd the *Ascites*.

*Ascites*, a Dropsy, or swelling of the *Abdomen*, and consequently of the *Scrotum*, Thighs, and Feet, proceeding from a Serous and sometimes Lymphatick or Chylous Matter like the Water wherein Flesh has been wash'd, collected in the cavity of those parts.

*Asclepias*, seu *Hirundinaria*, seu *Vincetoxicum*, Swallow-wort; the Root of it is very alexipharmick and sudorifick; 'tis chiefly us'd for the Plague and other contagious Diseases, for Obstructions of the Courses, for the Palpitation of the Heart, Fainting, and Dropsy, and for the Stone; the Flowers, the Root, and the Seeds cleanse fordid Ulcers.

*Ascus*, a Bladder or Skin, which was formerly used to nourish a Part affected, by filling it with warm Water, Oil, &c. Or fill'd with Wind, it us'd to be apply'd to the Spine, or for the reduction of a luxated Joint.

*Ascyrum*, St. Peter's Wort.

*Asef*, the same with *Hydroa*.

*Asellus*, besides the vulgar acceptation, this Word is apply'd to various purposes, and signifies Milk, the Spleen, Kidnies, Testes, Penis, Nails, Urine, Dung, &c. besides, 'tis often us'd for an Insect call'd *Millepedes*.

*Asellus-Piscis*, a Fish, so call'd from its colour, resembling the colour of an Ass.

*Asema*, a Crisis, or sudden change in acute Diseases beyond Hope, happening without any previous Indication by Signs.

*Asiricus*, a kind of Locust.

*Asitia*, seu *Anorexia* & *Apositia*, a loathing of Meat.

*Asodes*,



*Asodes.* See *Affodes.*

*Aspalathum lignum*, the same as *Lignum Rhodium*. It bears a vast number of small, but very odorous Flowers; the ancient Physicians being unacquainted with the true *Aspalathum*, us'd in its stead the yellow *Sandal-wood*.

*Asparagus* & *Asparagos*, commonly call'd *Sparrow-grass*. The Root is Diuretick and Lithontrip-tick, and is one of the five opening Roots; it opens the Obstructions of the Liver and Spleen, especially of the Kidneys, and therefore 'tis frequently used in Diuretick Decoctions. The Stalks boil'd gently, according to custom, and eaten, loosen the Belly, and provoke Urine, but they make it smell ill. A Decoction of the Roots drank, relieves those that make Water difficulty, and those that have the Jaundice, and others that are afflicted with Nephritick Pains, or the Hip-gout.

*Aspera Arteria*, or *Trachea*, is an oblong Pipe consisting of various Cartilages and Membranes, which begin at the Throat, or lower part of the Jaw; it lies upon the Gullet, descends into the Lungs, and is dispers'd by manifold Ramifications or Branches through their whole substance. The upper part is call'd *Larynx*, and the lower *Bronchus*; to which *Malpighi* adds a third or lowest, call'd by him *Vesicular*. It is subservient to Speech and Respiration.

*Asperella*, the same with *Asprella*.

*Aspergula*, or *Asperugo* or *Asperala*, the same with *Aparine*.

*Asphalatus*. See *Rhodium*.

*Asphhaltitis*, the first Vertebra of the Loins, which from the Kidneys is call'd *Nephritis*.

*Asphaltos*, *Asphaltium*, a sort of Pitch gather'd from the Lake *Asphaltites*, in *Palestine*.

*Aspharagos*, the same with *Asparagus*.

*Aphendamos*, & *Sphendamos*, Mountain Maple.

*Asphyxia*, that is, a loss or deprivation of the Pulse, wherein no motion appears sensible to the Touch; it may be call'd an interception of the Spirits, the same with the *Lypsoychia* or *Syncope*, the Heart not duly dilating or contracting; or else a deficiency of Blood and Spirits to supply it.

*Aspodelus*, the Herb *Aspodil*.

*Aspis*, a kind of Serpent that is the most venomous.

*Aspidion*, *Alysson*, of *Dioscorides*.

*Asplenium*, Spleenwort; 'tis call'd Spleenwort because 'tis effectual in curing Diseases of the Spleen; 'tis chiefly us'd for swellings of the Spleen, for spitting of Blood, and a Loosness; outwardly us'd, it cleanses Wounds and Ulcers; one dram of the golden Powder on the under side of the Leaves, with half a dram of white Amber powder, drank in the Juice of Purslain; relieves those wonderfully that have a *Gonorrhoea*. See *Splenion*.

*Asprella*, the greater Horsetail.

*Assa Foetida*, & *Dulcis*. See *Assa*.

*Assa Dulcis*, the same with *Ben-zoin*.

*Assarius*, a Weight containing two drams.

*Assatio*, ab *Affare*, roasting or toasting, as we toast *Rhubarb* or bake the *Scilla* in an Oven.

*Assimilatio*, this is what's call'd a supply of Food or Nutrition when that which nourishes is alter'd, and becomes like the Body to be nourished.

*Assis;*



*Affis*, the same with *Opium* and *Meconium*; or 'tis a Powder prepar'd from Leaves of Hemp, which, being mix'd with Water the *Egyptians* swallow 5 Boles or more of the size of a Chestnut, by which means the Men being made drunk for an hour, perform'd their mad Frolicks, and becoming ecstatick, please themselves with delightful Visions or Dreams.

*Affodes*, a continual Fever, wherein the outward Parts are moderately warm, but with a great heat within, and an insatiable drought, perpetual tossing, watching, and raving.

*Astaphas*, vel *Staphis*, a dry'd Grape or Raisin.

*Aster*, Starwort, so called because the figure of its Flowers are like Stars.

*Asterion* & *Asteriscus*. See *Aster*.

*Asthma*, a frequent, difficult and short Respiration, joyn'd with an hissing Sound and a Cough, especially in the Night-time, which continues dry for some time. It is often attended with a Fever, Pleurisie, Cholick, palpitation of the Heart, and divers other Symptoms: The Causes therefore are a sharp and scorbutic Blood, which too much vellicates the Organs of Respiration, and puts 'em into a meer convulsive motion, whereby the Lungs are puff'd up, and the circulation of the Blood is hinder'd, whence *Suffocations*, *Swoons* and *Coughs* easily proceed.

*Astmaticus*, he that labours under an Asthma, or difficulty of breathing, or shortness of Breath.

*Astragaloides*, an Herb like

*Astragalus*, a sort of Pulse.

*Astragalus*, or *Os Balista*, the first and most principal Bone,

which, together with other little Bones in the Foot, make up that part of the foot which immediately succeeds the Leg in Beasts, call'd the *Pastern*, the *Huckle-bone*.

*Astrantia*. See *Imperatoria*.

*Astricta alvus*. See *Alvus astricta* & *Coprostasia*.

*Astrictoria*. See *Astringentia*.

*Astringentia*, binding things, which are those that with the thickness and figure of their Particles force and bind together the Parts of the Body. Astringent Medicines,

*Astrion*, seu *Stellaria* & *Stella*, an Herb like a Star.

*Astrobes*, *Apoplecticus*.

*Astrobolismus*, the same with *Sphacelus*, a kind of Gangrene.

*Astrocynologia*, a reasoning about critical Days, call'd Dog-days.

*Astroites*, or the *Star-stone*, remarkable for having several stains or spots in the form of Stars.

*Astrologia*, a reasoning about the Influences of the Stars; not so necessary to Physicians as the Ancients imagin'd. Astrology.

*Astronomia*, a naming of the Stars, or a knowledge of the Laws and Rules of Stars and Constellations, or a knowledge concerning or about the Stars. Astronomy.

*Ataxia*, a confounding of critical Days, according to the Method used by the Ancients.

*Ataxmir*, a Cure of the Eye, which is perform'd when Hairs grow preternaturally in the Eyelids, under the natural Hair.

*Atecnia*, the same with *Agonia*.

*Athanasia*. See *Tanacetum*.

*Athanatos*, See *Athanasia*.

*Athanor*, a Chymical Furnace.

Some will have it a Furnace adapted for Sublimation in the great  
Work



Work of the Philosopher's Stone. By some 'tis also call'd the *Lazy Henry*, and the *Chymical Womb*.

*Atheroma*, a Tumor, contain'd within its own Coat, arising from a pappy Humour, without Pain, not easily yielding to the Fingers, nor leaving any Dint after it is compress'd.

*Athleticus*, is a hale vigorous Constitution of Body, wherein the natural Heat gives the greatest strength and perfection.

*Athymia*, a defection or anxiety of Mind.

*Atinia Ulmus*, so call'd from the City *Atina* in *Campania*.

*Atlas*, the first *Vertebe* under the Head; so call'd because it seems to hold up the Head. It has no Marrow.

*Atle*, an Egyptian Word, it signifies the *Domestick Tamarisk*.

*Atocia*, or *Atecnia*. See *Agonia*.

*Atocium*. See *Lychnis*.

*Attemon*, and *Atomos*, white Hellebore.

*Atomus*, a Body so small that it is not capable of being divided into lesser parts, as are the Elementary Particles of *Spirit*, *Salt*, *Sulphur*, *Water*, and *Earth*; tho' in effect there be no such thing; for since even the least Particle has its threefold dimension, it may be divided.

*Atonia*, a Faintness, Infirmary, defect of strength.

*Atra Bilis*, sulphureous and saline, earthy, adust, and black Blood, which is bred in the Body and gather'd in the Spleen; for there 'tis volatiliz'd and exalted into a ferment fit to mix with the Blood. See *Melancholia*.

*Atractylis*, a sort of *Carduus*, or *Thistle*.

*Atraphraxis*, *Atriplex*; see *Atriplex*.

*Atretus*, one whose Fundament or privy Parts is not perforated.

*Atriplex* and *Atriplexum*, Or-rach or Arrach: The stinking Arrach is good for Mother-fits, and Womens Obstructions, a Conserve being made of the Leaves, or a Syrup of the Juice.

*Atraphaxis*, see *Atraphraxis*.

*Atrophia*, or *Tabes*, is when the whole Body, or any one part of it is not nourish'd, but gradually withers and decays. *Tabes* is often taken only for an Ulcer in the Lungs, whereby the whole Body by little and little perishes and decays. A Consumption.

*Atta*, is one who by reason of the tenderness of, or other defects in his Feet, touches the Ground rather than treads it.

*Attenuantia*, or *Incidentia*, are those things which opening the Pores with their acuminate Particles, cut the thick and viscous Humours in the Body.

*Attenuatio*, the subtilisation of the Particles of some Medicine, that it may the better and easier pass the *Lacteal Veins*.

*Attonitus Morbus*, the same with an *Apoplexy*. *Celsus* takes it for a blasting, occasion'd by Thunder and Lightning.

*Atractylis*, the same with *Atractylis*.

*Attrahentia*, drawing things, are those which opening the Pores with their little Particles, and dilating the Humours, and expelling them where their resistance is weaker, not only swell the parts and make 'em red, but by driving more Vapours and Humours out of the Skin and Flesh than can make

make their way thro' a thick inner Skin, gather them under it, and swell it into little Bladders; sometimes they draw out little Splinters, and such-like.

*Attritio*, Attrition; grinding, rubbing, fretting, &c. the superficial solution of the *Cuticula* and *Cutis* caused by the compression of Bodies, is called an Attrition; so the Feet and Thighs in traveling are rubb'd and fretted. Attrition makes a kind of *Heart-burn*, when the Stomach, from the Food receiv'd into it, grinds it by the contraction of its *Fibres*, and too strict a compression of the *Muscles* from a difficulty of breathing.

*Auctio Corporis*, Nutrition, where-by more is restor'd than was lost.

*Aucupalis Sorbus*, and *Aucuparia Sorbus*, or *Ornus*, the wild-Ash.

*Auditorius Meatus*, is a round *Foramen*, or Orifice belonging to the Ears, not only reaching to the Membrane of the Brain, but also touching the Auditory Nerve, which descends into it from the Brain.

*Auditus*, Hearing, is a sense wherein Sounds (from the various motion of the circumambient Air beating the Drum of the Ear) are communicated to the common Sensory by the Auditory Nerve, and are there felt and perceiv'd.

*Avellana Nux*, the Hasel-Nut.

*Avena*, Oats; they are dry and astringent. The Meal is used outwardly in Cataplasms, for it dries and digests moderately. In the *Cholick*, Oats fry'd with a little Salt and applied hot to the Belly, give great ease, if the Guts are not stuffed with Excrements; if they are, a Clyster must first be given.

*Augmentatio*. See *Auctio*.

*Augmentum Februm*, or *Incrementum*, is a Computation from what time the heat of a continual Fever has seiz'd upon the whole mass of Blood, till it hath arriv'd at the height.

*Avicula Cypræ*, are Aromatick Lozenges.

*Aura*, an Airy Exhalation, Spirit, or Vapour.

*Aurantium Malum*, an Orange. The flowers of Oranges are much esteem'd for a good smell; the distill'd Water of 'em is also very fragrant, and is not only fragrant but useful too against the Plague and contagious Diseases; the Bark kills Worms, strengthens the Heart and Stomach; the Juice is cooling and creates Appetite, and extinguishes Thirst, and therefore is of good Use in Fevers: Oranges are also good for the Scurvy. Some derive its Name from its Colour resembling Gold.

*Aurea Alexandrina*, a sort of Opiate or Antidote, so call'd from *Alexander*, a noted Physician; and whereof Gold is one of the Ingredients.

*Aures Cordis*, *Auricula*, or the little Ears of the Heart.

*Aureum Unguentum*, the golden Ointment, so call'd from its Colour.

*Auremia*, see *Elichryson*.

*Aureus Arabum*, seu *Denarius Romanus*, the 7th part of an Ounce, being a sort of Weight amongst the *Arabians* of a Dram and a 7th part, the same with *Denarius*.

*Aurichalcum*, or *Orichalcum*; the finest Copper.

*Auricomum*, a sort of Crowfoot.

*Auricularis Digitus*, the little Finger. See *Digitus*.

*Auricula Muris*, Mouse-Ear; 'tis a very astringent and vulnerary,

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wherefore it is used very successfully in Wound-drinks, Plaisters, and Ointments; it cures the Dysentery, and other Fluxes of the Belly, and stops Vomitting, and cures Childrens Ruptures, and is excellent in the Stone; it is also commended for the Chin-Cough.

*Auricula Juda*, Jews-Ear, a spongy Substance or Excrecence that grows to the Trunk of the Elder-tree; being dried, it will keep good a Year; boil'd in Milk, or infus'd in Vinegar, it is good to gargle the Mouth or Throat in Quinzies, and other Inflammations of the Mouth and Throat; and being infus'd in some proper Water, 'tis good in Diseases of the Eyes.

*Auricula Ursi*, Bear's Ear.

*Auricula Infima*, the same with *Lobus Auris*.

*Auriculi Cordis*, the Ear of the Heart; there are two of them, the Right and the Left, the Right receives the Blood from the *Vena Cava*, or great Vein, which is carried into the right Ventricle, and then enters the Lungs; the left is that which receives the Blood rightly prepar'd and fermented by the Nitrous Air from the Lungs, that it may be discharg'd by the left Ventricle into the great Artery, and thence be distributed into every part of the Body.

*Auriga*, a sort of Belr or Bandage, called the Waggoner, because it is often used by Coachmen, to keep their Back and Sides strait, and free from pain.

*Aurigo*, the same with *Icterus*.

*Auripigmentum*, see *Arsenicum*.

*Auris*, the Ear, is the Organ of the Hearing, which is either *External*, whose upper part is call'd *Pinna*, or *Ala*, and the Under *Lobus*, the *Lobe*, or *Auricula Infima*,

the lowest part of the Ear; its External Circumference is call'd *Helix*; the Internal, *Anthelia*; or *Internal*, in which you may consider the Drum, the four little Bones, with the little Muscles, the *Concha*, or Hollowness, the *Foramen Ovale*, the Oval Hole, the *Labyrinth*.

*Auriscalpium*, an Instrument appointed for purging the Ears, and accommodated to other uses in Cases of the Ear.

*Aurium Abscessus*, an Abscess or Ulcer of the Ear.

*Aurium Dolor*, the Ear-ach.

*Aurium Inflammatio*, is to be understood from the Nature of an Inflammation in general.

*Aurium Sonitus*, or *Tinnitus*, a Noise in the Ear.

*Aurium Sordes*, or *Cerumen*, Ear-wax.

*Aurum*, Gold, the noblest of Metals.

*Austerus*, that which is of an Earthy Quality, mix'd with a saline Tartar, having an astringent, rough, binding Faculty.

*Austromantia* is a kind of superstitious Imagination, arising from the Observation of Winds.

*Authemerum*, a Medicine so called, because it is said to cure the very Day it is administered.

*Autogenes*, the *Narcissus*, with a white Flower.

*Automatos*, that which moves of its own accord, as the Motion of the Heart, the Digestions and Fermentations of the Bowels.

*Autopsia*, the Ocular Inspection of any thing.

*Autopyros*, what is made of whole Grains, without any Bran taken from, or added to it. This sort of Bread is prefer'd before any other, because the Bran is cleansing.

*Au-*

*Autopyros Artos*, Bread made of Flower and Bran together.

*Autumnus*, the Autumn, or Fall.

*Auxilium*, or *Remedium*, is whatsoever is good against a Disease by a contrary Vertue; and it is threefold, Diet, Medicine, and Chirurgery.

*Auxyris*, as also *Scoparia*, because formerly they used to make Brooms of it. See *Oxyris*.

*Axilla*, the Cavity under the upper part of the Arm, call'd the Armpit, hairy in adult People.

*Axillares Venæ & Arteria*, Veins and Arteries which, from the uppermost part of the *Vena Cava* and *Arteria Magna*, stretch above the Heart to the Arms, and the Armpits.

*Axioma*, an *Axiom*, it sometimes signifies a Proposition built upon the Authority of *Hippocrates* or *Galen*; but of little validity now that Physick is built upon Reason and Experience.

*Axis*, the third Vertebre from the Scull.

*Axungia*, the Fat or Tallow of an Hog.

*Axyris*. See *Auxyris*.

*Azagor*, *Viride Æris*, Copper.

*Azamar*, Vermilion, or red Lead

*Azanenec*, Sal Armoniac.

*Azarnet*, Auripigmentum.

*Azci*, Ink.

*Azedegrim*, Lapis Hæmalites.

*Azeg*, Vitriol.

*Azem*, boild Butter.

*Azemasor*, Cinnabar

*Azoth*, sometimes signifies the Mercury of any Metallick Body, sometimes an universal Remedy, as 'tis thought, made of Mercury and prepar'd with Gold and Silver. A few Years ago it was famous among the Vulgar, and Persons of

Quality too, of different colour, according to the diversity of the Preparation, which proving often too troublesome, it begun to decrease both in Price and Repute.

*Azob*, Alum.

*Azubo*, a chymical Vessel.

*Azuc*, red Coral.

*Azuric*, red Vitriol, or Colcothar.

*Azurium*, a certain hard chymical mass made of two parts of Mercury, a third Sulphur, and a fourth Sal Armoniac.

*Azyges*, is the Os Cuneiforme. See the *Splenoides*.

*Azygos*, a famous Vein towards the left side, about the Heart, call'd *Sine Pari*, or *Jugo*, which reaches to the Vertebæ, and proceeds from the *Vena Cava*, the Great hollow Vein. The Vein without a fellow.

*Azure*, Sky-colour.

*Azymus*, Unleavened, or what is deem'd Unwholsome Bread.

## B

**B** *Acca*, Berries; as those of Juniper, Bay, &c.

*Baccar Baccaris*, a sweet Herb; its Root smells like Cinnamon.

*Bacchica*, see *Hedera*.

*Baccinia*, and *Baccinium*; see *Vaccinia*.

*Bacilli*, those Medicines which are of a long, round Figure, like a Stick or Roll; as for instance, a Stick of Liquorice, bruised at one end, for the use of a *Linctus*, in cases of an *Asthma* or cough, according to the Prescription of the ancient *Galenical* and *Arabian* Physicians. *Bacilli* also signify the Sweet-scented Candles, made use of when a corrupted dead Carcase is to be open'd.



*Balaneum*, or *Balneum*, signifies a Bath; is properly a Remedy appropriated to the curing, purifying and sweating of the Body, being a washing of the whole Body; yet it is sometimes taken for a washing of the lower parts only, which they commonly call *Inseffus*, and *Semicupia*; and it is either dry or moist; the dry are prepar'd of Ashes, common Salt, Sand, filed Steel, &c. The moist are either Vaporous or Watery. The former are made of the Decoctions of Roots, Herbs, Flowers, Seeds, &c. the Vapour whereof is all that is taken. The Watery are either Artificial, which are made of Physick Decoctions; or Natural, which are call'd *Therma* Baths, whose Waters are either Aluminous, Ironish, Copperish, Nitrous, Sulphureous, Bituminous, Vitriolick, &c. all which Waters are call'd *Accidula*.

*Balanda*, or *Valanila*, see *Esculus*.

*Balnocastanum*, see *Bulbocastanium*.

*Balanus*, or *Glans*, the Nut of the Yard cover'd With the Fore skin; also the *Clitoris* of a Woman; also all Fruits and Roots that have round Heads, as a Walnut, also an Acorn, an Earth Chestnut, also a Suppository. See more of each in their proper places.

*Balanus Marepsia*, or *Nux Unguentaria*, in the Shops call'd *Ben*. It comes from Egypt, Ethiopia, Arabia, Syria, and Barbary. Pliny calls it *Myrobolanum*: It affords an excellent Oil.

*Balatro*, or *Bambalio*, is a defect in the Tongue, proceeding from the relaxation of the Muscles, or its Ligament, accompanied with

a superfluity of Spittle. Sometimes 'tis taken for a worthless vain Person. A Babler. See *Balbuties*.

*Balæna*, is a large Fish of the Whale kind, full of hot Blood, having a Pipe or Spout in the Head for the attraction of Air and the throwing out of Water, in this differing from the Fish call'd *Musculus*.

*Balandina*, a factitious Stone, compos'd of the Mercury of Iron, and is of a red colour, and shines much, by reason of its Sulphur.

*Balafius Lapis*, a Gem of a shining purple or Rose-colour, call'd by some *Placidus*. 'Tis a third Species of the *Carbuncle*.

*Balaustium*, the Flower of the wild Pomegranate, used as an astringent in Medicine.

*Balbis*, signifies an oblong Cavity in that part of the Arm towards the swelling of the Cubit that receives it as 'twere into the Sinuous Process of the Cubit which is call'd *Corona*, or *Cornix*, when the Hand is extended.

*Balbuties*, a stuttering or stammering, occasion'd by some fault in the Muscles and other Organs of the Tongue, which is the reason they can't pronounce certain Letters, or at least not without much difficulty.

*Balistæ Os*; see *Astragalus*.

*Ballote*, a sort of *Marrubium*, very useful for Diseases of the Ears.

*Balneum*, a Bath: This has various denominations among the Chymists, as that of Sand, Ashes, Iron, of Mary of the Sea, the Vaporous, &c. according as the distilling Vessel is put, either in Sand, Ashes, or Filings of Iron, or in Water, or placed

ced so high as to receive only the Vapours of the Water underneath it, as is done also in sweating, this last being the same with *Balanum*.

*Balsamella*, the same with

*Balsamina* and *Balsaminum*, an Herb whereof a Balsam is made to heal Ulcers.

*Balsamatio*, the embalming of dead Bodies.

*Balsamita*, an Indian Herb so call'd from the balsamick smell it hath; some apply it to the Mouth.

*Balsamus*, or *Balsamum*, the Balsamtree, is a Shrub bearing Leaves like Rue; this is to be understood of that in Syria; that of Egypt has Leaves like the Masticktree. The Fruit is call'd *Carpobalsamus*, the Twigs *Xylobalsamus*, and the Juice *Opobalsamum*. The word *Balsam* is us'd very differently in Shops.

1. It signifies a certain sort of Perfume, of a somewhat thick consistence like an Ointment; and this is its most usual signification, as for instance, *Balsam of Roses*, *Apoplectick*, and the like.

2. There are sort of Liquors distill'd from Gums and Resinous Substances, with Spirit of Wine, which are used in anointing outwardly, and these are call'd Balsams too, as *Nervous Balsam*, *Sciatick*, &c. 3. It signifies a Liquor that is anointed into the Body, thicker than Oil, and more liquid than an Ointment. 4. Salts in fusion and melted are call'd Balsams, as the Balsam of salt of Jewels. 5. There are a sort of particular Preparations call'd Balsams, as the Balsam of Sulphur, &c. 6. and lastly, some Gums of Trees are call'd Balsams.

*Balux*, also *Chrysamos*, or more properly *Chrysamos*, call'd formerly by the Spaniards and La-

tins *Gold-sind*, and now *Gold-dust*, from which Gold is made.

*Bambalio*, the same with *Bolatro*.

*Bambax*, the same with *Bombax*.

*Bamma*, a Tincture or Liquor wherein any thing is tinged, dipped, or moisten'd, as Bread soft in Broth.

*Baptisecula*; see *Cyanus*.

*Baras*, the same with *Alphus*.

*Barba*, the hairy part of the Lips and Chin, the Beard.

*Barba Caprina*, an Herb so called from the Figure of the Flowers, which seem to represent a Goat's Beard.

*Barba Hirci*, the same with *Tragapogum* and *Ulmaria*.

*Barba Jovis*, is *Semper Vivum*, seu *Sedum*, or House-Leek.

*Barbarea*, Rocket, or Winter-Cress; it is sharp and hot, and much of the same vertue with Cresses; it is mix'd with Sallets, especially in Winter-time, when Cresses are scarce; wherefore 'tis call'd Winter-Cress. It is good in the Scurvey, the Juice of it is mix'd With Ointments, to cleanse fordid Ulcers: The Seed is Lithontriptick and Diuretick.

*Bardana* Burdock, 'tis drying Pulmonick, Diuretick, Diaphoretick, cleansing, and somewhat astringent, 'tis good in an Asthma, for the Stone, and spitting of Blood, for old Sores, and Swelling of the Spleen, and all other parts, in Gouty Diseases, wherein it is peculiarly proper. The Seed is an excellent Lithontriptick, being powder'd and taken in Small-beer or Posset-drink. The Leaves are applied outwardly to old sores and to burns. The Seed powder'd, and taken 40 Days together, cures the Dipgout; 'tis the same with *Lappa*; see *Lappa*.



*Barometrum*, or *Baroscopium*, A *Barometer*, which is a certain Instrument so call'd by the curious Enquirers into Nature, in which, by the Assistance of Mercury put therein, the Weight and Pressure of the Air, according to the minutest Variations, may be observ'd and seen.

*Baros*, *Onus*, a certain Weight, Lassitude, or Weariness in the Limbs.

*Baryococcalon*, is *Stramonium*.

*Baryecoja*, heaviness or hardness of Hearing.

*Baryphonia*, difficulty in speaking

*Barypicron*, Broad-leav'd Worm-wood.

*Basilare Os*; see *Basis*.

*Basilica*, the inner Vein of the Arm, call'd *Hepatica*, or Liver-vein.

*Basilicum*, a rich precious Medicine that excels all others.

*Basilicum*, the same with *Osimum*, a very sweet-scented Herb.

*Basioglossi*, a pair of Muscles rising from the *Os Hyodes*, and ending in the Middle of the Tongue, the use of which are to draw down the Tongue.

*Basis*, the upper part of the Heart, which is opposite to the point: It is also the Ground or Foundation of the Bone *Hyoides*, for the use of the Tongue; also the principal Ingredient in a Prescription is thus call'd.

*Bathmis*, a Cavity in the Bone of the Arm or Shoulder, on each side one; whereinto, when the whole Hand is stretch'd forth and bended, the Process of the undermost and lesser of the two long Bones of the Cubit enters.

*Bathypricon*, Broad-leav'd Worm-wood, noted for its excessive bitterness.

*Batia*, the same with *Retorts*, or *Cucurbits*, Glass or Earthen Bodies with crooked Necks.

*Batinon Moron*, Raspberries; the Berries are very cordial, and taste very well; the Syrup is very good in Fevers.

*Batis*, and *Batos*, a Bush, a Bramble, a Black-berry-Tree.

*Batrachoides*, a sort of *Geranium*

*Batrachium*, Crow-toot; see *Ranunculus*.

*Batrachus*, *Rana* & *Ranula*, seu *Hypoglossis*, a Tumour under the Tongue, which makes one croak like a Frog when they speak.

*Baurac*, an Arabian Word for Nitre in general, it signifies any kind of Salt.

*Baucia*, wild Parsnip.

*Bdella* signifies a Leach. See *Nirudo*.

*Bdellium*, a Resinous Tear or Gum, dropt from a thorny Tree growing in *India*, *Arabia*, and *Media*, resembling in Taste and Colour to *Myrrh*, somewhat bitterish, transparent, and well scented.

*Becabunga*, Brooklime, it heats and moistens moderately; it is chiefly used in the Scurvy, it powerfully expels the Stone of the Kidneys and Bladder, it provokes the Courses, and expels a dead Child. Outwardly applied, it cures inflamed Tumours, and St. *Anthony's* Fire; it is much of the same Vertue with Water-Cresses, only not so strong.

*Bechion*, Colts-foot; see *Tusilago*.

*Bechica*, Medicines good against a Cough. Expecterating Medicines.

*Bedegarim*, or *Bedeguar*; see *Spina Alba*.

*Behen*, there is a considerable difference among the Authors

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concerning the Roots of *Behen*, but most probably they are the Roots of white and red *Valerian*.

*Belenites*, or *Belemnites*, from a Dart or Arrow, which figure it resembles. This is a smooth Pyramidal Stone, of various colours, and is said to be good against the Stone, yellow Jaundice, Fluxes of the Belly, and is particularly commended in Intermitting Fevers, and hath a power to precipitate the Febrile Ferment; 'tis also called *Dactylus Idæus*; as being found on Mount *Ida*.

*Belenoides*, the Process or shooting forth of a Bone, call'd *Aliformis*, made like a Wing, which is fix'd in the Basis of the Skull.

*Belladonia*, sleeping Nightshade.

*Belliculy*, a Species of Shell-fish, call'd *Sea-Cockles*, of the Figure of the Navel, being of a white Colour, interspersed with yellow Spots and black Lines.

*Bellis*, *Bellius flos* & *Herba Margarita*, a Plant bearing Flowers, growing in the Meadows, a *Daisy*. There is some difference among Writers about the Temperament of this Plant: Some say it is hot and dry; others say it is cold and moist; but its sharp Taste argues Frigidity, and the Effects of it is Siccity; both the greater and the lesser *Daisy* are excellent Wound Herbs. Women usually give the Herb and Flower to Children, to loosen their Bellies. The Roots are used outwardly, with very good success, in the King's-Evil.

*Bellouclus*, a Gem found in *Assyria* representing an Eye.

*Benedicta Herba*, see *Caryophyllata*.

*Benedictum*, there is a noted Lenitive Electuary under this Name, which is sometimes appli-

ed to any Lenitive Medicine in general.

*Benignus Morbus*, a favourable Disease, is that which has no dreadful Symptoms, but such as is consonant to its Nature.

*Benjamin*, or *Benzoin*, a well-scented yellow Rosin, of divers Colours, dropt from a tall Tree in *China* and *Sumatra*: According to *Bontius*, it is a Plant or Shrub, like the *Salsa Parilla*, growing in *Java*; out of the Rind of which, if cut, distils the Gum *Benzoin*. Mr. *Grimm* says, it is a beautiful Tree of a middle size, growing in the West of *Sumatra*. The Fruit is of the bigness of a Hasel-nut, enclosed in a shell like Walnuts, somewhat Hairy; the Leaves being pale on the upper, and dark-green on the under side. The Kernal tastes bitterish. When the Tree is 5 or 6 Years old, they make an Incision longitudinally in the Wood, whence issues a white, glutinous, and transparent Liquor; which being coagulated in the Sun, produces a yellow and white Gum, very well scented, and not unlike Frankincense.

*Berberis*, the same Tree with the *Oxyacantha*, the Barbary-tree, the Berries are cool and astringent; they provoke Appetite, and strengthen the Stomach, and therefore the Conserve of them is frequently used in Fevers, in a Loosness, and the Bloody Flux. The inward Bark of the Branches, and Root, infused in Whitewine, is an excellent Remedy for the Jaundice. The Juice of the Berries, a Decoction of the Bark, or the Juice of the Leaves mix'd with Vinegar, cure the Pain of the Teeth occasion'd by Fluxion, the Conserve of it frequently



quently taken, cures Inflammations of the Mouth and Throat; it has the same Effects the Mouth being gargl'd with some of the Conserve dissolv'd in Vinegar.

*Beriberi*, a sort of Cow's Lip. As also the Name of a Disease among the *Indians*, of the Species of our Palsey.

*Beryllus*, the Beryl-stone.

*Berytion*, is the name of a Collyrium or Medicine for the Eyes.

*Bes*, alias *Biffis*. *Bassis*, *Biffa*, vel *Bife*, alias *Libra numularia* & *Ostionaria*, Eight Ounces.

*Beta*, Beet, a Plant that is hot and dry, loosens the Belly, by reason of its Nitrosity; it is an Errhine, especially the Root, for the Juice receiv'd into the Nostrils, occasions Neezing. The young Plants, with their Roots gently boil'd, and eaten with vinegar, procure an Appetite, extinguish Thirst, and suppress choler in the Stomach. The Juice of this Herb drawn up into the Nostrils, powerfully evacuates Phlegmatick Humours from the Brain, and cures inveterate Head-achs.

*Betonica*, seu *Veronica*, Betony; many vertues are attributed to this Plant, taken any way. *Scroder* describes the *Vertues* in short thus: It is hot and dry, acid and bitter; it discusses, attenuates, opens and cleanses, 'tis Cephalick, Hepatick, Splenetick, Thoracick, Uterine, Vulnerary, and Diuretick; it is us'd frequently inwardly and outwardly, especially in Diseases of the Head. 'Tis observ'd, that the Faculties of the Root are quite different from the Virtues of the Leaves and Flowers; for it is very nauseous in the Mouth and Stomach, and occasions Belching and Vomitting; the Leaves on

the contrary, are Aromatick, and of a pleasant Taste, and agreeable to Nature in Food and Physick; Tea made of Sage-betony, ground Pine, sweetned and drank hot, is very good for the Gout, Head-ach, and Diseases of the Nerves, and eases Pain occasion'd by these Diseases.

*Betula*, and *Betulla*, the Birch-tree, the Leaves are hot and dry, cleansing, resolving, opening, and bitter, for which reason they are of no small use in a Dropsy, and the like. The Bark is Bituminous, and is therefore mix'd with Perfumes, that are to correct the Air, the *Fungus* of it has an astringent quality, upon which account it stops Blood miraculously. This Tree, in the beginning of Spring, before the Leaves come forth, being pierced, yields plentifully a sweet and petulant Juice, which Shepherds, when they are thirsty, often drink in the Woods. Dr. *Charleton*, and others, commend the Virtue and Efficacy of this Liquor, and not undeservedly, for the Stone in the Kidneys and Bladder, for bloody Urine, and the Strangury; it is also good for the Jaundice, to take of spots from the Face, and to cure Scorbutick Consumptions.

*Bezoar* is either Chymical or Animal. The Chymical is a Composition of Butter of Antimony, and Spirit of Nitre, whereof a white Powder is made, good against Poison, and to provoke sweat. The Animal *Bezoar* is twofold, Oriental and Occidental: The Oriental is found in *Persia* and in an *East-India* Beast, partly like a Stag, and partly like a Goat, it is found in the Stomach, and other

other Cavities of this Beast; it is of an Oval Figure, hollow within, containing sometimes Straws, Hairs, and such like things; the surface is even and bright. they are generally about the bigness of a Walnut, hath no smell unless when broke, and then smells like Musk. Artificial ones are made, in Imitation of them, but are not much esteem'd. The *Occidental* comes also from the same Beast, but without Horns, in *Peru*; 'tis generally bigger than the *Oriental*, and the surface rough.

*Bezoar Animal*, is the Liver and Heart of Vipers, dried and powder'd.

*Bezoar Mineral*, a Diaphoretick, or Sudorifick, is a Preparation of Antimony; to which is attributed the same Vertue which *Oriental Bezoar* hath.

*Bezoardicum*, an Antidote or Alexipharmick, expelling Poison and Malignities; 'tis so called from the *Bezoar-Stone*, which is supposed to be part of its Composition.

*Bibenella*, and *Bipenula*, the same with *Pimpinella*.

*Bibitorius Musculus*, five *Oculum adducens*, that Muscle which draws the Eye down towards the Cup when we drink.

*Bibliotheca*, a Library of Books, also a Plant which is call'd Paper, whereof Paper was formerly made.

*Biceps Musculus*, the Muscle with two Heads, it is the first Muscle of the Cubit and Thigh.

*Bicongius*, a Measure which contains 12 *Sextaries*, or 24 Pints of our Measure.

*Biladen*. See *Chalybs*.

*Bilis*, the Gall, a Sulphureous saline Excrement of the Blood, separated in the Liver by little Glands,

and is sent either into the little Bag that contains the Gall, or into the Gut call'd *Duodenum*, by the *Ductus Hepaticus*, that it may farther promote the Fermentation of the Victuals, and carry on the Dregs that are left behind, when the Chyle is separated from the whole Mass. The Gall consists of Sulphur, adust Salt, and a little Serum, 'tis naturally yellow. Preternaturally it is of the Colour of the Yolk of an Egg, green like a Leek, Rusty, and Sky-colour'd; all which varieties of Colours proceed only from different degrees of Heat and Fermentation: It cannot be call'd the Gall, before it is separated from the Blood, contrary to the Opinion of the Ancients: See *Humores Sanguinei*.

*Biliosus*, was call'd, according to the Ancients, he that abounded in Gall, or a bileous Humour; Cholerick.

*Biolychnion* is that natural Heat, which is communicated to the *Fœtus* from the Parents, but when 'tis brought forth, that Heat gradually decays, after that the Blood and Spirits of the Child are alter'd, fermented, and accended by Nourishment and Nitrous Air. They do but babble who tell us, that this Heat lasts for ever; for if it be Heat, 'tis in continual Motion, and is therefore dispel'd as other Heats and Fires are.

*Binsica*, a Name given to Disorders of the Mind.

*Bios, vita*, Life; and sometimes it is taken for *Victus*, a good Diet, or necessary Food.

*Biothanati*, a Name for such as die of a violent Death.

*Bipinella*; see *Pimpinella*.

*Bipula*, a Worm mentioned by *Aristotle*. Bir-



*Birsen*, an *Arabian* or *Persian* Word, denoting an Inflammation, or Apostem of the Breast.

*Bis Lingua*, is *Hypoglossum*.

*Bismuthum*, *Marcasita*, a Marcasite or Metallick Recrement in the Generation of any Metal, from some parts or portions that were improper and unfit for the Production of that Metal; it is a Mineral Body, white, hard, and brittle.

*Bistacium*; see *Pistacium*.

*Bistorta*, seu *Serpentaria*, *Columbrina*, *Dracunculus*, vel *Dracontium*, Bistort or Snake-weed, it cools and dries, the Root is very astringent, Alexipharmick, and Sudorifick; 'tis chiefly us'd to stop Vomiting, and to prevent Miscarriage; the Powder of the Root mix'd with Conserve of Roses, wonderfully stops the spitting of Blood, and the bloody Flux, and the Courses when they are immoderate; the Powder sprinkled upon Wounds, stops the Blood.

*Bithynos* signifies, in *Galen*, a Plaister very good in the Dropsey.

*Bitumen*, is generally taken for all sorts of fat Earth that are separated with difficulty and easily burn; this is said to be the Fuel of all the Fires that are vomited out in burning Mountains. It comprehends several kinds, but particularly a fat Juice that is found about the Red Sea, swimming upon it like a Froth, afterwards dried upon the Shore, it becomes harder than Pitch.

*Bitumen Judaicum*. See *Asphaltis*.

*Biventer*: See *Digastricus*.

*Blasias*, the same with *Balbities*, a Defect in the Tongue, proceeding either from an ill Conformation or Obstruction.

*Blasus*, one that has an Impediment in his Speech. Also a bandlegg'd Person, or one whose Backbone is bended either backward or forward. Also a Paralitick Person.

*Blaptifecula*; see *Cyanus*.

*Blas*, a Word us'd and invented by *Helmont*, to signify the Motion of the Stars, and their Alterations, but without telling really what its real signification is.

*Blatta*, a little Worm.

*Blatta Bizanzia*, five *Unguis Odoratus*, the Shell of a Fish of a very sweet Scent, brown Colour, and oblong Figure.

*Blaterones* signifies a kind of useless Fish, as well as babling Men.

*Blattaria*, Moth-mullein.

*Blenna*, a thick Snot which distils thro' the little Holes of the Palate, and the Nostrils, and proceeds from the Ventricles of the Brain, by the Processes, call'd *Mammiformes*, like Teats, or rather thro' the Glands of the Nose.

*Blepharides*, the same with *Cilia*.

*Blepharon*; see *Palpebra*.

*Blepharoxystum*, an Instrument used for pulling Hairs out of the Eye-brows.

*Bletus*, *Ictus*, one who has a Blast or Stroke spreading upon the side of his Body, by reason of an internal and malignant Inflammation, as in the *Pleurisy*, *Peripneumonia*; especially just after Death, it is to be seen livid or spotted, as from a stroke or beating.

*Blitum*, *Blite*, this Herb cools, and tastes insipid.

*Blumati*, is a Glass Vessel.

*Boa*, Red cutaneous Pimples, or Pustules full of *Ichorus* or morbid Matter.

*Bocca*,



*Bocca*, signifies the Mouth of a Furnace in the Art of Glafs-making.

*Bochetum*, is a fecond Decoction of an Infufion of Guaiacum, Salfaparilla, China Saffrafs, and other Sudorificks.

*Bocia*, is a large Glafs clofe fhut, with a great Belly and an oblong Neck, and about half a Foot diameter; it is otherwife call'd a Philofophical Egg, a fublimatory Urinal, &c.

*Bolbiton*, *Stercus Bubulum*; Cows-dung, recommended by *Hippocrates*, as a Fomentation in Uterine Affections.

*Bolbocastinum*, fee *Bulbocastinum*.

*Bolbonac*; fee *Bulbonac*.

*Boletus Cervi*, or *Fungus Cervinus*, or *Tuber Cervinum*, a fort of Mushroom growing in the Weeds, having a black Skin, and a black Powder within it.

*Bolus*, a Medicine taken inwardly, of a confiftence fomewhat thicker than Honey, and in quantity for one Dofe as much as may be taken at a Mouthful.

*Bolus*, a fort of Pale-red Earth, impregnated with Martial Vapours, 'tis *Armenian*, *Oriental*, *German*, *Bohemian*, white, and the like. 'Tis call'd *Bolus* in all Languages. Its Virtue efpecially of the *Bole Armoniac* confifts in being very Aftringent and Styptic; and Alexipharmic.

*Bombax*, *Bambax*, and *Pambax*, are fynonymous; Cotton growing upon a kind of Shrub: As to its ufe in Phyfick, being burnt, it ftops bleeding, efpecially of Wounds, the Marrow of the Seed wonderfully relieves thofe that are fubject to Coughs, and difficulty of brea-

thing; the Oil of the Pith of the Seed takes off fpoats from the Skin, the Down fir'd, and put under the Noftriils, prevents Mother-fits.

*Bombus*, the fame as *Borborygmus*.

*Bombyllus*, a Veffel with a narrow Orifice.

*Bona*, or *Boona*: fee *Faba*.

*Bonifacia*, the fame with *Laurus Alexandrina*.

*Bonus Genius*, is *Peucedanum*.

*Bonus Henricus*, Englifh Mercury, 'tis excellent for cleansing and healing fordid Ulcers; the Leaves boil'd with Pot-herbs, and eaten, renders the Belly loofe; it kills Ulcers of four-footed Beasts, being bruifed and applied to the Ulcers; the whole Herb ufed in the form of a Cataplafm, mitigates the Pain of the Gout; and there is no danger to be fear'd from the ufe of it in this cafe, for it does not repel, but difcuffes and digefts; and befides, 'tis *Anodine*, which qualities are rarely found in one fimple.

*Borago*, Borrage, this Herb is very cordial, and the Flower is one of the 4 cordial Flowers. The diffill'd Water, and the conferve of the Flowers, comfort the Heart, relieve the faint, chear the melancholy, and purify the Blood. The water of it is good for Inflammations of the Eyes, and For all Fevers, as is alfo the Conserve of the Flowers.

*Borax*, in Englifh Borax, is a Salt made of Sal Armoniac, Nitre, Tartar calcin'd, and common Salt, and Allum, which are diffolv'd, filter'd, and at length evaporated; fome think it takes its Original from Stables wherein Elephants are kept, it is white as Nitre.

*Borborygmus*, a murmuring noife  
in



in the great Intestines; grumbling of the Guts.

*Borozail*, or *Zail of the Moors*, a Disease in *Ethiopia* which affects the Genital Parts chiefly, but quite different from the French Pox, contracted by the promiscuous use of Venery.

*Borsella*, an Instrument belonging to the Glassmakers, by which, as they have occasion, they work the Glass, dilate, contract, or raise it.

*Bosci Salvia*, Sage of *Boscus*, the place where it grows.

*Bosmeros*, or *Bosporos*, a sort of Bread-Corn.

*Botanica*, the knowledge of herbs; and *Botanicus*, he that knows Herbs.

*Bothor*, Pimples in the Face, which don't spread, but are easily suppurated, and vanish. 'Tis besides a general appellation for Pimples in the Face, Lungs, or other parts. The *Arabians* also call the Small-pox and Measles *Bothor*.

*Bothrion*, signifies the *Alveolus* or Socket and cavity wherein the Teeth are plac'd in the *Maxilla*, it also signifies a small Ulcer in the *Tunica Cornea* of the Eye.

*Botin*, is Turpentine; also the Balsam thereof.

*Botrys*, a bunch of Grapes, also the Name of an Herb call'd the *Oak of Jerusalem*; the Herb powder'd and mix'd with Honey is good for an Ulcer of the Lungs: It provokes the Courses, and expels a dead Child.

*Botus*, one Vessel set upon another for Fusion, or a Decensory, Crucible, &c.

*Bounias*, a sort of *Napus*. See *Napus*.

*Bovina Affectio*, a Disease among Oxen, or a Worm running betwixt the Skin and the Flesh,

perforating the Skin, which is observ'd frequent in Oxen, Cows, &c.

*Bovina Fames*, the same with *Bulimia*.

*Brabula*, a kind of Prunes that are laxative.

*Bracherium*, the same with *Amma*.

*Brachia*, Branches of Plants or Trees, so called, because they are extended like the Arms of Men.

*Brachiale*, the same with *Carpus*.

*Brachiaus*; see *Lacertus*.

*Brachium*, or *Lacertus*, a Member that consists of the Arm properly so call'd, the Cubit, and the Hand.

*Brachylògia*, of the same Derivation with *Brachylogus*.

*Brachylogus*, one who gives his Opinion in few words. *Brachylogia* is a curt Expression; as for instance, *Hippocrates's Aphorisms*.

*Bradypepsia*, a slow Digestion, proceeding from a deprav'd Disposition of the acid Ferment in the Stomach, and want of sufficient Respiration.

*Branca*, or *Branca Ursina*, Bear-breech.

*Branchus*, a Hoarseness in the Throat, and in the *Arteria aspera*. See *Raucedo*.

*Brasmos* signifies the same as *Zymosis* fermentation.

*Brassica*, Cabbage, Warts anointed with the Juice of it are taken off in 14 Days; the Leaves boil'd in Wine and apply'd to Ulcers and the Leprosy, do much good; and so great is the Vertue of it, that the Urine of those that feed on it is very useful and proper for curing the Fistula, Cancers, Tetters, and such like Diseases.

*Brassica Marina*, Sea-Cabbage; it is prefer'd before Garden-Babbage. See *Soldanella*.

*Brassidellica*

*Brassidellica Ars* so call'd from the Herb *Brasidella*, or *Brassatella*, which is otherwise call'd *Ophio-glossum*, Vipers Tongue, a Species of curing of a Wound by apposition of the Herb upon a fresh Wound.

*Brathus*, the same with *Sabina*.

*Bregma*, *Pregma*, the Bone of the Forehead; see *Sinciput*.

*Breve Vas*, the shortest Vessel that passes from the Ventricle to the veiny Branch of the Spleen.

*Brevis Cubiti Musculus*, the short Muscle of the Elbow.

*Britannica*, is an Herb that cures the bleeding of the Gums in the Scurvy.

*Briza*, a sort of Bread-corn.

*Brochi*, blubberlip'd Persons; also a sort of Chirurgeons Cord, or Halter.

*Brodium*, a Liquor wherein Medicaments are either kept or wash'd; as also the expressed Juice out of any boil'd thing, as out of a Capon, &c.

*Bromos*, a sort of Bread-corn.

*Bronchia* are Branches of the *Aspera Arteria*.

*Bronchocele*, a Tumor in the top or middle part of the Windpipe.

*Bronchotomia*, a Section of the Wind-pipe in a Membranous part betwixt two of the Rings. It is used to prevent Suffocations in People troubled with a Quinzy.

*Bronchus*, the middle Fistulous part of the Wind-pipe, whose forepart is made up of so many little Rings; the upper part is call'd *Larynx*, and the under *Vesicularis*. 'Tis useful for speaking and Respiration.

*Bruchus*, a certain Worm that eats Herbs and the Leaves of Trees.

*Brunella*; see *Prunella*.

*Bruscandula*; see *Lupinus*.

*Bruscus*; see *Ruscus*.

*Brygmus*, is the Noise that is made by grinding of the Teeth: This is a kind of convulsive motion of the lower Jaw, proceeding from Nitrous Effluvia that are acrid and vellicating, by that means irritating the Animal Spirits to explosion in these Muscles and Nervous parts. 'Tis usual in an Epilepsy, or such kind of Diseases.

*Bryon*; see *Musculus*.

*Bryonia*, *Bryony*, call'd also *Vitis Alba*, because it will creep up and adhere to any thing, like the Vine, whence it also has got the Name *Viticella*. It is also call'd *Psilothrum*. White Bryony purges strongly watery and phlegmatick Humours; it is proper for the Diseases of the Spleen, Liver, and Worms, for it opens the Obstructions of those parts; it carries off the Water of hydropical People by *Vomit* and *Stool*.

*Bryopteris*, or *Dryopteris*, Oak-Fern growing upon Oak-moss.

*Bryton*, Beer.

*Bubonium*, or *Inguinalis*, an Herb so call'd, because 'tis said to cure Buboës, or Tumours in the Groin.

*Bubo*, the Groin, or place from the bending of the Thigh to the Privy-parts; also a Tumor in the Groin, proceeding from the Pox or Pestilence. A Bubo or Boil.

*Bubonocile*, *Hernia* five *Ramex Inguinalis*, a Rupture, when the Intestines fall into the Groin, or the uttermost Skin of the Cods. Sometimes 'tis taken for a Bubo or Swelling.

*Bucca*, the Cheek, the lax part of the Face, that may be swollen or puffed up as appears in Trumpeters.

*Bucca*,



*Bucea*, or *Buccella*, such a quantity as can be taken into the Mouth at once.

*Buccelaton*, is a Medicine made up in form of Bread, and is of a purgative quality: It is prepar'd from Scammony with its Correctives of Opium, Pepper, Ani-seed, and Fennel.

*Buccinator*, the round Muscle of the Cheeks, like a Circle, thin and membranous, interwove with various Fibres, and inseparably girt about with the Tunic of the Mouth. *Casseri* has observ'd a certain strong Band, that grows outwardly in the Centre of this Muscle, which spreading itself about the Cheek-bone, terminates in a little slender Muscle, directly opposite to that part of the Face call'd *Bucca*; it rises from the upper Jaw-bone, and is fastned in the lower, at the Root of the Gums: Its use is to move the Cheeks with the Lips, and serves as an Hand to the Teeth whilst it tosses the Meat too and fro, and throws it upon the Teeth, that it may be more exactly chew'd.

*Buccinum*, *Bucinus*, or *Bucinum*, a Flower, so call'd from its likeness to a Horn.

*Buccula*, the fleshy part under the Chin.

*Buccellatio*, a method of stopping Blood by laying a Pledget on the Vein or Artery.

*Buceros*, *Fœnum Græcum*.

*Bucanion*, is the same with *Antirrhinon*.

*Bufo*, a Toad, being an Animal by reason of its ugliness and venomous quality, odious; and this is either a Land or Water Animal: Its Physical Use is chiefly external, to stop *Hemorrhages*, and other Fluxes of the Blood, beat to

Powder, or wore as an *Amulet*.

*Bufo*, the Toad-stone, falsely suppos'd to be found in the Head of a Toad. This being hung about the Neck, is said to make Teeth breed easily, and cure *Tooth-ach*.

*Buglossa*, Bugloss; it hath the same Vertues with Borrage, and is very near of the same kind: The Flowers are of great Use in Melancholy and Hypochondriac Diseases, and are reckon'd among the four Cordial Flowers.

*Bugones*, a spurious sort of Bees that are generated in a putrified Ox reduced to Powder, and mixt with Honey, they cause Hair to grow.

*Bugula*, *Buglum*, and *Bugla*, Bugule, or the middle *Consolida*; the Vertues are much the same with those of *Self-heal*; 'tis vulnerary, either taken inwardly, or outwardly applied; 'tis used in the Jaundice, in Obstructions of the Liver, and for the stoppage of Urine; 'tis one of the Ingredients for the Wound-drink of the London Dispensatory, commonly call'd the *Traumatic Decoctions*.

*Bulapathum*, is *Lapathum Magnum*, vel *Bovinum*; see *Lapathum*.

*Bulbi*, are round Roots with Tunicks, as of Onions, Tulips, Hyacinth; and Tuberosc Roots are also call'd *Bulbus*. Bulbs are any round Root.

*Bulbus Silvestris*, Dogs-bane, or Corn-leek.

*Bulbina*, and *Bulbine*, are Diminutives of *Bulbus*, signifying the lesser round Roots.

*Bulbocastinum*, Earth-nut, or Pig-nut.

*Bulbonac*, or *Bolbonac*, the same with the Herb *Lunaria*, or *Viola Latifolia*; see *Lunaria*.

*Bul-*

*Bulbonium* ; see *After*.

*Bulbaspodelus*, is *Asphodellus bulbosus*.

*Bulbus*, is every round Root that is coated.

*Bulithos*, signifies the Stone found in Oxen, such as Butchers frequently find in the Gall-bladder.

*Bulimia*, the same as *Bulimus*.

*Bulimiasis*, the same with *Bulimus*.

*Bulimus*, five *Phagadana*, seu *Edacitas prater consuetudinem*, an extraordinary Appetite, often accompanied with a defection of Spirits. It proceeds sometimes from a too sharp ferment of the Stomach, whence the membranous Tunics and Nerves being irritated, the Animal seeks after Nourishment for a Remedy.

*Bulla Flatus*, or Wind pent up and clos'd on all sides by a humid Body; and this happens the more so, as the Humour is more tenacious, for then the Wind is the more fix'd, and cannot be easily loosen'd.

*Bumelia*, is *Fraxinus bubula*, or *Fraxinus magna*, a kind of Ash-Tree, good against the stinging of Serpents.

*Bunias*, the same with *Napus*, a tuberous, thick, and large Root.

*Bupleuron*, a Plant broad-leav'd and narrow leav'd, Rock-sengreen.

*Buprestis*, an Insect of the kind of *Cantharides*, that lives upon the Pine-tree; if an Ox happens to eat it, it causes a mortal Inflammation and Tumor in his Bowels.

*Buphthalmum*, or *Cotyla Fœtida*, or *Oculus bovinus*, May-weed, or Ox-eye.

*Burborismus*, the Wind-Cholick.

*Bursa Pastoris*, a Plant called Shepherd's Purse. 'Tis astringent, and thickens, wherefore 'tis good

for bleeding at the Nose; a Tent made with Cotton and dipt in the Juice of it, being put up the Nostrils: 'Tis also proper for the Bloody Flux, a Looseness, and bloody Urine, and the immoderate flux of the Courses; it is outwardly used by the common People to heal Wounds, with good success; 'tis also put into Febrifuge Cataplasms for the Wrists.

*Bursa* ; see *Scrotum*.

*Bursalis Musculus*, a Muscle on the inside of the Thigh, so call'd from its shape.

*Buselinum*, is the *Daucus vulgaris* ; see *Daucus*.

*Butiga*, is an Inflation of the Face, called *Gutta Rosa*, or a red Face.

*Butomon*, a sort of Reed Grass, commonly call'd *Platanaria*, given to Cattle for Fodder.

*Butyrum*, or Butter; 'tis the Substance of Milk, the Fat or oleaginous part thereof being secreted therefrom by much agitation or churning, for the Butter is made from the richest part of the Milk, whence some call it the *Essential Oil of Milk*. It is most plentiful in Cows Milk, tho' it is frequently made from that of Sheep and Goats. It is to be gain'd from Breast-milk, but that is thinner, and full of volatile Salts, which dilute it.

*Buxus*, the Box-tree; the Oil drawn from the Wood is much commended for the Falling-sickness and Tooth-ach. 'Tis said the Decoction of the Wood cures the French Pox as well as *Guaiacum*.

*Byue*, Malt.

*Bysauche* is used to signify a contraction of the Muscles of the Neck that render it stiff.

Byf



*Byssum*, or *Byssus*, the finest sort of Flax.

## C

**C***abalatar*, or *Cabulator*, is Salt of Nitre.

*Cacabus*, or *Lebes*, is an earthen or copper Vessel tinn'd within, for boiling of Medicines in.

*Cacatoria febris*, an Intermittent Fever, (so call'd by the Famous *Sylvius de le Boe*) accompanied with a violent Purging, and very painful, extremely afflicting and weakening the Patient when it comes. It may also be call'd the *Dejectoria*, or Purging Fever.

*Cachecticus*, one that has an ill habit of Body.

*Cachexia*, an ill habit of Body, proceeding from an ill disposition of the Humours of the Body, whence lingering Fevers, Consumptions, and Dropsies are contracted. In this Disease the Face is often pale and discolour'd, and the Body big and swoln. *Cachexia* taken in a large sense, is oppos'd to *euxēzia*; and as a good habit of Body is common to all sound Parts, so an ill one is propagated by the ill Parts. Strictly *Cachexia* is only taken for an ill disposition, or habit of the Body, and *Euxēzia* (on the contrary) for a good disposition of the Humours, or Blood, and Body.

*Cacalia*, or *Leontice*, is a Plant like Colts-foot or Butterburr, call'd wild Carraways, or wild Chervil.

*Cocoa*, the Fruit of a Tree, seldom exceeding the bigness of an Almond, and of a yellowish colour, inclosed in a thin Peel, tho' the whole Body (which surrounds

it) is near as big as a middle siz'd Pumpkin. It is transported into Europe out of *America*, and from *Guatemala*. The Indians make a sort of Drink out of it, and the Europeans their Chocolate, being a mixture of these Kernels toast'd, powder'd with certain Spices. See *Chocolate*.

*Cacochymia*, the abundance of ill Humours in the Blood; and it is either sulphureous, bilious, pituitous, melancholick, acid, salt, or sharp. These terms are now much out of date among Physicians.

*Cacochylia*, a bad Chylification, or ill Digestion.

*Cacocholia*, a bad Disposition of the Gall.

*Cacoethes*, *Chironium ulcus*, or *Telephium*, a Disease or Ulcer beyond Cure, which is call'd a Malignant Ulcer. This happens when an Ulcer is callous or sinuous, under which there sometimes lie putrified Bones.

*Cacopathia*, an Evil Passion.

*Cacaphonia*, an ill Voice, proceeding from an ill Constitution of the Organs of Speech.

*Cacopragia*, is a depravation of the *Viscera* serving to Nutrition.

*Cacorythmus*, an unequal Pulse. See *Arythmus*.

*Cacositia*, loathing of Food.

*Cacosis*, a vicious Disposition.

*Cacosphyxia*, a bad Pulse.

*Cacostomachus*, such Food or Aliment as offend the Stomach, and occasion an ill Digestion.

*Cacothanatos*, a miserable Death.

*Cacothymica*, a vicious Affection of the Mind.

*Cacotrophia*, an ill Nutriment, proceeding from a fault in the Blood, as in a Leprosy, Ringworms, &c.

*Cactos*, a sort of *Carduus*.

*Cacumina*, the same with *Summitates*: The Tops of any thing.

*Caducus Morbus*; see *Epilepsia*.

*Cadaver*, a Carcase.

*Cadmia*; see *Lapis calaminaris*.

Sometimes the same Name is given also the *Tutia*; see *Tutia*.

*Cadus*, or *Ceranium*, a Measure of the Ancients, containing 120 Pints of Wine, and 105 of Oil.

*Cæcum Intestinum*, the fourth Gut in order from the *Pylorus*.

*Cælestis*, is *Iris*.

*Cæli Donum*, is the greater *Celandine*.

*Cæli Ros*, or *Gramen Manna*, a sort of wild Millet.

*Cæli Rosa*, and *Cæli Flos*, is *Lychnis Coronaria*.

*Cementatio*, or *Cimentatio*, beside the vulgar and genuine Signification belonging to *Architects*, which denotes the cementing together of wrought Stones in a Building; it has in Chymistry another meaning, for here it is call'd a dry Corrosion, by which any Metallick Body is calcin'd with corroding Salts, which are call'd the *Cement*.

*Cepa*, *Cepe*, & *Cepa*; an Onion. Onions are hot and flatulent, they are proper for those that abound with cold Viscid Humours, in whom they procure sleep, help Concoctions, and prevent four belchings, they open Obstructions, force Urine, and promote insensible Perspiration, but they injure those that are Cholerick, and offend the Eyes. A raw Onion infused in Water, the next Morning given to Children kills the Worms. A large Onion hollow'd, and fill'd with Venice Treacle, and roasted under hot Ashes, and applied in the manner of a Poultice, mollifies

effectually hard Swellings, and opens them. A raw Onion peal'd, and applied presently with a little Salt, cures burns, if the outward Skin is not ulcer'd, for it draws out the fire, and prevents Blisters.

*Cæsarea Sectio*, the same with *Hysterotomia*.

*Cæsareus Partus*; see *Partus Cæsareus*.

*Calæ*, *Calaem*, *Calaemum*, is Species of Block Tin, which by means of the Fire is transmuted into a kind of *Ceruse*, such as is made from Lead, &c.

*Calaminaris Lapis*, a Stone, dug out of the Mines, of a yellowish colour, and not very hard; which, when burning, gives a yellow fume. Of this Copper-smiths make Bras. *Calaminar-stone*. 'Tis also called *Cadmia*.

*Calamintha*, or *Calaminthum*, Calamint, a kind of Mint; 'tis hot and dry, Stomachick, and Uterine, it provokes Urine, opens the Liver, and cures a Cough: a Decoction of the Leaves is good for those that are short breath'd, the Herb us'd in Drink, with Salt and Honey, kills Worms, and cures an *Elephantiasis*, or *Leprosy*, if it be us'd frequently.

*Calamita*, is *Styrax*.

*Calamagratia*, and *Calamagrostis*, the Reed-grass.

*Calamus*, a Reed.

*Calamus Aromaticus*, sweet-smelling Reed or Cane. Some will have it to be *Galingal*, others the *Acarus*. It grows all over the Indies.

*Calamus Scriptorius*, a certain Dilatation about the fourth Ventricle of the Brain, which afterwards ends in a point, from which it has its Name.



*Calathiana*, the Flower Anchoris, or blue Violets.

*Calathus*, a Basket which the Flowers of Lillies resemble.

*Calceneus*, the same with *Calx*.

*Calcaros Flos*, is *Flos Regius*.

*C Iceolus*, *D. Maria*, *Sacerdotis*, *Marianus*, a sort of *Alisma*.

*Calcicoides*, three little Bones in the Foot, which with others make up that part of the Foot which succeeds the Ankle: And *Fallopins* calls them *Cuneiformia*, made like Wedges.

*Calcidi um*, a Medicine made of Arsenic.

*Calcinatio*, the Reduction of a mix'd Body into Powder by Fire, or any corroding things; as *Mercury*, *Aqua fortis*, &c.

*Calcinatio Philosophica*, or *Spagyrica*, is when Horns, or Bones, or Hoofs, are hang'd over boiling Water for some Hours, till they, having lost all their Mucilage, can be easily powder'd.

*Calculus*, the Stone; which is an hard præternatural Concretion in a Man's Body, which is often bred in the Reins, Testicles, Bladder, and other Parts, from saline and earthy Particles congeal'd together.

*Caldarium*, the same with *Lacnicum*.

*Calendula*, a Marygold, the Flowers are Cordial, Hepatick, and Alexipharmic, and provoke Sweat, and the Courses, and hasten Delivery: The distill'd Water dropt into the Eyes, or Rags wet in it and applied to them, cures the Redness and Inflammation of them.

*Calidum Innatum*: See *Emphitum Thermum*, or *Byolichnium*

*Callicreas*, or *Pancreas*, the Sweet-bread, which is a conglo-

merated Glandule, plac'd under the hinder part of the Stomach, about the length of 3 or 4 Fingers in a Man. It is encompassed with a thin Membrane from the *Peritonæum*. It is terminated in a Man near the common *Ductus*, or Passage of the *Bile* into the Gut *Duodenum*, and distils a Volatile insipid sort of Juice: But *Sylvius* and *de Graaf* affirm, That they have found an acid and sub-acid Juice there; nay, sometimes an austere and a sweet one; and this, they say, is the Original of all Diseases: But we must know, that this possibly was observ'd, when scarce one in twenty which they dissected was found exactly sound. Its Use is to temperate the Chyle, which is something acid, and the bitterness of the Gall with its volatile Juice, that it may at last enter into the Lactuals with a sweet Taste.

*Calindra*, an artificial Congeries, or weaving of Hair, with which the Head is at this Day frequently cloath'd, to prevent the Injuries of the external Cold, usually known by the Name of a *Perrinwig*.

*Callaias*, a Species of Sea-Fish.

*Caligonum*, the same with *Polygonon*.

*Calix*, and *Calices*, see *Alabastris*.

*Calliblepharon*, a Medicine of a drying Quality, particularly accommodated for the use and Beauty of the Eyelids.

*Callyonimus*, is *Lilium Convallium*, Lilly of the Valley. It is also taken for the Name of a Sea-fish, call'd *Uranoscopus*, from the Eyes being plac'd by Nature directly upon the Head, by which it looks upright to heaven; upon which occasion it also took the Name of *Cally-*

*Callyonimus*, not from the Beauty of its Figure, since it is rather disagreeable and deform'd. It hath the largest Gall of any Fish which is recommended in Collyries for Diseases of the Eyes and Ears.

*Callitrichum*, or *Polytricum*, is an Herb that finely paints the Hair, see *Polytricum*.

*Callositas*, or *Callosity*, all hardness in the Skin, Flesh, or Bones, which is natural or preternatural, frequently happening upon the Lips of a Wound, Fracture, &c. the hardness of the Eyelids from an Acid, Tartarous, or Coagulating Juice in the Womb, the Soles of the Feet, and Palms of the Hands. *Callosities* are frequent.

*Callus*, a kind of Swelling without Pain, like Skin contracted by too much Labour. An hardness in the Skin, or a Tumour hardened.

*Calomelas*, is *Mercurius Dulcis* purified by several Sublimations.

*Calor Nativus*, see *Biolychnium*.

*Caltha*, seu *Calthula*, the same that is call'd in the Shops the *Calendula*, or the Flower of every Month.

*Calva*, call'd *Calvaria* by Pliny, and *Cranium* by Celsus, is the Scull; also the upper hairy part of the Head, which either by Disease, or old Age, grows bald first.

*Calvaria*, the same with *Calva*.

*Calvitium*, & *Calvities*, that baldness which is naturally incident to old Age.

*Calx*, seu *Calcaneum*, the second Bone in that part of the Foot which is join'd to the Ankle, bigger and stronger than the rest; oblong, and grows backward, that a Man may stand more strongly upon it, and not fall so easily backward.

*Calx*, is a Chymical term, used when any Powder is render'd impalpable, by taking away its moisture; and this is to be understood of Metals and Minerals, corroded and calcin'd, as of the *Calx* of Salt, Antimony, and the like; and so some Stones are burnt to a *Calx*, and the Ashes of Vegetables, the Horns and Bones of Animals, depriv'd of their Volatile Part by the fire, are call'd a *Calx* by some.

*Camarium*, see *Fornix*.

*Camariosis*, is a Blow on the Scull whereby some part of the Bone is left suspended, like an arch.

*Cambium*, a secondary Humour, according to *Avicen*, whose use was said to nourish the Parts; the first was call'd *Ros*, or *Humor Innominatus*; the second *Gluten*; and the third, which was very near converted into Nourishment, was call'd *Cambium*: But these Figures are quite exploded, since we found out the Circulation of the Blood.

*Cameline*; see *Myagrion*.

*Camelopodium*, is *Marrubium*.

*Cameratio*, the same as *Camariosis*.

*Camomilla*; see *Chamaemelum*.

*Campana*, commonly call'd a Bell, but us'd in Chymical Preparations, to make acid Spirit of Sulphur with, and to concentrate the Gas thereof, which is to be kept in a thin aqueous matter.

*Campanula*, so are call'd many Flowers that resemble a Bell; see *Cervicaria*.

*Campe* signifies a Flexure or Bending.

*Camphora*, or *Caphora*, Camphire, a Resinous Gum, unknown to the Ancients. The Tree is so big and tall that they use it for Building; it has large and pointed Leaves, smelling



smelling of Camphire; it bears a Fruit the bigness of a Hasel-Nut, inclos'd in a thin and thicker rind like our Hasel-Nuts. When they will gather the *Camphire* the Tree is stript of its Leaves, Bark, and Wood to the very Pit, which being cut, they find in it the transparent coagulated Camphire. It grows in *China* and *Borneo*; but *Japan* affords another sort of Camphire-tree, with a much lesser Leaf; and I have it from credible Persons, that they draw Camphire out of the Root of the Cinnamon-tree; I my self have seen it drawn out of Sage. 'Tis an odoriferous transparent Gum; the best grows in *Borneo*. 'Tis very inflammable and if kept uncovered evaporates.

*Camphorata*, seu *Camphoratum*, the same with *Abrotanum*, so called because it has the Scent of Camphire.

*Canales*, Passages by which the Juices of the Body flow, as those which serve for the Spittle, Bile, that in the Liver, Pancreas, &c.

*Canaliculus Arteriosus*, a Vessel betwixt the Arterious Vein of the Lungs and the great Artery in *Fœtus's*, for 'tis obliterated in adult Persons. Its use in *Fœtus's* is, that the Blood may be discharged by this *Ductus*, out of the Arterious Vein, into the great Artery, because that the Blood is not transmitted into their Lungs, for want of respiration in the Womb.

*Cancamum*, some think 'tis *Lacca*, some think it *Gummi Anima*. *Dioscorides* says, 'tis the Gum of a Tree in *Arabia* resembling *Myrrh*.

*Cancer*; see *Carcinoma*. The *Cancer* which is a round, livid or

blackish Tumor, circumscrib'd with turgid Veins replete with Blood either with or without Exulceration, arising from black, corrupted stagnant Bile diversify'd many ways. The true *Cancer* is restrain'd to the Breasts only of Women, and the *Scapula* of Men. There is a white *Cancer*, which is a certain white Chalky Recrement occupying the inwards parts of the Mouth, and the whole Tongue of Infants; and, except deterg'd and cleans'd in time, will ulcerate. This was undoubtedly what they understood by the *Aphthas*.

*Cancer*, a sort of Bandage for the Head.

*Cancer*, the Crab-fish whose Claws reduced to powder are much used in Shops.

*Canceratio*, the Spreading of a *Cancer*.

*Candelaria*, or *Candelaregia verbascum*; see *Verbascum* & *Phlomos*.

*Candisatio*, the Crystalizing of Sugar after it has been dissolv'd in Water, purified, and somewhat evaporated. Into this Solution they sometimes put certain solid Medicines, which being thus cover'd with the crystaliz'd Sugar, are look'd upon as the best sort of Confections. Sugar-candy, or candied Sugar.

*Canella*, the same with *Cinnamonum*.

*Canica*, Bran.

*Canicida*, a sort of poisonous *Aconite*.

*Canina Brassica*, is *Mercurialis*.

*Canina Lingua*, the same with *Cynoglossum*.

*Canina Malus*, the same with *Mandragora*.

*Canina Sentis*, the same with *Cynobaton*. Ca-

*Canina Appetentia*; see *Cynodes Orexis*.

*Canina Rabies*, the same that *Hydrophobia*.

*Canini Dentes*, the same with *Cynodentes*.

*Canirubus*, quasi *Rubus Caninus*, the same with *Cynisbatos*.

*Canis Cerebrum*, is *Antirrhinum*.

*Canities*, a Hoariness of the Head; it is twofold, the one is according to the ordinary course of Nature; the other ill and (as *Aristotle* calls it) diseased.

*Canna major*, the same with *Tibia*.

*Canna minor*, the same that *Fibula Os*.

*Cannabina*, the same with *Empatorium*.

*Cannabis*, or *Canabum* Hemp, the Seed of it boil'd in Milk is good for a Cough, and 5 or 6 ounces of it taken, cures the Jaundice; an Emulsion of the Seeds doth the same. The Juice of the Herb, and of the green Seed, cures Pain and Obstruction of the Ears; the Oil of the Seeds mixt with a little Wax, is excellent to take out the pain and fire in Burns. *Galen* reckons that the Vertue of Hemlock and Hemp are much the same.

*Canon*, a Chirurgeons Instrument, which they make use of when they sew up Wounds. It is either strait or bent, according to the condition of the Wound.

*Cantabrica Plinii*, is suppos'd to be the *Scorzonera*; it was found in Spain by the *Cantabrians*, from whom it took its Name.

*Cantharides*, Spanish Flies; these are flying Insects, of which there are various kinds; the best are such as have the golden splendid colour: Those which are us'd in Medicine are produc'd from a

kind of Worms, like the *Brucia*, bred from the Leaves of some certain Trees, as the *Poplar Ash*, &c. but those are esteem'd the best which are found in Corn-fields and Meadows, of various colours, long Bodies, and thick. They have a Caustick quality, as plainly appears from their power to raise Blisters externally, and to ulcerate the Parts, especially the Bladder, when given inwardly. Of late they have been frequently administer'd internally for Ulcers of the Womb and Bladder, and in Jaundice and Dropical Cases, &c.

*Canthus*, or *Hircus*, the Angle or Corner of the Eye, which is either the Greater or the internal, or the Less or external.

*Cantum*, or *Candum Saccharum*, Sugar-candy. See *Candum* vel *Candisatio*.

*Canum Cerasa*; see *Xylosteum*.

*Capella*, the same with *Cupella*,

*Caphora*, the same with *Camphora*.

*Capillamenta*, the fine Threads arising in the middle of Flowers, like Hairs.

*Capillaria vasa*, are small Vessels, call'd *Capillary Vessels*, because they are no bigger than Hairs.

*Capillaris Herba*, vel *Capillus Veneris*; tho' this Name is not only given to the *Capillus Veneris*, or Maiden-hair, but also to the *Capillus Terra*, *Capillus Aureus*, *Muscus Capillaris*, &c.

*Capillatio*, is a sort of Fracture of the Skull, which being very small can scarce be found, but often occasions Death.

*Capillorum Defluvium*, see *Alopecia*.

*Capillus*, the Hair of the Head.

*Capillus Veneris*. Maiden-hair.



*Capistrum*, a Swathe for the Head, used by Chirurgeons.

*Capisa*, among the Vegetables signify the Buds, wherein are contain'd the Seeds and Flowers; see *Codia*.

*Capitelium*, is Soap-water, or a *Lixivium* of Soap.

*Capitellum*: see *Alembicus*.

*Capitiluvium*, a Liquor wherein the Head is wash'd.

*Capitis Dolor*, the same with *Cephalalgia*: see *Cerebraria*.

*Capitis Granum*, is *Staphysagria*.

*Capitulum Martis*, is *Eryngium*.

*Capnelaum*, is a Species of Rosin, which flows naturally, it is hotter, thinner, and more liquid than any other Rosin, so that it almost approaches an Oil, and being exposed to the Fire, sends forth a Fume or Vapour; whence the Name was given it.

*Capnites*, *Capnium*, and *Capnos*, the same with the *Fumus Terra*, or the *Fumaria*.

*Capparis*, the Caper-tree. *Capers* are brought to us in Pickle, and are frequently us'd for Sauce; they quicken the Appetite, promote Concoction, and open Obstructions of the Liver and Spleen. It is said, that they who eat *Italian Capers* daily are not troubl'd with the Palsy, nor pains of the Spleen; and they are also good for the Hip-gout. The Bark of the Caper-tree boil'd in vinegar, especially the Bark of the Root, softens the Spleen when it is hard; being taken inwardly, or outwardly applied.

*Capreolaria Vasa*, are the twining Vessels, as the Sanguinous Vessels in the Testicles.

*Capreoli*, certain Tendrels or Ligaments, whereby some Plants stick to others, as the Vine, &c.

*Capreolus Auris*; see *Helix*,  
*Caprificus*, i. e. *Ficus Capri* the wild Fig-tree.

*Caprifolium*, Wood-bine, or Honey-suckle; it is Splenetick, and very Diuretick; it is chiefly used in an Asthma, and a Cough; it dries moist and fordid Ulcers; it cures Scabs, and other Diseases of the Skin; it helps Difficulty of breathing hastens Delivery, and expels Gravel. The distill'd Water, and the Juice of it is in Use; the Leaves also are frequently us'd in Gargarisms, but some think they are too hot and acrid for such an use.

*Capficum*, of this there are divers sorts; but it is, for the most part, accounted Brasile-pepper.

*Capsula Artrabilaria*, or *Benes Succenturiati*, or *Glandula Suprarenales*, are Glandulous Bodies plac'd above the Reins, their use is to receive the watry Substance call'd *Lympha* into their Cavities, where-with the Blood in its return from the Reins being thicker, and much destitute of *Serum*, may be diluted, and circulate much more easily.

*Capsula Cordis*; see *Pericardium*:

*Capsula communis*, which *Glisson* has observ'd in the Liver, is nothing but a Membrane which proceeds from the *Peritoneum*, and which includes both the *Porus Bilarius*, and the *Vena Porta*, or great Vein in the Liver.

*Capsula Seminales*, the extreme Cavities of the Vessels which convey the Seed, dilated like little Coffers, which by two small Holes emit the Seed receiv'd from the Testicles into the little Seminary Bladders, that it might be either preserv'd there against the time of Coition;

Coition, or be convey'd back into the Blood by the Lymphatick Vessels.

*Capulum*, a Distortion of the Eye-lids, and other Parts.

*Caput*, the Head.

*Caput*, among Vegetables is that which swells into a Globe.

*Caput Gallinaginis*, is a Caruncle in the *Urethra*, through which the Seed is convey'd, from the seminal Bladders into the *Urethra*.

*Caput Mortuum*, that thick dry Matter which remains, after the distillation of Minerals especially. But most commonly it denotes that which remains of Vitriol.

*Caput purgium*, the same with *Errhinum*.

*Capyridia*, are Cakes made up in a Spiral Form.

*Caranna*, a hard Rosin, almost like *Taccamahaca*, but sweeter, brighter, and more liquid. It is brought into Europe from *Carthage*, out of the *West-Indies*.

*Carbo*: see *Anthrax*.

*Carbon* signifies the same as *Stercus humanum*.

*Carbunculus*, the same with *Anthrax*.

*Carchesius*, a sort of Bandage, consisting of two Reins that may be equally extended.

*Carcinodes*, a Tumour like a Cancer. A corroding Ulcer.

*Carcinoma*, *Carcinus*, or *Cancer*, a Tumour that arises always in the Glands, from saline, sulphureous, sharp, and melancholy thick Humours. It is round, hard, livid, painful, at the beginning as big as a Pea, but afterwards it is surrounded with great swelling Veins which resemble the Feet of a Crab, tho' not always. A Cancer.

*Carcinus*; see *Carcinoma*.

*Cardamelum* is a Medicine mentioned by *Galen*.

*Cardamantice*, *Cardamina*, *Cardamine*, and *Cardamon*, it is a sort of Cress, and is good for a hot Scurvy.

*Cardamomum*, Cardamoms, of which there are two sorts, a greater and a lesser, call'd Grains of Paradise, and Cardamom.

*Cardamon*, Garden-creffes; see *Nasturtium*.

*Cardia*, the Heart, or principal Muscle ordain'd for the circulating of the Blood.

*Cardiaca Passio*, the same with *Cardialgia*. It is also call'd *Cardiacus*, *Morbus*, *Cardiaca* & *Stomachica exolutio*, the Pain of the Heart, or rather of the upper Orifice of Stomach; a Suffocation of the Heart from a *Polypus*, or coagulated Blood.

*Cardica*, Motherwort, 'tis commended by some for Diseases of the Heart, but 'tis peculiarly good for *Hypocondriack* Diseases, provokes the Courses and Urine, cleanses the Breast of Phlegm, and kills Worms. A Spoonful of the Powder taken in Wine, hastens Delivery wonderfully. A Decoction of it, or the Powder mix'd with Sugar, is very good for the Palpitation of the Heart, and for *Hysterick* and *Hypocondriack* Diseases.

*Cardiacum*, five *Cordiale*, a Medicine which (as they formerly thought) corroborates the Heart; but it rather only puts the Blood into a fine gentle Fermentation, whereby the Spirits formerly decay'd, are repair'd and invigorated; whereupon the Blood, by consequence, circulates more easily and briskly.



*Cardiale*, the same with *Cardiacum*.

*Cardialgia*, and *Cardiogmos*, a Gnawing or Contraction of the Nerve call'd *Par Vagum*, and the Intercoastal implanted in the Stomach, proceeding from a pungent vellicating Matter in the Ventricle, so that the Heart being straitned and contracted by the consent it has with the Stomach, occasions a swooning away.

*Cardinalis Flos*, five *Trachelium Americanum*, so call'd, because its Flower is very red like a *Cardinal's* Garment, especially about Noon.

*Cardinamentum*, the lower part of the Arm, which is articulated with the *Cubit*; so call'd, because it hath some Parts Concave, and some Convex, which are accommodated to one another, like the Parts of an Hinge.

*Cardonium* is a Medicinal Wine made of Herbs, so that *Must* is pour'd upon them, and a precipitation or clearing follows.

*Carduellis*, *Acanthis*, this is a little noted Bird, elegant for its sweet Song, and commended as excellent Food. The Dung of them, or the Water out of which they drink is commended for the Epilepsy in Children; but Success does not answer the Expectation.

*Cardopatum*: See *Chamaleon*.

*Carduus*, a prickly Herb.

*Carduus Fullonius*; see *Dipsacus*.

*Carduus Suarius*, see *Chamaleon*.

*Carduus Varius*; see *Chamaleon*.

*Carebaria*, a Pain, or rather Heaviness of the Head.

*Carena* is the 24th part of a Drop.

*Carenum*, the Head.

*Careum*, five *Caros* & *Carui*, Caraways, the Seed is Stomachic and Diuretick, it expels Wind,

and helps Concoction, 'tis of great use in the Cholick, and for Giddiness of the Head, and the like.

*Carex*, Burr-Reed, Sedge.

*Caria*, the Name of a Fig growing in *Caria*.

*Caricum*, a certain *Catheretick* Medicine that deterges sordid Ulcers, and incarnates; and is made of hot Acrids, as black Hellebore, Sandarach, burnt Lead, Sulphur, Auripigmentum, and Cantharides, all which being mixt up with Cedar Oil, in form of a Liniment, is to be apply'd.

*Caries*, *Teredo*, *Teredum*, & *Pedarthrocace*, the corruption of a Bone, from the continual Afflux of vitious Humours, or from their Acrimony and Malignity, or from a Bruise that some way affects the Bone, or from sharp Medicines.

*Carina* is used to signify the Rudiments of the *Fetus* when it first appears as an Animal.

*Carlina*, or *Carolina*, an official Plant, so call'd from *Charles* the Great: the First of that Name Emperor of the *Romans*, whose Army was sav'd and preserv'd from the Plague by the use of this Root; it is Alexipharmick and Sudorifick, 'tis also Diuretick, and good in a Dropsy, and also for Hypochondriack Pains.

*Carminantia*, or *Carminativa*. Carminative Medicines which disperse Wind, as Anniseed, Fennel, Lovage, &c.

*Carneolus*: See *Sardius Lapis*.

*Carnosa Membrana*, a Carnous Membrane.

*Caro*, Flesh, which is a similar Fibrous part, bloody, soft, thick, together with the Bones the prop of the Body, and what covers the Spermatick Parts. It is fivefold,

*Mus*

*Musculous*, *Fistulous*, or *Fibrous*, as in the Muscles, and the Heart; *Parenchymous*, as the Lungs, Liver, Spleen; *Viscerous*, as the Guts; *Glandulous*, as the *Pancreas*, the Glandules of the Breasts, those for spitting, &c. *Spurious*, as the Gums, Lips, the Nut of the Yard, &c. The Muscles are most usually call'd by the Name of *Flesh*, which is seldom apply'd to the other Parts of the Body.

*Caro* also signifies that soft pappy substance of succulent Fruits, which we call the *Pulp*; as the *Pulp*, or *Flesh* of a Quince, &c.

*Carnosa Membrana*, is that Membrane which extends the Palm of the Hand.

*Caroli*. Venereal Pustules in the Virile Member, which are also called *Garies pudendorum*.

*Caros*, *Carus*, or *Sopor*, is a loss of Sense and Motion in the whole Animal Body, yet the Faculty of breathing remains; but the forepart of the Brain, and the Muscles of the Temples are seiz'd, whence profound Sleep succeeds, and the Eyes are perpetually shut. The *Carus* is a sleepy Affection greater than the Lethargy, much less than the Apoplexy, but so nearly allied, that it frequently ends in the latter.

*Carosis*, is a sleepiness.

*Carota*, and *Caryota*, the wild Carrot, 'tis Uterine and Diuretick; it is chiefly used in Obstructions of the Courses, in a Suffocation for the Pain of the Matrix, and for a flatulent Cholick, the Hicop, Obstruction of Urine, and an old Cough: The Seed of it infused in Beer, and drank, is much commended by some modern Authors for the Stranguary, and the Stone

in the Kidneys. Two Drams of the Seed infused in White-wine, and drank, is good for Mother-fits. The little purple Flower of it is counted a certain Remedy for the Falling-sickness.

*Caros* or *Caron*, the Herb Caraways; see *Careum*.

*Caroticus* is said of that which affects the Brain vehemently, as Drunkenness from strong generous Wines.

*Carotidis Arteria*, is either External or Internal; the External arises near the Heart, and divides itself into two Branches, the outermost whereof is variously distributed to the Jaws, the Face, the top of the Head, and behind the Ears; but the other, with a peculiar sort of Mechanical Preparation for its Reception, passes thro' the *Os cuneiforme*; for Nature has dug a peculiar Channel in both sides of it, wherein this Artery, for its greater security is cloath'd with a new adventitious and thicker Tunick, and there representing the Figure of an S; it goes double out of its Channel of Bone, puts off its borrow'd Coat, and tends toward the Brain with its charge of Blood; ascending therefore about the Ocular Nerve, it spreads itself towards the sides, then to the foremost part of the Brain, betwixt the Passage of the Olfactory Nerves. Lastly, it tends backward, and taking leave of the Brain near the *Medulla Oblongata*, and the Spinal Marrow, waters it with its Blood as far down as the *Os Sacrum*. They are call'd *Soporales*, or *Carotides*; inasmuch as, if they be tied, they immediately incline the Person to sleep. But the Ancients mistook when



when they ascrib'd natural Sleep to them. The Carotick Arteries.

*Carpentaria*, the same with *Nasturtium Hyemale*, and the *Herba Judaica*.

*Carpesium*, what this Plant is, is disputed among the Learned: Some say it is *Cucube*, others *Ruscus*, and others something else.

*Carpheotum*, pure and white Frankincense.

*Carpia*, a Tent that is put into a Wound or Ulcer to cleanse it.

*Lintheamentum carptum*, vel *Lintheamentum rasile*, is the shavings of Linnencloth, to make Lint of for the Wounds, *Delinamentum sanarium*, vel *Linamentum tortile*, is Lints twisted, used for the cleansing of a Wound or Ulcer from its Corruption.

*Carpinus*, the Hornbeam Tree.

*Carpobalsamum*, is the Fruit of the Balsam Tree: see *Balsamus*.

*Carpus*, commonly *Brachiale*, the first part of the Palm of the Hand. *Hesychius* calls it that part of the Arm which is betwixt the lowermost part of the Cubit and the Hand, the Wrist: It consists of 8 small Bones, with which the Cubit is join'd to the Hand.

*Carthamus*, Bastard Saffron, see *Enicis*.

*Cartilago* a *Cartilage*, which is a white part, dryer and harder than a Ligament, and softer than a Bone; 'tis said to be similar and spermatick, but fasly, for 'tis no more made of seed than any other Parts; it renders Articulation more easy, and defends several Parts from external Injuries.

*Cartilago Erviformis*, *Cartilago Mucronata*, is the Extremity of the middle Bone of the Breast, which is upon the Mouth of the

Stomach, to which it is ty'd. There are some will have it to be the whole figure of the Pectoral Bone, because it represents the likeness of a Sword.

*Cartilago Innominata*, but by the Moderns call'd *Annularis*, is the second Cartilage of the *Larynx*, having its position in the internal Parts which is the *Oesophagus*, and is thrust into the *Theroid* Cartilage. This is the Basis of the rest of the Cartilages of the *Aspera Arteria*.

*Cartilago Scutiformis*, by *Castellus* called *Peltis*, a Buckler; but very improperly for these were round, whereas the figure of this Cartilage is square. The gibbous or bunching part appears in the Throat, and is call'd *Adam's Apple*, from a vulgar Opinion that part of the fatal Apple stuck in *Adam's* Gullet from Divine Punishment, and still remains to his Posterity. Besides these, there are other peculiar Cartilages to be consider'd, the *Gutturiformes*, or *Arytenoides*; also the *Glottis* and *Epiglottis*: The other Cartilages of the *Aspera Arteria* are Semicircular and *Sigmoides*.

*Carum*, and *Caruum*; see *Careum*.

*Caruncula Myrtiformes*, the wrinkles of the Orifice of a Woman's *Vagina*, or Membranous Inequalities, not to be reckon'd in any certain number, which in Women with Child, and after Childbirth, are so obliterated that they are altogether inperceptible; there are for the most part four of 'em.

*Caruncula Lachrymales*, the same as *Caruncula Oculi*, which see.

*Carus*, a kind of Lethargy see *Caros*.

*Ca*



*Caruncula Oculi*, are Glandules placed at each greater corner of the Eye, which separate the moisture for moistning the Eyes, generally call'd *Tears*, which afterwards by the *Puncta Lachrymalis* placed in the Bone of the Nose are discharged into the Nostrils. The Caruncles in the corner the Eyes.

*Caruncula Papillares*, are twelve little bodies that are in the Reins; they are properly little Bundles which rise from the centring together of a great many small Channels which the Reins are in a great measure made up of, and these receive the Serum from the little *Ductus*, and convey it into the *Pelvis*.

*Caryocostinum*, an Electuary so called from *Clovas* and *Costos*, that are Ingredients of it. 'Tis chiefly us'd for Pains in the Limbs, and the Gout.

*Caryon*, a Nut of any sort, but chiefly a Walnut.

*Caryophyllata*, the Herb Avens, so call'd because its Root has the smell and taste of Cloves. 'Tis also call'd *Herba Benedicta* and *Sanamunda*, from its singular Virtues; 'tis somewhat astringent; it strengthens and discusses; 'tis cephalick and cordial, and resists Poison; it is chiefly us'd inwardly, to cure Catarrhs, and for quickning the Blood when coagulated. Wine wherein the root has been infus'd has a fine pleasant taste and smell. It cheers the Heart, and opens Obstructions. The Root infused in Beer is excellent for strengthening the Joints and Bowels.

*Caryophyllieus*, Flos, Clove July-flowers; 'tis Cephalick and Cordial, the Syrup of it is chiefly us'd.

*Caryophylli*, great Cloves, different from those common Cloves

which are sold in the Shops; for that is but blue unripe Fruit. The Tree that bears this Fruit is much taller than any Laurel Tree, but its Leaves are very like those of the Laurel, only somewhat narrower. The ripe Fruit is sometimes no bigger than the unripe. There is also another kind less than any of the rest, but much rarer, and more excellent, call'd *Royal Cloves*. There is a certain Bark in *America*, not inferior in Scent or Taste to Cloves, call'd the *Clove Bark*; but what Tree it belongs to I am not able to tell. There are also a kind of Cloves so call'd by *Pliny*, growing in Branches like Grapes, with very large Leaves, the Seed whereof has a taste resembling, but very faintly, that of Cloves.

*Caryophylli Plinii*, see *Caryophylli*.

*Caryota*, a Carot; see *Carota*.

*Caschu*, or *Catechu*, little Pastils made of *Japan* Earth, Ambergrease, and Sugarcandy, good to sweeten the Breath and preserve the Teeth.

*Cassatum*, is Blood coagulated and so grumous, that it obstructs the passage and motion of good Blood in the Veins.

*Cassia Fistularis*, *Nigra*, *Solutiva*, *Laxativa*, Cassia in the Pipe or Cane, it is black and laxative; it grows in both the *Indies* and *Africa*. The Tree is not unlike a Walnut-tree, its Leaves are the same, only narrower like the Peach-tree. It brings forth sweet-scented yellow Flowers, and these black, round, hard Husks, or Rinds, in which is contained a black Pulp.

*Cassia Lignea* 'tis also called *Xylocassia*; see *Cinamomum*.

*Cassia Mellis*, that Pulp of *Cassia* which is extracted for Clysters, in which



which Composition Honey is mixt, that it may keep in the Shops.

*Cassatha*; see *Cuscuta*.

*Castalticum* is sometimes corruptly put for *Catastalticum*, i. e. a Styptic Medicine.

*Castanea*, Chesnut-tree, the Nut of it is astringent, and consequently good for Fluxes of the Belly, and for spitting of Blood; but they are Windy, and injurious to the Stomach and Head, and to those that are subject to Cholical Pains, and the Stone.

*Castoreum*, *Castor*, 'tis difficult to know what this is from Foreigners; for our Merchants buy it of others, who have it from other Countries. It comes from both the *Indies*.

*Castratio*, a gelding or cutting away both the Testicles.

*Casus*, a Word of various significations; it is taken for a Symptom, for Chance, Accident, and Providence; for a Fall, or a present Disease. Medicinal Cases, practical Observations. *Collegium Casuale*, i. e. wherein are treated and explain'd the particular Histories of singular Diseases.

*Casus Uvulae*, see in *Cion*.

*Catacleis*, the same as *Cataclida*.

*Cataclesis*, the Cartilaginous Bone, or the Cartilage seated in the Connexion of the *Omoplate* or Scapula with the *Clavis*. Otherwise the first little Rib of the *Thorax*, call'd the *Subclavian*.

*Catagma*, the Fraction, or breaking of Bones, or a Separation of the *Continuum* in the hard parts of the Body, which is effected by some hard Instrument forcibly impress'd upon the Part.

*Catagmatica*, Remedies for the curing of Fractures.

*Catalepsis*, or *Catochus*, *Prehensio*, seu *Congelatio* is an Abolition of all the Animal Functions, wherein the Respiration remains entire, and the Patient in the same Habit and Position of Body that he had before he fell sick. The Pulse continues all this while, the Eyes are open, but without any Motion, Speech, or Sense, it happening very seldom that Persons thus affected, understand what is said, or can swallow what is given them: The Cause of it seem to consist in the Obstruction or Angustation of the *Corpus striatum* in those Pores by which Objects are represented in the Brain, so that there's no Perception of any Object; but the Pores, by which the Animal Spirits are convey'd from the Brain to the Organs of Sense, are left free and open. Among the External Causes are commonly reckon'd, Thunder, Lightning, and excessive Cold.

*Catalotica*, the same with *Cicatrizantia*, or healing Medicines.

*Catamenia*, Women's Courses, which gathering every Month by the Fermentation of the Blood, and being come to a Turgency by the Accession of a Ferment that is in the Womb, discharge themselves at their set time. Others say, they proceed from Seed bred in the Testicles, and communicated to the Blood. Some ascribe the Courses to the Motions of the Moon, but if this were true, then all Women would have them at the same time. They begin at 12, 13, or 14 Years of Age, and stop about 50; but this cannot be exactly determin'd. They are suppressed in breeding Women, and Nurses; yet this is not a Rule that



that always holds good. Dr. *Pitcarne* has accounted for them in a mechanical manner, and after him Dr. *Friend*.

*Catapasma*, fragrant Powder, which, by reason of its scent, is strew'd amongst Cloaths: Also a fragrant Powder which, after anointing, is applied to the Stomach or Heart.

*Cataphora*, the same with *Coma*; they only differ in this, that *Cataphora* is taken as the Genus to all sorts of Stupors, that are not attended with a Fever. A most profound sleep.

*Cataphractica*, is the Name of a certain Bandage, or Ligature, accommodated to the Breast.

*Cataplasma*, is a *Cataplasma* or a Topical external Medicine of the consistence of a Poultrice, 'tis usually prescrib'd two ways, either boil'd, or without it; the former is more frequent, the latter of more Efficacy. In the former they are to take such Vegetables as are proper, as Roots, Herbs, Seeds, Flowers, Fruits, &c. adding proper Meals, or omitting them; all which are *boil'd up* in a convenient quantity of Liquor, v. g. Water, Beer, Milk, Honey. &c. to the consistence of a Poultrice. The latter is prepar'd commonly of Vegetables shred small, with the Infusion of so much Liquor only as may make it of the former consistence; you may add here Meal, Crumbs of Bread, Oils, Ointments, as in the former sort of Cataplasms too.

*Cataplexis*, that is, a Stupor, or Stuporification of the Eyes.

*Cataposis*, swallowing, or a ready descent of Meat, Drink, and Medicines thro' the Gullet.

*Catapotium*, commonly the same with *Pilula*, is a Medicine given inwardly; Purging Pills.

*Catapsyxis*, a great chilness or trembling of the Body and Limbs with a sense of Pain, which coldness of the extrem Parts is taken for an ill sign in Fevers.

*Cataptosis*, is not a Disease, but a Sympton of Epilepsies and Apoplexies, signifying a sudden or casual falling to the Ground, which is an involuntary Motion of some Organical Member, proceeding from a Palsy, and Relaxation of the Muscles and Tendons beyond Nature.

*Cataputia*; see *Lachryrus*.

*Catapulta* was an Engine among the Ancients, which threw out Darts and Stones.

*Cataracta* is twofold; either *beginning*, or a *Suffusion* only, or *confirm'd*, or a Cataract properly so call'd; the *incipient* is but a *Suffusion* of the Eye, when little Clouds, Motes, and Flies seem to fly before the Eyes, but the *confirm'd* Cataract is when the Pupil of the Eye is either wholly or in part cover'd and shut up with a little thin Skin, so that the Sunbeams have not due admittance to the Eye. *Confirm'd Cataracts* are cur'd by thrusting a Needle thro' the *Albugineous* and the horny Membrane, as far as the Cataract, which is to be deprest with a Needle, and if it start back, to be broken, then the Eye is to be tied up with a proper bandage dipt in Water of Roses, the White of an Egg, and Alum, all shaken together.

*Catarrheticus* is any Medicine of a penetrating and dissolving Nature.

Ca-



*Catarrhopus*, when Humours, Vapors, or Wind, fall downward from the Head. 'Tis the same with *Catharrus*.

*Catarrhus* was taken by the Ancients for a Defluxion of Humours from the Head to the subjacent Parts, as the Nostrils, Mouth, Lungs, &c. as happens in the *Coryza* and *Branchus*. But there are no such things as *Catarrhs*, for there is nothing falls from the Head to those Parts. But the Glandules of the Nostrils, and those that are about the parts of the Mouth, are often obstructed, and hence come those Disorders. It is thus distinguish'd, if it fall on the Breast, the *Catarrh* is call'd *Rheum*; if on the Jaws, *Branchus*; if on the Nostrils, *Coryza*.

*Catarrhus Suffocatorius*, a smothering Rheum, when (as the Ancients fancy) the excrementitious Humours fall on the Respiratory Organs, and threaten suffocation. But I should rather esteem it a swelling of the Glandules about the *Larynx*, by which the difficulty of Respiration and Suffocation is caused.

*Catarrhus Spinalis Medulla*, is when certain lymphatick Vessels which surround the Marrow of the Back-bone are broke.

*Catasarca*, the same as *Anasarca*.

*Cataschasmus*, signifies a Scarification when 'tis made deep, being necessary in a Gangrenous or Sphacelous Corruption.

*Cataschesis*, a good state of Body, opposite to an Hectick.

*Cataseve*, signifies the confirming the Strength of the Body by Exercise.

*Cataseisis*, a Concussion, Extension, or Distension.

*Catastagnos*, signifies Distillation; as in a *Catarrh*.

*Catastasis*, a disposition of human Body, or of Time.

*Catataxis*, an Extension of the Body toward the lower parts.

*Catatripsis*, Attrition, grinding or wearing away of any Bodies.

*Cataxis* a Fracture.

*Catechesis*, the Instruction of the Physician, which is done *viva voce* to the By-standers.

*Catechu*, improperly call'd *Terra Japonica*; a Juice squeeze'd out of several astringent fruits. It comes from several parts of the *East Indies*, from *Pegu*, *Surat*, the Great Mogul's Country, from the Coast of *Malabar*, *Bengal*, and *Ceylon*: They use it with the Leaves of the Herb *Betal*. The true Fruit and Ground of it is *Acacia*, an Oriental Plant somewhat like *Tamarind*. If you chew only a small quantity of it, you find it at first astringent, but it afterwards leaves behind it a sweetish agreeable taste, not unlike the Leaves of *Thea*.

*Catheretica*, five *Cautistica*, five *Escharotica*, Caustick; Medicines that make an opening into, or take away superfluous Flesh or Excrescences.

*Catharma*, the same with *Catharticum*.

*Catharrus*; see *Catarrhus*.

*Catharsis*, the same with —

*Catharticum*, seu *Catharma*, a purging Medicine which Cleanses the Stomach, the Guts, and whatever is vitious and heterogenous in the Blood, and throws it into the Common-shore of the Guts. *Catharticks* are commonly distinguish'd in *Cholagoga*, such as purge Choler, as *Rhubarb*, *Scammony*, *Cassia Fistularis*, the *Diaprunum Solutivum*

*Solutivum*, &c. or *Phlegmagoga*. such as purge Phlegm, as *Colocynth*, *Falap*, *Mechoacanna*, &c. or *Melanagoga*, such as purge Melancholy, as black Hellebore, *Sena* Leaves, *Confectio Hamech*, &c. But this Division is rejected by most modern Physicians, who allow of no such specifick Purges. See *Purgatio & Vomitorium*.

*Cathemerina*, the same with *Quotidiana Febris*, or Quotidian Ague.

*Catheter*, or *Immissor*, *Demissor*, a fistulous Instrument somewhat crooked, which is thrust up the Yard into the Bladder, to provoke Urine when 'tis suppress'd by the Stone; or into whose Cavity an Instrument, call'd *Itinerarium*, is thrust, to find out the Stone in the Bladder, that then the *Sphincter* of the Bladder may be shewn, and an Incision be made in the *Perinaum*, i. e. in the Interstice betwixt the Fundament and the Privities.

*Catheterismus*, the Administration or Operation of injecting any thing into the Bladder by a *Catheter*, or Syringe.

*Cathidrysis*, is the reducing and fixing any Part in its proper Place.

*Catholicum*, seu *Panacea*, a general or common Medicine, that expels or corrects all ill Humors; which is kept in the Shops.

*Catias*, vel *Scalpellus excisorius*, an Incision-knife to cut out a dead Child, &c.

*Cathypnia*, a long and profound Sleeping.

*Catillus cinereus*, seu *Obruse Catillus*, is a kind of a Kettle or

Pot fill'd with Ashes, well wash'd, us'd for the refining of Gold and Silver. See *Cupella*.

*Catinus*, the same with *Capella*.

*Káro*, *purgare*, to purge downwards; the opposite of which is *'Ava*, to vomit, or purge upwards.

*Catocathartica*, Medicines that purge by Stool.

*Catoche*, the same with *Catalepsis*.

*Catopsis*, is the looking thro' any thing transparent; also Quickness or Acuteness of Sight.

*Catochilon*, the under Lip.

*Catoretica*, the same with *Cathartica* or *Purgantia*, things that purge downwards.

*Catoxys*, *Peracutus*, a very acute Disease in the superlative degree, that is carried on with more than ordinary Swiftmess and Danger.

*Cattaria*, the same with *Nepeeta*, *Nep*, or Catmint; 'tis hot and dry, and chiefly used for Obstructions of the Womb, for Barrenness, or to hasten Delivery, and to help Expectoration; it is us'd outwardly in Baths for the Womb, and for the Itch.

*Cava Radix*; see *Radix cava*.

*Caudex*, The Stem, or Trunk, or Body of a Tree or Shrub, thro' which Nourishment is convey'd from the Root to the Branches.

*Cava Vena*; see *Vena cava*.

*Caverna*, has the same Signification in Medicine as *Cavitas*, which see.

*Cavitates*, the greatest Cavities in the Body, wherein some principal Part is contain'd, as the Brain in the Head, in the Chest the Lungs, Heart, &c. in the *Abdomen* the Liver, Spleen, Reins, Sto-



Stomach, Intestines, Bladder, &c. and they are three, the Head, the Chest, the Belly.

*Cavitates minores*, the Ventricles of the Heart and Brain, of which in their proper places. See *Ventriculi*.

*Cauledon*, the breaking of the Bones across, when the Parts of the Bones are so separated that they will not lie direct.

*Caulis*; see *Brassica*.

*Caulis*, the Stalk of any Herb.

*Causodes*, the same with *Causus*.

*Cautica*, or *Escarotica*, vel *Cathartica*, those things that burn the Skin and Flesh into an hard Crust, as burnt Brass, quick Lime, sublimated Mercury, and hot Iron, &c. A Cautick.

*Causus*, or a burning Fever, is that which is attended with a greater Heat than other continu'd Fevers, with an intolerable thirst, and other Symptoms, which argue an extraordinary Inflammation of the Blood; and that which discriminates it from other putrid Fevers is, that the Temperature of the Blood is hotter, *i. e.* abounds more with combustible Sulphur; and therefore when it begins to boil, is heated in a greater measure; and, in its Deflagration, diffuses Particles of most intense Heat thro' the whole Body: Its Motion is acute, it comes presently to its height, is accompanied with dreadful Symptoms, has a very difficult Crisis, and a dangerous Event. *A burning Fever.*

*Cauterisatio*, an artificial Burning, made by a Cautey.

*Cauterium*, a Chirurgeon's Instrument, made of Iron, Silver,

or Gold, which, after 'tis heated, has an actual Power of burning into any thing; they differ in Bulk and in Form. 'Tis sometimes taken for a potential Cautey prepared of Lixiviums, or Lime and Soap. An actual and potential Cautey.

*Cadmata*, continued Defluxions upon the Joints, especially the Hip.

*Cedrus*, the Cedar-tree.

*Celastrus*, is a certain Tree, which hath Fruit very late.

*Cele*, a Tumour in any Part; see *Hernia*.

*Celis*, *i. e.* *Macula*, a Spot or Stain on the Skin.

*Celotomia*, the cutting of an *Hernia*, or Rupture.

*Cellula intestini coli*, are the little Cavities, or rather Receptacles of the Gut Colon, where the Excrements lodge some while, that they may refresh some adjacent Parts with their Heat, and digest and ferment any remaining Crudities.

*Celsa*, is a wandering Pulsation in several Parts of the Body, occasioned by a Wind or Vapour creeping betwixt the Skin and the Muscles, endeavouring to force its way out.

*Cementatio*, is an Art of purifying Gold, by means of the royal Cement; see *Cementum*.

*Cementum*, a Powder by whose means cementatory Calcination is perform'd: Or, as others say, 'tis a very sharp, piercing Mineral Matter, wherewith Metals being strew'd, are reverberated to cement; 'tis either simple or mixt, and either in form of a Powder, or of a Paste. A Cement.

*Cenchrias*, a sort of spreading In-

Inflammation, which we call wild Fire, call'd *Herpes Milliaris*, from the resemblance it bears to the Seed of the small Grain call'd Millet, or *Hyrse*. See *Herpes*.

*Cenchros*; see *Milium*.

*Ceneangia*, an Evacuation of the Vessels by opening a Vein.

1. It is expedient in a *Plethora*, to free Nature from too great a Load. 2. It is expedient to draw back the Blood by way of Revulsion, when it rushes too plentifully to any one Part. 3. To divert the Blood from one part to another, tho' it be no way lodg'd there, nor be extravasated. 4. To ventilate and cool the Blood, in burning and in putrid Fevers.

*Cenebrium*, mortified or dead Flesh.

*Ceneon*, signifies all that Cavity of the lower Belly, from the Ribs to the Bones of the *Ilea*, which contain the Mesentery and small Guts.

*Ceneos, vacuus*, void or empty.

*Cenosis*, the same with *Evacuatio*, or an Evacuation.

*Centaurium*, call'd likewise *Chironium*, because *Chiron* was cur'd by it; 'tis also call'd *Febrifuga*, the Antifebricitick; *Fel terra*, *Limnesion*, and *Limnaum*, Centory; *Galen*, by reason of the wonderful Vertue of this Plant, writ a whole Book of it: 'Tis splenetick and Hepatick, bitter without biting; cleansing opening and vulnerary; 'tis good in the Jaundice, in suppression of the Courses, in the Gout, and for Worms, and is a Specifick for the biting of a mad Dog. The Decoction of it is used with success in certain Agues, therefore it is call'd by some the febrifuge Plant; 'tis

one of the Ingredients of the bitter Drink so much us'd by *London* Physicians. A Decoction of the Tops of it takes off Pimples, Spots, Morpew, and other Diseases of the Skin; a Lee made of it cleanses the Hair, and makes it white. A Man, almost destroy'd by the Jaundice, was cur'd by drinking every morning a strong Decoction of this Herb.

*Centratio*, is the changing of saline Principles into a corrosive and exulcerating Quality.

*Centrum*, the middle of a Body, not taken mathematically, but physically, and that they say is the Heart; from which, as from a Centre, the Blood continually circulates round the most distant part of the Body; for mathematically the middle Point is the Centre of any Circumference whatever.

*Centum capita*; see *Eryngium*.

*Centumcellis*, certain famous Baths in *Tuscany*.

*Centum Morbia*, the same with *Nummularia*, Money-wort; 'tis also call'd *Hirudinaria*.

*Centum Nodia*, the same with *Polygonum*.

*Centunculus*, and *Centuncularis Herba*; see *Gnaphalium*.

*Cepa* and *Cepe*, the same with *Capa*.

*Cephalæa*, an obstinate Headach of a long continuance, and scarce curable.

*Cephalalgia*, five *Capitis Dolor*, differs from the *Cephalæa*, because 'tis not inveterate; it seizes sometimes upon the whole, sometimes upon a part of the Head; and is so common, that 'tis an hard matter to find any one who can boast, his Head ne'er pain'd



him in his life. The Parts affected with the Headach are either external, as the Skin, Muscles, the *Pericranium*; or internal, as the *Meninges*, Nerves, Brain, and *Periostium*. An Headach that proceeds from Intemperance, or ill Conformation of the Parts.

*Cephalartica*, Medicines which purge the Head.

*Cephalica*, spirituous and volatile Medicines used in Distempers of the Head, as the Spirit of *Sal Armoniac*, of Hartshorn, *Castoreum*, with many other, call'd Cephalicks; also the outermost Vein in the Arm is call'd *Cephalica*, because used to be open'd in Diseases of the Head.

*Cephalonofos*, an epidemic malignant Fever, call'd also *Febris Hungarica*.

*Cephalopharyngæi*, the first Pair of Muscles of the upper part of the Gullet, which proceed from beside the Head and Neck, and are spread more largely upon the Tunick of the Gullet.

*Cephaloponia*, a Pain or Heaviness in the Head.

*Ceraa*, the Horns of the Womb in Brutes, wherein Generation is perform'd.

*Cerea*, vel *Cera*, the excrementitious Matter of the Ears, call'd Ear-wax.

*Cerasiatum*, is the Name of a purgative Medicine.

*Cerasus*, a Cherry-tree; Cherries, when they are fresh loosen the Belly, but when dry, they bind. Those that are sweet purge, but they are offensive to the Stomach. Sharp and harsh Cherries are binding; the distill'd Water of sharp Cherries, and Cherries themselves, extinguish

feverish Heat; quench Thirst, and create an Appetite. The Decoction of dry'd Cherries is excellent in hypochondriac Diseases, and many have been cur'd by this Remedy alone. Sweet Cherries are peculiarly good for Diseases of Head, Falling-sickness, Apoplexy and Palsy. A Lord that was seized with an Apoplexy, and speechless three Days, recover'd his Speech by taking Spirit of Cherries. In Stammering, and other Vices of Speech, wash the Mouth oft with Spirit of black Cherries, for it is very cephalick, and does much strengthen the Muscles of the Tongue, and the Spirits design'd for their use. The distill'd Water of sweet black Cherries is much commended and used for Children's Convulsions. The Oil drawn from the Kernels takes Spots and Pimples from the Skin, by anointing it; and 'tis reckon'd good for the Gout and Stone in the Kidneys and Bladder. The Gum of Cherries diluted with Wine cures inveterate Coughs, quickens the Sight, and provokes Appetite; it is counted also lithontriptick taken in Wine.

*Ceranium*; see *Cadus*.

*Ceratum*, the same with *Siliqua*.

*Ceratoglossum*, the proper Pair of Muscles belonging to the Tongue, proceeding from the Horns of the Bone call'd *Hyoides*, and join'd to the sides of the Tongue; their use is to move the Tongue strait downwards toward the inward part when they act jointly; but if either the one or the other be contracted singly, they move it to the right or left side.

*Ceratio*, is the enclosing any thing in Wax.

*Ceratodes*, the same with *Cornea Tunica*.

*Ceratomalagna*, a softening Composition, prepar'd of Wax, and other Ingredients.

*Ceratonia*, the Crab-tree.

*Ceratum*, *Cerotum*, vel *Ceratomalagma*, a Medicine applied outwardly, made of Wax, Oils, and sometimes Dust mixt thicker than an Ointment, and softer than a Plaister, commonly call'd a Searchcloth.

*Ceraunia*, Mushromes.

*Cenaunochrysos*, the same with *Chrysocenaureus Pulvis*, call'd *Aurum Fulminans*.

*Cerchnos*, a certain *Asperity* of the *Larynx*, which is felt as it were like so many *Juniper Berries*, whence proceeds a little dry Cough.

*Cercis*, the second Bone of the Cubit, call'd Radius, because it is like the Spoke of a Wheel.

*Cercis*, a Tree, whose Leaves shake when the Wind is quiet, and make a Noise.

*Cercopithecus*, a kind of an Ape with a Tail.

*Cercosis*, a fleshy Excrecence coming out of the Mouth of the Womb, filling the privy Parts of a Woman, which, extending itself sometimes without the Extremities of those Parts, looks like a Tail. It is also call'd *Nympha Virga*, *Mentula Muliebris*, the *Clitoris*.

*Cerebellum*, the hinder part of the Brain, consisting like the Brain it self, of an Ashy or Barky Substance, and a white narrowy Substance, wherein the Animal Spirits, which perform involun-

tary and meer Natural Actions, are generated: In Man, but not so in Beasts, it seems to consist of a great many thin Plates that lye upon one another.

*Cerebella* Urine of the Colour of the Brain is so called.

*Cerebrum*, the Brain, is strictly taken for the foremost part of the Substance which is within the Scull; and it is a Substance of a peculiar sort to its self, outwardly it is cover'd with the Skin call'd *Pia Mater*; it is wrought with many turnings and windings, its Exterior Substance is of an Ash-colour, wherein the Animal Spirits are generated. The Interiour is white, which receives the Animal Spirits from the former, and discharges them by the *Corpus Callosum*, and the *Medulla Oblongata*, into the Nerves; upon which voluntary Actions do chiefly depend. Likewise the Brain is the Subject of Imagination, Judgment, Memory, and Reminiscence; for the *Ideas* or Species of Things being receiv'd from the Organs of the External Senses, are carried to the common *Sensory*, or the beginning of the Oblong Marrow, and then to the *Corpora striata*, and the *Corpus Calosum*, there the Judgment and Imagination are form'd, but the seat of the Memory is said to be in the ashy barky Substance, and if the *Ideas* after some time chance to be called for out of the place of the Memory, then it is properly said to be *Reminiscence*, or Remembring. Sleep is likewise transacted in the Brain, concerning which see in its proper place.

*Cereleum*, an Ointment made of Wax and Oil, a kind of Searchcloth.



*Cerevisia, medicata*, Physic-drink, is wherein Medicines proper for any Diseases have been infused.

*Cerevisia, cervisia cererisia, celia*, Beer, or any sort of Malt Drink.

*Cercus*, a sort of House Leek, called Torch-thistle.

*Ceria*, the same with *Favus* and *Achor*.

*Cerinthe*, an Herb with Flowers, whereon Bees frequently feed, and therefore call'd Honeywort, or Honey-suckle.

*Ceria*, the same with *Favus* and *Achor*.

*Ceroma*, the same with *Ceratum*.

*Ceroneum*, the same with *Ceratum*, a Sear-cloth.

*Cerotum*, the same as *Ceratum*.

*Cerrus*, and *Cerris*, the Mast-bearing Tree.

*Cervaria*, is the *Æthiopic seseli*.

*Cervicaria*, or *Trachelium*, a sort of *Campanula*: See *Trachelium*.

*Cervinum cornu*; see *Coronopus*.

*Cervix*, the hinder part of the Neck, as the forepart is call'd *Collum*.

*Cervix Uteri*, the Neck of the Womb.

*Ceramina*, the filth of the Ear, which seems to sweat out from the *Cartilages*; others think it comes from the *Glandules*, which border upon the Ears, it consists of abundance of Salt and adust Sulphur, which gives it its bitterness. It is good to hinder Dust, Motes, or little Animals from getting into the Ears. 'Tis commonly call'd Ear-wax.

*Cerussa*, or *Cerusa*, White Lead which is Lead prepar'd by Vinegar, whose Vapour it is made to imbibe, whereby it turns into a white rust, which is gather'd up and made into little white Cakes, this, and all other

Preparations of Lead, are of a drying nature; they may be mix'd with Ointments and Plaisters, they unite with Oils, or fat Substances, in boiling, and give them a good solid consistence; and the greatest part of our Plaisters derive their hardness from it.

*Cervi ocellus* wild Parsnip.

*Cespix* a Shrub or Carrot.

*Cestrum Betonica*; see *Betonica*.

*Cete*, a Whale, or any large Fish.

*Ceterach*, a sort of Spleenwort.

*Charefolium*, and *Cerefolium*, and *Cherephyllum*, and *Cherefolium*.

Chervil, especially that which grows in Gardens, which is hot and dry, and Diuretick; it provokes the Courses, and is Lithontripectick; it quickens the Blood when coagulated, and disposes to sleep; it is used outwardly with great success for the Cholick, and Obstructions of the Urine; used in Cataplasms, it discusses Tumours and clotted Blood, like *Solomon's Seal*; 'tis chiefly used for Swellings and Hardness of the Paps.

*Chalastica*, Medicines of a Moistening and emollient quality, which relax the Parts that are too hard bound up.

*Chalazia*, a little Swelling in the Eyelids, like a Hail-stone.

*Chalaza*, the Tread of an Egg, every Egg has two of them, one in the Obtuse, and the other in the Acute end. There is more of them in the White; but, they stick closer to the Yolk, and are fasten'd to its Membrane. They are something long Bodies, more concrete than the White, and whiter; knotty, have some sort of Light, as Hail, whence they have their Name; for each *Chalaza* consists as it were of so many Hailstones, separated from each

each other by that White; one of them is bigger than the other, and farther from the Yolk, is extended toward the Obtuse end of the Egg: The other is less, and extends it self from the Yolk, toward the Acute end of an Egg. The greater is made up of 2 or 3 Knots, like so many Hail-stones, which are moderately distant from each other, the less in order succeeds the greater. It is also a Disease incident to Swine, call'd the Measels of an Hog.

*Chalbanum*; see *Galbanum*.

*Chalcitis*, is a Metallick substance growing in Veins of Brass, and is nothing else but a Mineral of Vitriol, as Sory and Miffy. That which is friable, and not stony, and like Brass, is best. The Apothecaries now-a days substitute for *Chalcitis*, White or Crude, or burnt Vitriol.

*Chalcus*; see *Æreclus*.

*Chalocraton*, signifies Wine mixt with Water.

*Chalybs*, Steel. Iron is turn'd into Steel by means of the Horns or Nails of Animals, with which it is stratified, and so calcin'd. These Matters containing a great deal of Volatile Salt wherein is an *Alkali*, do kill or destroy the Acids of the Iron that kept its Pores open, and do render it more compact; besides, the Fire carries off many of the more Volatile and Soluble Parts of Iron, whence it comes to pass that Steel will remain longer without rusting than Iron. Steel is to be prefer'd before Iron for the Making of Utensils; but for Remedies Iron is better beyond Comparison. Steel is almost always Astringent by Stool, and Aperitive by Urine.

*Chelinos*, *Aurelian* says, is the Ultimate Angle and joining of the Mouth, or that part of the Cheeks that adjoin'd upon the Lips.

*Chama*, Cockles, round Shell Fish.

*Chamaeacte*, five *Ebulus*, five *Sambucus Humilis*, Ground or Dwarf-Elder.

*Chambalanus*, five *Terra Glans*, Earth-Nut, Mushrooms, or the like: see *Apion*.

*Chamabatos*: see *Rubus*.

*Chamacedrys*, Female Southernwood.

*Chamacerasus*, Dwarf Cherry-Tree.

*Chamacissus*, see *Hedera Terrestris*.

*Chamacyparissus*, dwarf Cypress-Tree has the same shape and smell with the Cypress Tree.

*Camadaphna*. See *Clematis Daphnoides*.

*Chamedrys*, Germander; 'tis hot and dry, and somewhat bitter; 'tis good for a Cough, at the beginning of a Dropsy, for an ill habit of Body, the Green-sickness, Strangury, and an Obstructions of the Bowels. The *Garden Germander* provokes Urine and Sweat powerfully, upon which account 'tis good in Fevers, for the Scurvy, and for the Blood when coagulated, but especially for the Gout, the Jaundice, and Suppression of Urine. It was commended to the Emperor *Charles V.* as an *Arcanum* for the Gout. 'Tis outwardly used for corroding Ulcers, for the Piles, the Itch, and to dry up Catarrhs. 'Tis frequently used in a Decoction, to open *Womens Obstructions*: 'Tis call'd by some *English Treacle*.

*Chamaleon*, a sort of *Carduus*, it is so call'd from the variety of the



Leaves, for it changes colour with the Earth it grows in; as the Animal call'd the *Chamaleon* doth.

*Chamaleuce*, the same with *Tussilago*.

*Chamamelum*, Camomile; it is an Herb that digests, loosens, mollifies, eases Pain, provokes Urine and the Courses, wherefore 'tis much us'd in the Cholick, and for Convulsions that proceed from Wind. Among all the Plants that are used in Baths for the Stone, none is so effectual as the Flower of Camomile; 'tis outwardly used in pargorick, emollient, and suppurating Cataplasms, and for Clysters. The Oil of Camomile softens hard Swellings, discusses 'em, and eases the Pain: Some drink a Decoction of it for the Stone; a Person that had the Stone, and had try'd many Medicines to no purpose, was wonderfully reliev'd by a decoction of two handfuls of the flowers in a quart of *Rhenish-wine*; he took two or three spoonfuls of this decoction at a time, in a small draught of hot Wine. And several others so afflicted found much Relief by this Decoction. The powder of the flowers is by *Pitcarn* and others used as a substitute for the *Cortex*.

*Chamamyrisme* Butchers-Broome.

*Chamapitys*, 'tis also call'd *Abigga*, *Ajuga*, and *Ibiga*, Ground Pine. It strengthens the Nerves, incises, opens, is diuretick, and provokes the Courses; it expels a dead Child and the After-birth, and works so powerfully that Women with Child are wholly forbid the use of it, because it occasions Miscarriage; boil'd in Wine, or powder'd, and made into Pills with *Hermodactile* and *Venice*

*Turpentine*, it does much good in a Dropsy; outwardly used, it cureth *Ulcers*, by cleansing them and taking off the hardness.

*Chamasyce*, the Dwarf Figtree.

*Chamaplatanus* Dwarf plantain.

*Chaomantia*, is an Art of prognosticating Weather from the disposition of the Air.

*Chaos*, a rude and indigested Heap, such as was at the beginning of the creation of the World.

*Characias*, Plants which grow about the Valleys are so called.

*Character*, a mystical Sign or Figure, which signifies or denotes something among Chymists.

*Charistolochia*, Mugwort, a Specifick in expelling the *Lochia* in Women.

*Charitoblephoron* a kind of Sea-Shrub.

*Charlaton*, originally a French Word, signifying a Mountebank.

*Charopos*, signifies a fine lovely colour of the Eye, as a Sky-colour, &c.

*Charta Emperotica*, or *Bibula*, is Paper made without Glue, very porous; it serves to filter Liquors, and is commonly call'd Cap-paper, or Brown-paper.

*Charta Virginia*, the same with *Amnios*.

*Chasina*, a gaping or opening, as a windy explosion or discussion from the Muscles, the Cause of which is a Vapour or *Flatus* contain'd therein.

*Chaunos*, lax, fungous and soft so as to yield to the impression of the Fingers.

*Cheilocace*, or *Labrofulcium*, is a Disease of Infants, for it seldom befalls grown People; their Lips swell much with an hard Tumour, somewhat reddish but not inflam'd

and

and which never suppurates; 'tis sometimes more inward than outward. There are most commonly small Ulcers in the Mouth, Palate, Tongue, Jaws, Lips, and Gums. This Disease is call'd in *English*, a Canker of the Mouth, or a Water-canker.

*Cheimetlon*, the same that *Pernio*.

*Chela*, the sharp edg'd Claws of Craw-fishes, Crabs or Lobsters.

*Cheironium*, the same as *Cacoethes*.

*Chelidonium*, or *Chelidonia*, Celandine; 'tis hot and dry, it evacuates Choler by Urine and Stool, and clears the Sight. A Syrup made of the whole Herb is good in the Jaundice, Obstructions of the Liver, Spleen, and Kidneys; it cures a Tetter (call'd in Latin *Herpes Miliaris*) effectually, it being daily anointed with the juice large Warts may be taken off by rubbing them daily with the Leaves of this Herb. The Juice or distill'd Water of it, outwardly apply'd, strengthens the Eyes, and cures *Ulcers*; but because the Juice is very acrid, it must be mix'd with those things that will abate the Acrimony of it. A great quantity of the Juice is made use of in the Composition of *Aqua Mirabilis*. There are two sorts of it, the *Chelidonium majus*, or greater Celandine or Swallow-wort, and the *minus*, or lesser.

*Chelone, testudo*, is a Chirurgical Instrument, whereby Limbs that are to be made strait are by little and little extended, as the Animal call'd a *Tortoise* creeps leisurely. There are various Figures of this Instrument, for different Purposes.

*Chelonitis* a precious Stone like a *Tortoise*.

*Chelonium*, the bunching or gibbous part of the Back, seated just under the Neck, call'd so from its resemblance to the Back of a *Tortoise*.

*Chema*, a Measure of the Ancients containing 2 small spoonfuls.

*Chemia*, the same as *Chymia*, anciently signify'd the Art of making Gold and transmuting of Metals.

*Chemosis*, vel *Chymosis*, is a Tumor of the *Alba Tunica* that makes the Black of the Eye appear concave.

*Chenocoprus*, Goose-dung.

*Chenopus*, Goose-foot: See *Pes Anserinus*.

*Cherifolium*, and *Cerifolium*; or *Cherifolium*: see *Charefolium*.

*Cherinum Oleum*, Oil of Violets.

*Cheronia*, the same with *Centaureum*.

*Chermes Grana*: See *Kermes*.

*Chermes* and *Kermes*, an Arabian Word, but sufficiently known in the Shops: See *Coccus*.

*Cheronia*, five *Centaureum Majus*, see *Centaureum*.

*Chersydrus*, the Name of an amphibious Serpent, which first inhabits in watry Places, and from thence is call'd *Hydrus*, then he delights in the dry Ground, and obtains the Name of *Chersydrus*.

*Chiasmus*, denotes the meeting or joining together of two things, under the Form or Figure of a Cross, so the optick Nerves of each Eye run cross-ways.

*Cheilon*, the same as *Labio*, one that hath large Lips.

*Chilophyllon*, the same with *Millefolium*.

*Chimetlon*, the same that *Pernio*.

*Chimia*, the same with *Chymia*.



*Chimiatri*, Chymical Physicians.

*China China*; see *Cina Cina*.

*China Radix*, *China Root*, 'tis of two sorts, Oriental, brought from *China*; and Occidental, from *New Spain* and *Peru*; the Oriental is esteem'd the best, and of a reddish or faint black Colour on the outside, but within whitish, or a faint red. The Occidental is more red within, 'tis very good in the Gout, Pox, and other Diseases that are hard to cure.

*Chiragra*, a sort of Gout in the Hands, arising from the Effervescence of acid Particles, and fix'd Salt.

*Chiromantia*, a Divination from inspecting the Hand, when Men predict Futurities from the Lineaments thereof, not at all necessary to a Physician, since it is rather a deceitful Art. It is commonly call'd *Chiromancy*.

*Chironis*, the same with *Sirones*.

*Chironium*, a great and malignant Ulcer, and of difficult cure.

*Chironia*, and *Chironium*, got its Name from *Chiron* the Centaure; from whence the *Briony* is also call'd *Chironium*; see *Centauriam*.

*Chironomia*, is a kind of Exercise or Motion of the Hands, perform'd by a certain Rule or Art. It may be call'd the Art of talking upon the Fingers.

*Chirurgia*, *Chirurgery*, is an Art, wherein by the help of our Hands or Instruments we endeavour to cure Diseases: Or it is a part of the Art *Therapeutick*, or Medicinal wherein Diseases are cur'd by Incision, Burning, and Setting of Joints. Or it is a Science, which teaches the Manner and way of working upon living and humane

Bodies, by way of Manual Operation; and it is fivefold, though others chuse rather to divide it into 4 parts. 1. *Synthesis*, a setting together of things separate 2. *Diarexis*, a separating of things that were contiguous before. 3. *Diorthosis*, a reducing of things squeez'd together and contorted. 4. *Exeresis*, a taking away of Superfluities. 5. *Anaplerosis*, a restoring of that which was deficient.

*Chirurgus*, one skilful in the Art of Chirurgery, who performs his Cures upon human Bodies by Manual Operations.

*Chlorites* a great precious Stone.

*Chlorosis*, or *Morbus Virgineus*, commonly *Icterus Albus*, seems to be a kind of Flegmatick pituitous Dropsy, arising from an Obstruction of the Courses, want of Fermentation of the Blood, and a Detention or Depravation of the Ferment in the Womb, whereupon the Muscular Fibres being obstructed, they become lazy, and unfit for Action, this Disease is commonly call'd the Green-sickness.

*Choana*, a sort of Cavity or Tunnel in the *Basis* of the Brain, by which the serous Excrements are brought down, from the Ventricles of the Brain, to the *Pituitary Glandule*: Also the *Pelvis* of the *Reins*, of which in its proper place. It is also an Instrument of Glass, Tin, or any other Metal, or solid Matter, called a Funnel, or Tunn for the more convenient pouring of Liquids from one Vessel into the other.

*Chocolata*, Chocolate, it is a Composition of *Cocoa Nuts*, *Cinnamon*, *Sugar*, &c. reduc'd into a Paste, and afterwards boil'd in Milk

Milk or Water, and stir'd about till it be all dissolv'd, and so taken gently whilst it is hot; see *Cacoa*. It is also call'd *Succholuta* & *Chucalata*.

*Choenix*, the same that *Modiolus*.

*Choenix*, a sort of Measure, containing two *Sextaries*, which is 3 Pints of our Measure. Some say it contains 44 Ounces of Wine, and 40 Ounces of Oil.

*Choeras*, the same with *Scrophula*.

*Cholagoga*, are Medicines that purge Sulphureous and Bilious Humours: as *Rhubard*, *Senna*, &c.

*Choledocus*, the *Ductus Biliaris*, or Passage of the *Bile*, call'd *Common*, wherein the *Bile* from the Bladder that contains it, and the *Ductus* in the Liver, is carried on to the Gut call'd *Duodenum*: See *Catharticum*.

*Cholera*, five *Passio Felliſua*, as some call it, is a convulsive Motion on the Ventricle and the Guts, whereby the *Bilious* Excrements are discharg'd in great plenty upwards and downwards. This Distemper is attended with great Anxieties, pain of the Stomach, excessive Thirst, Inquietudes, a sudden Faintness, and continual Ejection of the Gall, and other Humours, by Stool. It proves sometimes mortal in a few hours. The *Cholera sicca*, or dry *Choler*, is an Eructation or Belching of much Wind, with much Noise and Pain. The cause of it consists sometimes in the very *Acrimony* of the *Gall*, which meets and ferments highly with the Juice of the *Pancreas*, as sharp and acid as it self.

*Cholerica Passio*, the same with *Cholera*.

*Cholericus*, he that abounds with a great deal of *Choler*.

*Choloma*, signifies in general a distortion of any Limb, or in particular that kind of Lameness which proceeds from having one Leg shorter than the other.

*Chondrilla*, a Plant called Gum-Succory, used to take off Warts.

*Chondros*, is a Grain, as of Mastick, Frankincense, and the like.

*Chondros*; see *Cartilago*.

*Chondrosyndesmus*, a *Cartilaginous Ligament*, or joining of Bones by the Intervention of a *Cartilage*.

*Chorda*, the same as a Tendon, Nerve, or Gut, of which in their proper place.

*Chorda*, a Tension, or rather drawing back of the Yard toward the *Perinaeum*, with pain, contracted by cohabiting with unwholesome Women.

*Chorda Membrana Tympani*, is a certain Nerve coming from the 5th pair, which is extended to the Membrane of the *Tympanum*.

*Chordapsus*, so *Celsus* calls it, barbarously call'd *Miserere Mei*, by others *Iliaca Passio*, by others *Volvulus*, commonly *Ileus*; and 'tis an Ejection of the Excrements at the Mouth only, proceeding from an Obstruction of their Passage downwards occasioned by Wind, Inflammation, Contortion, or Convulsion of the Guts; when the upper part of the *Intestines* are twisted with the lower, whereupon the *Peristaltick* or *Vermicular Motion* of the Guts, whereby the Excrements are excluded, becomes inverted. It is also call'd *Chorda Intestini Coli*.

*Chordata Gonorrhæa*. See *Gonorrhæa Chordata* and *Chorda*.

*Chordus*, any thing born or or springing out of Time.

*Chorea*



*Chorea sancti Viti*, a sort of Madness that formerly was very common among some People, wherein the Persons affected lay not down, but ran hither and thither dancing to the last gasp, if they were not forcibly hinder'd. *Horstius* says, That he had spoke with some Women, who paying a yearly visit to the Chapel of St. *Vitus*, which is near the City *Ulm*, have been taken with such a violent Fit of dancing Night and Day, together with a sort of Frantickness in the Mind, that they fall together like so many People in Extasies, and are sensible of little or nothing for a Year together, till next *May*, about which time they perceive themselves so tormented with a Restlessness in their Limbs, that they are forc'd to repair to the same Place again about the Feast of St. *Vitus*, to dance. 'Tis commonly call'd St. *Vitus's Dance*.

*Chorion*, the outward Membrane, which with the rest of the Membranes and Humours contain the *Fœtus* in the Womb. It is of an orbicular figure in Women, and its upper part is annex'd to the *Placenta*, where it adheres to the Womb.

*Choroides*, the Folding of the *Carotidal Artery* in the Brain, wherein is the *Glandula Pinealis*. 'Tis also the *Uvea Tunica*, which makes the Apple of the Eye.

*Christi Manus*, see *Manus Christi*.

*Christophoriana*, the Herb *Christopher*.

*Chormatismus*, the natural Colour and Tincture of Urines, Spit-  
tle, Blood, or Excrements, &c.

*Chronicus*, a daily inveterate Distemper that has continued above forty days, as a *Quartan A-*

gue, a Consumption, an Asthma, Drop-  
sie, &c. commonly call'd  
Chronical Distempers.

*Chronius*, the same as *Chronicus*.

*Chrysanthemum*, many Herbs are call'd so that have yellow shining Flowers.

*Chrystceptron*, white *Chameleon*.

*Chrysoceraunius pulvis*, or *Aurum fulminans*, which is prepar'd of Gold dissolv'd in a *Menstruum*, impregnated with *Sal Armoniac* infused in *Oil of Tartar*; the *Calx* is precipitated to the bottom, which is sweeten'd and dry'd for use. 'Tis known under the name of the Fulminating Gold, because when touch'd by Fire, it makes a Noise like Thunder.

*Chrysocome*, an Herb producing golden hairy Flowers.

*Chrysolachanon*, a sort of *Atriplex*. See *Atriplexum*.

*Chrysolithos*, a Chrysolite, as it was call'd by the Ancients; or *Topasius*, the *Topase*, as our modern Jewellers term it, a Precious Stone of a Gold-like Colour. There are two sorts, one Oriental, which is harder and of a better Colour, the other European, which is chiefly found in *Bohemia*.

*Chrysomela*, Apples of a golden colour.

*Chus*, call'd also *Congius*, *Congiarium*, and *Choa*, a Measure that contains six *Sextaries*. Some say it contain'd ten Pints of Wine, and nine of Oil, others only eight Pints and a half of Wine.

*Chybur* or *Chibur*, signify the same as Sulphur.

*Chylificatio*, a natural Action of the Stomach, which by Digestion and Motion converts our Meats and Drink into Chyle.

*Chylosis*, the same as *Chylificatio*.

*Chy-*



*Chylus*, Chyle, a white Juice in the Ventricle and Intestines, proceeding from a light dissolution and fermentation of Victuals, especially of their Sulphur and Salt with which edible Things abound, and which by the intervention of the acid Humour in the concavity of the Stomach, become white; for if you pour an Acid upon any Liquor that is impregnated with Sulphur and Volatile, it presently turns milky; as is obvious in preparing Milk of Sulphur, or the resinous Extracts of Vegetables: Nay, Spirit of Hartshorn, and of Soot, abounding with volatile Salt, if they be mix'd with an Acid, or but with plain Water, grow to be of a milky colour. At last the Chyle, after a co-mixtion and fermentation with the Gall and Pancreatick Juice, either volatile or acid, passing the *Lacteal Veins*, &c. is mixt with the Blood. 'Tis also call'd in Latin *Chymus*.

*Chylisma*, the Juice of any thing press'd out.

*Chymetlon*, the same with *Pernio*.

*Chymia*, or *Chemia*, is a Resolution of *Sublunary Bodies* into their Elements; and again, a Coagulation of the same Elements into the Bodies, which they constitute before, in order to the preparation of Medicines more grateful and more safe. There are two parts of it, *Solution* and *Coagulation*: By the addition of the Arabick Article 'tis call'd *Alchymie*, tho' (properly speaking) this last relates more particularly to the Transmutation of Metals; the first to the Preparation of Medicines. 'Tis call'd also *Spagyria*, *Hermetica Ars*, *Ars perfecti Magisterii*, *Ars Segregatoria*, *Separatoria*, and *Dissillatoria*; in English *Chymistry*.

*Chymitaria*, the same with *Chymia*, or rather the Art of curing Distempers by Chymical Medicines.

*Chymica*, or *Chymicalia*, Medicines which the Chymists prepare that they may be taken in a less, or more grateful quantity.

*Chymicus*, one skilful in the Art of Chymistry, or the analysing and recompounding of Bodies. A Chymist.

*Chymosis*, or *Chemosis*, Distortion of the Eye-lids by an Inflammation. Also an Inflammation of the *Tunica Cornea* in the Eye.

*Chymus*, the same with *Chylus*.  
*Cicada*, a Grasshopper.

*Cicatrifantia*, such things as by drying, binding, and contracting fill up Ulcers with Flesh, and cover 'em with Skin.

*Cicatrix*, *Cicatrices*, Scars, or Marks which are left after great Wounds or Ulcers are healed up, so as to leave a Disfigurement upon the Skin: Some are simple, others accompanied with a Cavity, Diminution, or Excrescence in the Part affected.

*Cicer*, Chiches or Vetches, they cleanse, open, incise, digest, provoke Urine, and lessen the Stone, but they hurt the Bladder when 'tis ulcerated; they gently move the Belly; the Broth of 'em does good in the Jaundice; a Decoction of 'em kills Worms, moves the Courses, expels the Child, and breeds Milk. In Cataplasms they cure Swellings under the Ears, call'd *Parotides*, and Inflammations of the Testicles.

*Cicera Tartari*, are Pills made of Turpentine and Cream of Tartar.

*Cicerbita*, a sort of *Sonchus*, or Sowthistle; see *Sonchus*.

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*Cichoreum*, Succory, 'tis counted cold by some Authors, but its bitter taste argues heat. It is Diuretick, it attenuates and cleanses; 'tis chiefly us'd in Obstructions of the Liver and Spleen, and for Fevers. The Water distill'd from the blue Flowers is an excellent Remedy for Inflammations and Dimness of the Eyes; the Leaves boil'd, and eaten in Vinegar, cure a *Gonorrhœa*; the Flowers of this Plant open and shut at Sun-rising and Sun-set, whether the Heavens are clear or cloudy. Syrup of Succory with Rhubarb, is much in use, and is an excellent Purge for Children.

*Cicindela*, a sort of Chaffers, that give Light in the Night. A Glow-worm.

*Cicimium oleum*, Oyl of the Seed *Palma Christi*.

*Cicongius*, a Measure that contains twelve Sextaries, i. e. nine Quarts.

*Ciconia*, a Stork.

*Cicuta*, Hemlock, 'tis a Poisonous Herb, noted for the Death of *Socrates*. *Baubinus* says, he knew two Families who in Winter, thinking they had gather'd Parsnips, by chance found the Roots of Hemlock, for they are much like Parsnips, and having eaten some of 'em, they were like to be suffocated, and were senseless and mad, and just like Anticks. He cur'd 'em with Vomits. Hemlock is very cold, and suppos'd to be poisonous, yet is frequently used now-a-days for Inflammations, and Tumors of the Spleen. Some Physicians say 'tis hot, outwardly used 'tis Anodine. A Cataplasm or Plaster of Hemlock, with *Ammoniacum*, discusses powerfully hard Swellings, and a Ganglion.

*Cicutaria*, common Hemlock, Cicely, or Cow-weed; the Leaves are like the Hemlock abovemention'd, but they are broader, and of a pale green, and shine, and have a sort of Down.

*Cilia* and *Supercilia*, the Eye-brows, hard cartilaginous Bodies. But *Supercilia* denotes properly the Hair upon the Eye-brows, at the Extremity of the Forehead; they are like two Hairy Bulwarks or Ramparts to the Eyes, to defend 'em from the sudden Incurse of any thing from the Head, or otherwise.

*Cima*, or *Cyma*, the Top of any Herb.

*Cina cine*, or *China chyna*, or *Cortex Peruvianus*, or *Quinquina*, or *Kina kina*, the Peruvian Bark, or Jesuite's Bark. 'Tis brought from *Peru*, the Spaniards call it *Palo de Calenturas*, or the Wood against Fevers. There are two kinds of this Tree, the one is cultivated, and t'other grows wild; the cultivated is much better than the other: You must chuse it of a compact substance, bitter to the taste, somewhat astringent, and of a reddish colour. 'Tis the most certain Remedy that ever yet was known to put by the Fits of *Agues*: It is infused in Wine, or a Tincture or Extract is made of it, but 'tis most frequently taken made into Pills or an Electuary. This Bark is not unlike that of a young Oak.

*Cinnamomum*, Cinamon, is the Bark of a Tree as large as an Olive-tree, with pretty large Leaves not unlike those of the Laurel; it bears a Fruit blackish of colour like an Acorn, and of the size of an Hasel-nut: The interiour Bark

is



is the true Cinamon. It seems to be different from the *Cassia lignea*, is thinner, and when chew'd, affords no mucilaginous Liquor : Perhaps they are both the Barks of one and the same Tree; the larger Branches affording the Cinamon, and the lesser, *Cassia*. Out of the Roots they draw Camphire; the Wood smells like Roses, the Leaves like Juniper. The Fruit express'd and boil'd, affords an oleaginous Substance in Scent not unlike Cloves. It grows in *Zeilan*, and is both an excellent Spice and Medicine. The best Cinamon is that which has the strongest smell, is quick to the taste, and of a reddish colour. It fortifies the Stomach, forwards Perspiration of gross Humours, strengthens and rejoices the Heart; the Oil of it is an admirable corroborative, and assists Nature in her Operations; 'tis given to make Women have an easie Delivery. The Tincture of Cinamon is an excellent Cardiack; it comforts the Stomach, cheers the vital Parts, and may be used like Cinamon-water, but in a smaller Dose.

*Cinara*, Artichoke; it restores Nature, strengthens the Stomach, and the Buds provoke Urine, but they make it stink: Artichokes breed melancholy Humours, are very windy, and hurt the Head; being eaten with Pepper and Salt they are less hurtful, and more pleasant. See *Articocalus*.

*Cinesactio*, the same with *Jacobea Marina*.

*Cinerarium*, the same with *Conisterium*.

*Cineratio*, the same with *Cinesactio*.

*Cineritium*, is a Cement of Gold and Silver, by some call'd *Regale*;

it also signifies a Vessel wherein Goldsmiths calcine Gold and Silver.

*Cinermi*, little Fishes.

*Cinerula*, Spodium.

*Ciniflones*, are Pretenders to Chymistry only, who know nothing of the Secrets of that Art, while they boast themselves to be Adepts, and will take up with nothing less than the Philosopher's Stone.

*Cinnabaris*, Cinnabar, is of two sorts, one artificial, the other natural, or mineral; the artificial is made of Sulphur and Mercury, the mixture of which makes a Sublimate; the native Cinnabar is a Mineral red Earth or Stone, consisting of Mercury and Sulphur coagulated with Earth into a Stone; 'tis brought out of the *East-Indies*, *Hungary*, and several Parts of *Germany*, but the *Hungarian* is best.

*Cinnabaris Cinnabron herba*, the same with *Rubea tinctorum*.

*Cinnomaron*, Oil of Lillie.

*Cinnus*, is a mixture of many things, but particularly signifies a kind of Potion made up of several Liquors.

*Cion, collumella, gargareon, gargulio, uvula, uvula, uvigena, uvigera, epiglottis, sublinguim, pensilis de palato Isthmus, gutturis operculum*, the Palate which hangs betwixt the two Glandules call'd *Amygdala*, above the chink of the *Larynx*, and is a Process from a Substance, as one would think, glandulous, spongy, and red; which, *Columbus* is of opinion, ariseth from the Tunick of the Mouth redoubled in that place; but *Riolan* says, it proceeds from some Muscles which are terminated there. It is of a figure



figure roundly oblong, in the upper part thicker, and ending in an Acute. Its Use is to attemperate the coldness of the Air, and to hinder the Drink from falling upon the Nostrils. Sometimes this *Uvula* sticks out too far occasioned by the Humours that fall upon it, which can't return by the Lymphatick Vessels, whence proceeds the fall of the *Uvula*, which we call Roof of the Mouth.

*Cionis*, the same with *Cion*.

*Circaea*, the same with *Mandragora*.

*Circuitus*, the same as *Periodus*.

*Circulatio Sanguinis*; see *Periodus*.

*Circulatio Chymica*, the Exaltation of a pure Liquor by a circular Distillation, in an Instrument call'd a *Pelican*, or a blind Alembick, by the Force of Heat.

*Circulator*, the same with *Circumforaneus*. See *Agyrta*.

*Circulatorium*, a Glass Vessel wherein the Liquor infused, by its ascending and descending, rous about as 'twere in a circle. There are severals sorts of these Vessels, but two especially of moment and use, that call'd *Pelicanus*, and the *Diota*, with the blind Alembick, being an Alembick without a Pipe to convey the Liquor into the Receiver. See *Diota*.

*Circulatum minus*, Spirit of Wine.

*Circulus*, a round Instrument, made of Iron, for cutting Glass, which is perform'd thus: the Instrument being heated, is apply'd to the Glass, and is there continued till it grow hot, then with a drop of cold Water or a cold Blast upon it, it flies in pieces.

*Circumcisio*, was formerly a sacred Rite, whereby the Prepuce

or Fore-Skin that covers the Gland of the Penis is cut off. This custom is yet practis'd among the *Turks* and *Persians*, and is still used as a Chirurgical Operation in preternatural Affections, as in the *Paraphymosis*. So it is also necessary to circumcise Women by a circumsection of the *Clitoris* or *Nymphæ*. So, in Men, if the whole *Prepuce* turns black, it ought to be cut round.

*Circumferentia*, the Circumference or outward Extremity of a Circle or round Body.

*Circumlitio*, generally signifies every Medicine that is bound about any Part affected, but more strictly used for a Medicine applied to the Eyelids, to bind 'em down, lest any thing run into the Eye.

*Circumopalis Membrana*; see *Periosteum*.

*Cirrhus*, is the Name of a Colour, especially a bright yellow or Flame-colour; 'tis between white and yellow; but *Dioscorides* says, 'tis a Wine betwixt white and black, which is a larger acceptance.

*Circumforaneus*, the same with *Agyrta*.

*Cirsion*, a sort of *Carduus*. *Fuchsius* calls it *Buglossa*, or *Lingua Brevis*.

*Cirsocèle*, a swelling of the preparing Vessels about the Testicles, so that they look like a third Testicle.

*Cirsos*, or *Varix*, a Dilatation and Swelling of the Veins, crooked or winding, and arising in one or more Parts of the Body, inso-much that the Veins threaten a Rupture.

*Cisampelos*; see *Helzine Cisampelos*. Cis-



*Cissium*, the Name of a Plaister that heals a Wound or Puncture of the Nerves.

*Cissum*, seu *Cissophyllum*, the same with the *Vincetoxicum*; it hath Leaves like the Ivy.

*Cissos*, the same with *Hedera*.

*Cisterna chyli*, the same with *Sacculus chyliferus*.

*Citrage*, the same as *Melissa*, or Balm, so call'd because it smells somewhat like Citrons, See *Melissophyllum*.

*Citrea malus*, a Citron-tree, The outward and inward Bark, the Juice and Pulp, and the Seeds of this Fruit of this Tree, are all of great use in Physick; the outward yellow Bark hath a curious aromack smell, and bitter taste; being dry'd, 'tis very cordial and alexipharmick; it heats and corroborates a cold and windy Stomach; it dissolves Wind powerfully, concocting and digesting crude Humours that are contain'd in the Stomach or Bowels; being chew'd in the Meat, it cures a stinking Breath, promotes concoction of the Month, and is good for Melancholy. 'Tis much commended in hypochondriacal Diseases, for Vapours, Wind, Palpitation of the Heart, obstructions and weakness of the Bowels; the Pulp or Juice, tho' it be not acid is much more cooling than the Juice of Limons; 'tis very proper in burning and pestilential Fevers, to quench Thirst, to suppress too great a fermentation of the Blood, to recreate the Spirits; 'tis also reckon'd good for Giddiness in the Head. The Seeds are cordial and alexipharmick, are good for the biting of *venemous Creatures*; they strengthen the Heart, and defend it from the Contagion of

the Plague and Small-Pox; they kill the Worms of the Stomach and Bowels; they provoke the Courses, cause Abortion, and digest crude and watery Humours.

*Citrulus*, or *Citrullum* Citruls; the Fruit of it is cold and moist, and very fit to quench Thirst, wherefore the *Italians* refresh themselves in the Summer-time with the Pulp of it. 'Tis good for a dry Tongue; the Seed of it is one of the greater cold Seeds.

*Cinis clavellatus*, Ashes of the young Shoots of Vines; others comprehend under this name the calcin'd and elixiated remnants of the distil'd Lees of Wine; and others understand by it the Salt extracted by Lixivation out of certain Herbs, which is well reverberated afterwards.

*Citta*, or *Pica*, a deprav'd Appetite, when People, especially Women with child, long for those things which are not fit to be, nor ever are eat, as *Lime*, *Coals*, *Shells*, *Cloth*, *Hides*, *Sand*, &c. the Cause lies in the Depravation of the Ferment of the Ventricle, or from the Change in the Circulation of the Blood.

*Civetta*, Civet, is a small Animal, from whose Belly is taken a fat fragrant Juice, called *Civet*.

*Clareta*, signifies the White of Eggs.

*Claretum*, a Wine impregnated by an Infusion of several Aromatics, and sweetned with Sugar; 'tis otherwise call'd *Vinum Hippocraticum*, Hippocras Wine; also a medicated Wine: 'Tis so call'd, because 'tis percolated and purify'd by a Wine-sack, through which 'tis drain'd from its dregs, call'd *Manica Hippocratis*.

*Clare-*



*Clarificatio* Clarifying, which is perform'd, when Juices or thick Decoctions are made clearer and finer, which is done four ways, by Filtration or Percolation, by Subfiding, Fermentation, or the addition of Vinegar, the White of an Egg, or Milk.

*Claudus*, a Cripple who is either bandy-legg'd, or hath one Leg shorter than t'other.

*Clavellata herba*, Herb-Trinity, or Hearts-Ease.

*Clavellati*, see *Cinis clavellatus* Potashes for Soap-boilers.

*Clavicula*, two little Bones which close the Chest of a Man, fastning the Shoulder-bone like a Key, with the Breast-bone, that part where the Ribs join together: They are otherwise call'd *Ligula*, or *Os Furcale*, *Furcala superior*, &c. They are plac'd transverse under the very bottom of the Neck in the top of the Breast, on each side one. The Clavicular Bones.

*Clavicula*, young shoots whereby, as it were with Hands, Vines take hold of other things.

*Clavis*, beside the vulgar acceptation, is taken first for *Clavicula* spoken of before, in the next place for a *Menstruum*, especially of Minerals; that is, all dissolving Bodies are call'd *Claves*, because they open the Parts that were lock'd up. Nay, every Process shewing any secret operation obtains the Name of *Clavis*, particularly in the business of the Philosopher's Stone.

*Clavus*; see *Helos*. It is also a kind of Head-ach; for,

*Clavus*, according to *Tornamira*, is a Pain in a small part of the Head, commonly above the Eye,

in the Eye-brow, and seems as if that part of the Head were bor'd through with a little Augur or Whimble.

*Cleidion*, the same with *Clavicula*.

*Clema*, and *Clematis*, Plants that are full of Twigs, as the Vine, &c. are so called.

*Clematis Daphnoides*, is a famous Vulnerary Herb called Perwinkle; 'tis used in Fluxes of the Belly, for Dysenteries, the Piles, bleeding at the Nose, and for Wounds with Fluxion; it is used outwardly for overflowing of the Courses, for Looseness and Pains of the Teeth. The Leaves of this Herb put upon Paper that will easily receive moisture, and sow'd to it with fine Flax betwixt, and perfum'd with Frankincense, cured a scrophulous Tumor in a short time, which continued obstinate under the use of other Remedies the space of a whole Year. This Herb is also call'd *Vinca Pervinca*; see *Pervinca* and *Vinca Pervinca*.

*Clematis passiflora*, the Passion-Flower, so called, because it represents the Passion of our Saviour.

*Clepsydra*, was an Hour-glass made with Water, instead whereof we now use Sand, or burnt Lead.

*Climactericus Annus*, is so call'd because certain Pretenders have render'd the 49th and 63d Year remarkable, by distinguishing betwixt the degrees or distance of the 7th and 9th Numbers. And according to this, they presage some notable Alterations, or danger of Death in these Years, commonly stild the *Climacterical Years*: see *Annus Climactericus*.

*Clinicus*, a Physician, or Quack, that cures by Diet, or Medicament, which is done very often by Nurses that attend the Sick.

*Clinoides Apophysis*, a Portuberance of a Bone, with a Sinus resembling a Bed.

*Clinopodium*, wild Basil, the virtue of this Herb is not certainly known, and none would judge by the Smell and Taste that it has any great virtue, tho' it is said to be hot and dry, and to remove Melancholy.

*Clinopale*, a Venereal Copulation in Bed.

*Clistus* ; see *Clyffus*.

*Clitoris*, seu *Amoris Dulcedo*, a part of a Woman, resembling the Yard of a Man, whose Use is Titillation; it consists, like a Man's Yard, of Nervous Bodies, which arise from the lower part of the Bones of the Privities, and at the end is cover'd with a Nut, and a Prepuce, or Fore-skin. Its Substance is spongy, so that it is capable of Increase or Relaxation; but is not perforated as in Man. The *Clitoris*.

*Cloaca*, a receptacle for the Excrements of the Body.

*Clonodes*, that is, *Vibratus*, a kind of vehement, large, unequal Pulsation, it falls in strongly with a Convulsive Motion.

*Clonos*, signifies a tumultuary inordinate Motion; by Translation the Convulsive Motion of Epilepticks is call'd *Clonos*.

*Clydon*, is a Fluctuation or Flatulency in the Stomach, it is also a Symptom of the Action of the Stomach being hurt, which occasions a lessening, or diminution of Chylification: the Cause of which is from an unaptness of the Aliment receiv'd, that is, if the

Meat and Drink be too windy, or from the Crudity of the Ferment in making the Chyle, or else in All together.

*Clyma*, the Drops of Gold or Silver.

*Clypealis Cartilago*, the same as *Thyoides*.

*Clyfma*, the same with *Clyster*.

*Clyffus*, with the Chymists, is that which contains the Essence of any thing, or when the Species of one Body, prepar'd separately by divers Operations, are reunited; as when Salt, Sulphur, Oil, the spirituous part, and Mercury, are reduc'd and coagulated into one Body. It is also taken for a certain Mineral Spirit, made chiefly out of *Antimony*, and some other Mineral Sulphurs, which is otherwise call'd *Aqua Stimma*, vel *Sulphurea*. See *Essentia Quinta*.

*Clyster & Clysterium*, seu *Enema*, is an internal Remedy, which being fluid, is injected thro' the Fundament into the Guts. Glisters are emolient, laxative, detergent, anodine, and directed for several other Intentions. As to *Metrenchyta*, *Otenchyta*, *Risenchyta*, &c. which also sometimes fall under the Denomination of Glisters; each of these will be treated of in their peculiar Places.

*Cnemodactylos*, is the Name of a Muscle that extends the Toes of the Feet, which is call'd *Longus*, rising forward from the superior *Tibia*, determining into the 4 Toes, by 4 distant Tendons.

*Cneorum*, is a Plant that bites the Tongue.

*Cnicus*, and *Cnecus*, the same as *Carthamus*; it has a Flower like the Saffron.



*Cnide*, a stinging Nettle.

*Cnismus*, & *Cnesmus*, the same with *Pruritus*.

*Cnissoregmia*, or *Soda*, the Heart-burning, occasion'd by the burning up as it were of Meat and Drink in the Stomach, with four belches.

*Coagulatio*, a curdling, or growing thick, being a real Privation of the Humour or Moisture, or at least appearing so to our Senses.

*Coalescentia*, the Re-union of Parts before divided, or a growing together.

*Coalterna Febres*, Fevers so called when two meet together in the same Patient, so that at the end of one Paroxysm, another of a different kind invades him.

*Coarticulatio*, the same with *Diarthrosis*.

*Cobaltum*, Native *Cadmia*, *Fossile*, and *Metallic*; an Earthy Mineral, of a blackish colour, containing Brass and Silver. It is caustick and eroding, and therefore to be esteem'd poisonous. It is found about *Goslar* in *Germany*.

*Coccigria*, or *Coggyria*, is a Mountain Shrub, with the Roots whereof Wool is died Purple.

*Coccus*, relates in general to all sorts of Berries, but in particular to the *Coccus Baphica*, the same with *Kermes*. Some will have it that *Coccus* signifies a Worm that grows in all Berries.

*Coccus Cnidius*, or *Gnidius*, is thought to be the Berries of the *Chamalea*, or five Fingerd-Grass.

*Cocymelea*, the same with *Cocymelon*.

*Cocymelon*, a sort of Prune.

*Coccyx*, the last Portion of the Back, made up of 3 little Bones, sometimes four, which are under

the *Os Sacrum*, and serve for easier sitting. It is also call'd *Orropygium*, *Uropygium*, and *Sacra spina*. The Rump-Bone.

*Cochia*, a Composition of Pills, usually sold in the Apothecaries Shops.

*Cochinella*, vel *Cochinilla*, is the Name of a Seed that grows upon a Plant call'd *Cardasse* in *Hispaniola*, and is now chiefly used for dying Scarlet, &c. but is of great Use in Medicine.

*Cochlea Limax*, a Snail, the Name of a certain Testaceous, Exanguitous Animal, that is either upon the Land, the Water, or Sea. The Uses of which are various, both in Food and Physick.

*Cochlea*, & *Concha*, seu *Antrum Buccinosum*, the Cavities of the inner part of the Ear, so call'd from its winding and turning, for it has 3 or 4 Rings which mutually succeed one another. It is girt about with a very soft and thin Membrane.

*Cochelaria*, Scurvy-grass, it is an hot and dry Herb, and abounds with a Volatile Salt, which makes the crude and fix'd Humours of the Body more volatile; it cures those Diseases that proceed from too great a quantity of fix'd Salts, but especially the Scurvy.

*Cochleare*, a Spoon or Ladle, a Spoonful.

*Cockio*, Concoction or Digestion is the Fermentation of the smallest Particles which our Food consists of, that they may be made fit and proper for the Nourishment and Encrease of a Living Body. The first Concoction is made in the Stomach, by a Ferment which partly remains there, from the Relicks of the former Meat, and partly

partly flows thither from the *Cæliac Arteries*. The *second* is made in the Guts by the Gall and *Pancreatick Juice*. The *third* is in the *Glandules* of the *Mesentery*, from a *Lympha*, or Water, which mixes it self with the *Chyle*. The *fourth* is in the Lungs, from the Inspiration of *Nitrous Air*. The *fifth* is in the Vessels and Bowels, as in the Spleen, Liver, Testicles, &c. It is erroneously call'd *Coction*, or boiling, because it is the property of Fire to boil; for, if heat were the cause of Fermentation, what should then be come of Fish, and other things, wherein there is no sensible heat at all. The Apothecaries also call the Preparations of their Medicines made by Ebullition, a *Coction*.

*Coculus Indi*, a Fruit for bigness and shapelike a Laurel-tree; they be also call'd *Bacca Levantia*, *Bacca Orientalis*, *Bacca Cotila Elephantina*; *Cuculus Indicus*, the vulgar Use of it is for the killing of Lice. *Indian Cockles*.

*Codia*, the top of Poppies, of which they make Syrup; in a more general Sense it is taken for the tops of every Plant.

*Codratremula*, a Bird called a Water Wag-Tail.

*Cæcum Intestinum*, the fourth in order from the Stomach, and first of the thick Guts; in Children new born it is found full of Excrements, but in Adult Persons its Cavity often disappears, and only hangs like a Worm.

*Cœlia*, any great Cavity, as the uppermost, middle, and the lowest Region or Cavity of our Body.

*Cœliaca Arteria*, that which arises from the Trunk of the great Artery, and spreads itself toward

the *Ventricle* and *Liver* with its Branches.

*Cœliaca Passio*, or *Affectio*, is a purging, wherein the Meat either wholly unchang'd, or in part is ejected, without any Chilification, and it is twofold: The *first*, in which the Meat is only digested in the Stomach; the *other*, when Concoction or the Fermentation is perform'd in the Stomach and Intestines both at once; but by reason that the *Lactæal Vessels*, or little Teats of the Guts are obliterated through long Fasting, a *Purulent Dissentery*, or the like, the *Chyle* is not distributed.

*Cœli Donum*, the same with *Chelidonia*.

*Cœloma*, a hollow and round Ulcer in the horny Tunick of the Eye.

*Cœlostomia*, a speaking hollow in the Mouth.

*Cœlum*, the Cavity of the Eye towards the Corner. The *Palate* is also call'd *Cœlum*.

*Cœmentatio*, & *Cementum*: see *Cementum*.

*Cœnologia* is a Consultation of Physicians, call'd together to enquire into the Knowledge of the Disease, and the method of its Cure.

*Coffe*, in *English* is Coffee, a kind of Beans, the Product of *Arabia Felix*, which being roasted and ground, a Tincture is thence made with hot fair Water, much in use among the *Turks*, *Egyptians*, and *Persians*, and now also among the *Europeans*. It is also call'd *Coffee*, *Coffi*, *Coava*, *Bon*, *Bunchum*, *Chao va*; the Decoction of it strengthen a cold Stomach, helps Concoction and opens Obstructions of the Bowels and Womb; but it is most taken notice of for removing Drowsiness and Giddiness; and



it is commended indeed for most other Diseases of the Head, as Head-ach, Lethargy, also for Catarrhs, and is used with good success by those that are of a gross habit of Body, and of a cold Constitution, and whose Blood is watry, their Brains moist, and their Animal Spirits dull; but on the contrary, they who are of a thin habit, and an hot and melancholy Constitution, ought by all means to forbear Coffee; as also those that have but weak Spirits, or are subject to a trembling, or numbness in the Limbs, or a Palpitation of the Heart; but it is reckon'd good in a Scorbutick Gout, and for the Gravel.

*Coggygria*: see *Coccigria*.

*Cohob* & *Cahobium*, the same as *Cohobatio*.

*Cohobatio*, when a distil'd Liquor is pour'd upon its *Remnants* again, and afterwards is distill'd several times, to render the body more porous and spirituous.

*Coincidentia* or *Intercidentia*, is when a Humour flows into a Vessel that it does not belong to.

*Coindicantia*, Signs which do not indicate by themselves, but in Conjunction with others.

*Col. A D D.* in Medicinal Prescriptions, signifies when something else is to be mingl'd with the *percolated Decoction*.

*Colatorium*, a *Strainer*, or *Straining-cloth*.

*Colatura*, & *Colatio*, that which after boiling or Infusion, is *percolated*, or strain'd thro' a Sive or Cloth.

*Colchicum*, Meadow-saffron, reputed poisonous; see *Ephemerum*.

*Colcothar*, the dry Substance which remains after Distillation,

commonly call'd *Caput Mortuum*, chiefly understood of the *Remnants* of the Vitriol after Distillation.

*Coles*: see *Penis*.

*Colica Passio*, or *Colicus Dolor*, the Cholic which has it Name from the *Intestinum Colon*, but erroneously, since it affects also all the other *Intestines*. It is either Continual or Intermittent, sometimes keeping its certain times, attended with pungent Pains, that sometimes move from place to place, sometimes are fix'd in one, with Vomitting, violent Belching, Fever, Inquietudes, and Suppression of Urine; if it continue long, it proves violent and fix'd in one place; it is often succeeded by a Palsy in the Limbs. The *Cholick* is a vehement Pain in the *Abdomen*, from an ill disposition of the Animal Spirits, begun in the Nervous foldings of the *Mesentery*, and is sometimes falsely imputed to this Gut *Colon*. Some make this Disease to proceed from an *Acid Pancreatic Juice*, or the *Acid Juices* in the *Intestines* and Glands of the *Mesentery*; others other ways, but falsely.

*Colla*, Glue.

*Collatitium*, is roasted or boil'd Flesh of a *Pullet* or *Capon*, which, after 'tis beat in a *Mortar*, is mixt with Veal or Mutton-broth, and mix'd with the Juice of Lemons, for the use of sick People.

*Collectio*, is when various dry Medicines, as Roots, Herbs, Seeds, and the like, are prescrib'd and mix'd together, to be infused in Wine.

*Colletica*, Medicines that Conglutinate.

*Collicia*, or *Colliquia* properly signify Gutters or Trenches, but are taken for the joining of the

*Puncta*

*Puncta Lachrymalia* into one Passage on both sides, which convey the Humour of the Eyelids into the Cavity of the Nostrils; the holes that are made in the very tops of the Eye-brows, in Men and Women, descend in little Channells, easily to be shewn, unless the *Bones* of the *Nostrils* be so nicely broken that the *Tunicks* remain entire; for after they have penetrated the *Bones* (whither they are separated with a thin Membrane) they spread themselves into a larger Channell, and are continued to the *Tunick* of the Nostrils. The same Holes or Openings in *Sheep*, *Hares*, *Calves*, *Kabbits*, &c. are not found in the very Eyebrows, but a little more inward; and most of all in *Birds*, where they are larger than in any other Creatures. The *Membrane* which separates the *Holes* here is very short.

*Colliquamentum* a Liquor in the the *ovum animale*, in which the Rudimental Animal swims and is nourished.

*Colliquatio*, the same with *Liquatio* and *Fusio*, variously taken according to the variety of the Subject spoken of. 'Tis *Colliquation* properly when we speak of the Blood being too much attenuated, and its fibrous and naturally-glutinous Texture broke and destroy'd, from whence some Diseases have obtain'd the Name of *Colliquative Fevers*, because the Blood is too much fus'd or thin'd, by reason of the abundance of fiery effervescent Particles therein; so strong *Purgatives*, and certain *Poisons*, procure a *Colliquation* of the Blood and other Humours.

*Collisio*, or *Contusio*, but there is this difference betwixt 'em, that *Collisio* is said to be a solution of

Continuity made in the Bone; a *Contusio*, that is in the Flesh.

*Collix*, a Pastil or Trochy.

*Collymus lapis*; vide *Aetites*.

*Collum*, the fore part of the Neck.

*Collum Uteri*, the Neck of the Womb.

*Collutio*, or *Gargarismus*, a washing of the Mouth when we scour loose Teeth, the Gums, or Ulcers.

*Collyrium*, once signified an oblong Medicine, which was taken in Distempers of the Eyes: 'Tis prepar'd in an oblong, and sometimes in an orbicular form, and is dissolv'd in a convenient Vehicle for curing Diseases of the Eyes: But now any liquid Remedy or wash for the eyes is so call'd.

*Coloboma*, a fault in the Lips, Eyelids, Ears, Nostrils, &c. when one Part, either from our Nativity or by some Accident, grows to another, which were before either actually asunder, or at least ought to have been so.

*Colocasia*, 'tis suppos'd to be *Egyptian Wake-Robin*.

*Colocasium* the Root of the *Colocasia*.

*Colocynthis*, is an extream bitter sort of Citrul, or Citrul-cucumber, brought to us without the Rind, out of *Italy*, *Spain*, and *France*; 'tis distinguish'd into the greater and lesser, the round and oblong; the first is in use. The Seed is also exceeding bitter; 'tis a violent Purge. We call it *Cotoquintida*.

*Colon*, the second of the great Guts, thus situate: It arises from the *Cacum Intestinum* in the right Flank, and adheres to the right Kidney; then it tends upward under the Liver, where sometimes 'tis annex'd to the Bladder of the



Gall, which dies it of a dark-yellow Colour; it goes on further transverse under the bottom of the Stomach, and then on the left hand is join'd to the Spleen, then again 'tis fasten'd to the left Kidney, where it winds very obliquely, and after that descendeth in a right line. It is commonly about 8 or 9 hand-breadths long, but 'tis the widest and largest Gut of all: It hath a great many little Cells or Cavities in it; a certain Ligament is twisted with it the breadth of the Middle Finger about its middle upward, and then (by reason of its largeness) it is guarded with two strong Ligaments, the one upward, and other downward, that it may be fasten'd to both the upper and under Parts; about the beginning it hath a Valve that stands upward, lest any thing should return from the great Guts into the small.

*Colon.* See *Membrum*.

*Colophonia*, Rosin-Pitch.

*Colpus*, the same with *Sinus*.

*Colubrina*; see *Dracontia*. The same Name is also given to the *Bistorta*, or Snake-weed.

*Colubrinum Lignum*, or *Sempurarium*, is properly a Root very bitter, of a pale ash-colour. It is good in Fevers, and the biting of Serpents, whence 'tis call'd *Snake-weed*.

*Colum*, is any thing thro' which we strain (or percolate) and purifie any liquid thing, as a small Sieve, the *Manica* of *Hippocrates*, Linen-cloth, Brown-paper, &c.

*Columbina recta*, straight or upright Vervain.

*Columella*, the same with *Cion*.

*Columna cordis*, the Tendons and Muscles by which the *Ventri-*

*cles* and *Auricles* of the Heart are contracted and dilated.

*Columna nasi*, the fleshy part of the Nose prominent in the middle, near the upper Lip.

*Columna oris*, the same as *Cion*.

*Columellaris dentes*; see *Dentes*.

*Colutea*, Bastard Senna. They say, that if the least Twig be broken off from this Tree, it dies immediately.

*Colytea*, the same with *Colutea*,

*Coluteum* a great Quince Pear.

*Coma*; see *Summitates*.

*Coma somnolentum*, a deep sleep less than a Lethargy, without a Fever, wherein the Patient being awaken'd, answers to any Questions propounded to him, but falls into a profound Sleep again with his Mouth open and under Jaw fallen, more like one dead than alive. It proceeds from an obstruction of the Brain when the *Serum* has invaded the Tegument of the windings and foldings of the Brain, and the little streaks of Marrow that are included therein. It is the same with the *Cataphora*.

*Coma Vigil*, five *Agrypnia*, a Disease wherein the Patient is continually inclin'd to sleep, but scarce can sleep, being affected with a great drowsiness in the Head, a stupidity in all the Senses and Faculties, and many times with a *Delirium* too, being frequently disturb'd with certain Imaginations of Spectors or Visions, that hinder their sleep continually. Hence it is that when they are awaken'd they look wild, fall immediately as it were to sleep again, and being full of Inquietudes, they can't lie long still in a place. So that the *Coma Vigil* seems to be a medium betwixt a

*Lethargy* and *Phrenitis*, or *Madness*; whence it is also call'd a *Typhomania*. If the reason of these things be demanded, we may solve them thus, That the Pores and Passages of the Brain, wherein the Spirits move, are very much stuff'd up with a thick *Soporiferous* Matter from the Blood, whereby the Spirits being hinder'd from their usual *Explosion* and Commerce with one another, seem to induce a profound and almost irresistible drowsiness upon the Person affected; but inasmuch as there are some sharp *Volatile Particles*, like so many Springs, intermixt with the Spirits, and which keep them in perpetual Motion, therefore some of them still force their way, and directly, or obliquely, as they can find a Passage, meet and exert their Motion, which, such as it is, confus'd and wandering, tho' it do not perfect the compleat exercise of the Animal Function, yet easily interrupts its rest, so that the Persons thus affected enjoy neither perfect Day nor perfect Night, but live in continual Twilight, betwixt sleep and waking.

*Comarus*, a Crab or Crab-tree.

*Combustio*; see *Ignus Actualis*.

*Comitialis morbus*, the same as *Epilepsis*.

*Commansum*, a Chaw: See *Apoplegmatisms*.

*Compages*, is taken in general for the Structure and Organical Hardness and Solidity of the Body, and its Members: But particularly signifies the Union, Coalition, and Coherence with which the Bones are joyn'd together among themselves.

*Completio*, is a fulness of the Arteries with Spirits supply'd from

the Heart, according to the Opinion of *Erasistratus*. This is said to differ from *Impletion*, that in the Contraction the Arteries does not evacuate all the Spirit. Therefore *Completion*, is at least the addition of something to suppress a Defect.

*Complexi morbi*, are such Distempers as are inseparable from one another, as the *Pleurisy* and *Fever*.

*Complexi musculi*, Muscles that belong to the hinder part of the Head.

*Complexio*, is vulgarly taken for the Temperament; it is otherwise us'd for complexed and complicated Distempers, and also for Agues and Fevers that come by Fits; so the difference and various meeting of the *Pulses* are reckon'd in the number of *Complexion*.

*Complicati morbi*, Complicated Diseases, are when Divers Diseases concur in one subject; for instance, if to the Wound of the Head a Fracture of the Scull, the Meninges hurt, the Brain wounded, & the like, are join'd with it.

*Composita*, Compound Medicines which are made up of many simple ones, as the Compositions of certain Waters, Syrups, Electuaries, Opiates, Trochies, Ointments, Plaisters, &c. such as we meet with in all the Apothecaries Shops. There are also certain Chymical Compositions; as divers Spirits mix'd, the volatile oleous Salts, Tinctures, Balsams, Essences, Powders, &c. which are all comprehended under the Name of Compound Medicines.

*Compositio*, when several Medicaments are mingl'd together, as in the *Theriac* and *Mithridate*.



*Compositura*, a Composition; Confection.

*Compressa*, what the Chirurgeons call *Compresses* are so many Linen Rags gently press'd or squeez'd together, and fitted to the Part affected.

*Compressiva Medicina*, is a Medicine causing ficcidity or dryness in any affected Member, by which means the Passages are stopt and the Parts being closed and compressed are united.

*Conarium*, or *Glandula Pinealis*, hangs in the folding of the *Choroides* in the Brain, so call'd from the shape of a *Cone*. It is seated betwixt the 2 Beds of the Optick Nerves, and the Prominences of the *Nates*. We can scarce believe that this *Glandula* is the Seat of the Soul, or that the principal Faculties of a Man arise hence, because that several Animals, which are in a Manner wholly destitute of the prime faculties of the Soul, Imagination, Memory, &c. retain this *Glandula* very fair and ample. It ought therefore to be look'd upon rather as a *Sensory*, whence the *Nerves* arise; to wit, about the beginning of the Oblongated Marrow. Its Use is to receive and contain the *Serous Humours*, which are Excerned from the *Arterious Blood*, till either the Veins being emptied, suck them again, or else the *Lymphaducts* (if there be any at hand) convey them away. Yet the learned F. Boyle doubts of its Use, when he says, *That it is not so easy to determine what its Use is*. Since I have observ'd this *Glandule* to be always impregnated with an apparent and pretty sharp Saltiness in the Brains of Men, Oxen,

and Sheep, I cannot but Imagine that it separates some *Volatile Humour* from the Blood, analogous to a *Volatile Armoniac Salt*, which being infused upon the *Trunk* of the *Spinal Morrow*, communicates some new Vigour to the Animal Spirits, and hinders their Coagulation. It is commonly call'd the *Pineal Gland*.

*Concavatio*, the same with *Arquatio*.

*Concentratio* & *Concentrancia Medicamenta*, are Medicines where in the *Acid* is so moderated by the addition of *Alkali*, that neither of them predominates, as in the *Tartar Vitriolate*, which is said to center the Humours, when the superfluous Acidity is subdued by the *Alkali*: see *Absorbentia*.

*Conceptio*, or *Conceptus*, is a Conception, or Comprehension of the Virile Semen in the Wombs of Women, for the Generation of the *Fœtus*, and a Retention afterwards of the same. It may be call'd an Attraction of the Semen into the Tubes of the Matrix, and an embracing of the *Penis* in the time of Ejaculation.

*Choncha* properly signifies a shell, and is also used for the winding Cavity of the inner part of the Ear, and some of the external part.

*Concha Margarifera*, Mother of Pearl.

*Concretio*, a Condensation of any liquid Coction or Juice into a more solid Mass, as the inspissated Juice of Worm-wood, &c.

*Condensantia* & *Condensatio*, see *Incrassantia*.

*Condimentum*, a seasoning, or whatever makes the Food grateful; so that, tho' it is not eatable it self, yet it renders the Aliment more

more agreeable, the chief of which is *Salt, Pepper, &c.*

*Conditum & Conditura*, a Composition of Conserves, Powders, Spices, made up into the form of an *Electuary*, with a convenient quantity of *Syrup*. It is taken also for a simple Medicine, sweeten'd with Honey or Sugar, *viz.* candied Ginger, or Helicampane.

*Condrilla*, the same as *Chondrilla*.

*Conductor*, is an hollow Instrument thrust into the Bladder, to direct another Instrument into it to cut and extract the Stone.

*Condyloma & Condylus*, the knitting or joining of Joints. Also a certain Tumour in the little Skin of the Fundament; an hard and callous swelling of the Fingers and Toes, proceeding from black Humours that flow thither, and rather troublesome than painful: Sometimes also it is accompanied with an Inflammation.

*Condily*, the Joints and Knuckles of the Fingers, thicker about the Joints than in other places.

*Confecta*, are things (as Seeds, Almonds, Cinnamon, &c.) crusted over with dry Sugar.

*Confectio*, a composition of Powders, Gums, Sugar, Honey, Syrups, &c. made up into one substance; and it is twofold, either dry, as *Lozenges, &c.* or moist, as *Opiates, Preserves, Conserves*, and all sorts of *Antidotes*.

*Conformatio*, is that Condition of the firm parts of Animal Bodies which they enjoy in a sound and natural State. it consists in these six following Particulars, *Number, Magnitude, Figure, Cavity, Surface, and Situation*.

*Conso-tativum & Confortantia*, the same with *Cardiacum*.

*Confusio*, such a mixture of Liquids together, so as they may be able to preserve their Fluidity. It is also an artful joining of Colliquating Bodies, so as to preserve their Consistence of parts, as adding Pitch, Rosin, and Wax. *Confusio* hath likewise the opposite Sense, which a mixture or composition of Fluids has made inconsistent. It hath also a relation to a Disease of the Eyes, call'd *Confusio Oculorum*.

*Congelatio*, Congelation, when Liquids are reduc'd into a Mass like Ice, as all *Chrystaliz'd Salts* are.

*Congelatio*: see *Catalepsis*.

*Congelaticus*, is one that is taken with an *Extasy*, who is something (as it were) ravish'd out of himself, and affirms he has beheld Angels or Devils: See *Ecstasis*.

*Congius & Congiarius*, a Measure that contains six *Sextaries*, or nine pints of Oil.

*Conglobata Glandula*, is a round Gland, subsisting by it self, as are the Glands of the *Mesentery*, and all others which receive and carry off *Lympha*. A Conglobated Gland.

*Conglomerata Glandula*, a Conglomerated Gland, is that which consists of various Glands, as the *Pancreas*, and the *Salival Glands*, and it has a proper *excretory Duct*. A Conglomerated Gland.

*Conglutinatio*, is a Species of Union, or joining together, in opposition to a Disjunction made in the Fleshy Parts.

*Conia*, signifies three things, a *Lixivium* or Lee, Lime, and Ashes.

*Conisterium*, the Ash-hole in a Furnace, the Receptacle of the Ashes underneath the Fire-place.

*Coniza*, vel *Conyza*, Flea-bane; the Herb being spread under foot,

or



or-burnt in any Place, will, as 'tis believ'd, drive away Venomous Creatures, and Fleas, and kill Gnats, wherefore 'tis call'd Flea-bane. Some make an Ointment of the Root and Leaves for the *Itch*.

*Conjunctiva Tunica*, the same as *Adnata*.

*Conoides*, the same as *Conarium*.

*Conquassatio*, is said to be when Juicy Vegetables, or fresh Fruit, are beat grossly with a Pestle, to press out the Juice.

*Consensus*, a Consent in Diseases which is said to be when one Disease is caused by another, as *Respiration* is hinder'd by a *Pleurisy*; it is likewise the *Correspondence* of different Parts, by the mutual and common Ligaments of both, to wit, *Nerves* and *Tendons*. *Sympathy*.

*Conserva*, a Conserve, it is a Composition of Flowers or Herbs beat together, to every Pound whereof, if they be dry, are added three Pounds of Sugar; if moist, two Pounds; so that they may be kept several Years.

*Considentia*, see *Apocatastasis*, is a kind of narrowing of any Cavities or Hollows, when their sides fall in together.

*Consiligo*, Setterwort, an Herb that is frequently found among Rye.

*Consolida*, Comfrey, 'tis an excellent Wound-Herb, is mucilaginous and thickning, and qualifies the Acrimony of the Humours; it is used in all Fluxes, especially of the Belly, and for a Consumption; the Flowers boil'd in Red Wine, is very proper for those that make Bloody Urine; outwardly applied, it stops bleeding of Wounds, and helps to unite broken Bones,

wherefore it is call'd *Bone-set*; it eales the Pain of the Gout, and cures eating Ulcers.

*Consistentia*, when any thing is boil'd to a certain thickness, as in boiling Syrups, or evaporating Juices, or other Liquids to a certain Consistence.

*Consolidantia*, those things that (correcting the Acid, and cleansing with a moderate heat and force, by taking Corruption out of Wounds, and preserving the temperature of the Parts) cause the Nourishment to be fitly apply'd to the Part affected.

*Constipatio*, *Adstrictio*, vel *Constrictio*, a binding or constringing, a Word used by Chirurgeons for Medicines that compress the Lips of Wounds together.

*Constitutio*, the same with *Catastasis*.

*Constrictiores Musculi*, such Muscles as bind and straiten any part. See *Sphincter*.

*Consuetudo*, signifies in Physick a Custom, or continued Use of Non-Naturals for a long space of time, in one and the same manner. It may be distinguish'd into a good, or an ill Custom.

*Consultatio*, signifies the Advice of several Physicians met together.

*Consummatum*, is when the Juice or Moisture of a Hen, cut into small Bits, is extracted by *B. M.* being first stop't close in a Vessel, without any addition or mixture, the Head, Feet, and Fat, being first taken away.

*Consumptio*, the same with *Colliquatio*, *Atrophia*, *Marasmus*, *Phthisis*, &c.

*Contagium*, a Poison, which from one subject is propagated to another, which happens two man-  
ner



ner of ways, either at a distance by Air, or by single Contact.

*Contemplabiles dies* : See *Critici dies*.

*Continens Causa*, the internal Cause of a Disease, with the matter of it, which arises elsewhere, and is so near a-kin to the Disease, that on its Being depends also the Being of the Disease, and if it be taken away, the Disease follows of course. As the Stone, which, proceeding from ill Humours arising from ill Qualities in Meats and Drinks, obstructs the Ureters.

*Continens Febris*, a Fever that continues without Intermision ; it is twofold, either *Primary*, or *Secondary* ; the former proceeds from a too great Exaltation of the *Sulphur*, as in a burning Fever, a Pleurisy, Quinzy, &c. the latter, which is also call'd *Symptomatica*, is caus'd by Wounds, Ulcers, &c. as in a Consumption, Wounds in the Head, &c.

*Continua Febris*, a Fever, or Ague, which is continually troublesome, but with some Intermision ; and it is either *Quotidian*, *Tertian*, *Quartan*, or *Erratick*. The cause of its continuance proceeds from a too high Exaltation of the *Sulphur*, as in the former sort of Fevers. But the *Paroxysms*, or *Fits*, proceed from that Portion of *Chyle* which is continually added to the Blood.

*Contorsio*, when any Member is a little dislocated from its Junction, tho' not entirely.

*Contractio*, a Synonymous Word with *Systole* ; it is taken in the natural state for the proper Action of the Muscles ; in a preternatural condition 'tis understood as a con-

traction, drawing together, shortening, or folding of the solid Parts, with Pain and Force, or an Impotence, and want of Strength and Action, to restore themselves to their natural state.

*Contritio*, the same with *Attrition*, sarigating or grinding ; 'tis call'd a Solution, or dividing of Bodies by rubbing, pounding, or reducing to a Powder.

*Contra Fissura*, is when any one has fallen upon one side of the Head, Bone, or Brain-pan, and the Fissure is found on the opposite side. But whether there be really any such thing, is much question'd by most Physicians.

*Contrahentia medicamenta*, are such Medicines as draw the separated Parts of the Body together.

*Contra Indicatio*, an Indication which hinders that to be done which the first Indication suggested, and 'tis either *Contra Indicans*, which hinders of it self, or *Correpugnans*, which is *Secondarily* repugnant and in conjunction with other *Indications*. See *Antendeixis*.

*Contrayerva*, a Root not unlike those of the *Flower de Luce*, or *Cypress*, which, not many Years ago, was first brought to us out of *Peru*. It has an Aromatick Taste, with some sharpness: It is a good Sudorifick, and prescrib'd against Poison. It is also call'd *Radix Yerva*, *Bezoardica*, *Cyperus Odorus Peruvianus*, *Dracena*, &c.

*Contusio*, a bruising of the Flesh, or Bone, by some hard Instrument, whereby, tho' the outward Parts appear whole, there is a Solution of Continuity and Disorder in the inner Parts.

*Convexus*, signifies a bunching out, a Protuberance or Gibbous Part



Part of any Body which is opposite to the hollow; and this is either natural, or preternatural.

*Convolvulus*, and *Convolvulum*, is *Smilax*, all Plants that grow round and fasten themselves upon Trees, &c. have this Name given them: See *Helxina Cissampelos*.

*Conus Fusorius*, or *Pyramis*, a sort of *Crucible*, made of Iron, and other Metals, used for the separation of the *Regulus*.

*Convulsio*, Convulsion, an involuntary Motion, whereby the *Nerves* or *Membranes* are contracted towards their principals. It is also call'd *Spasmus*, as in the Falling-sickness, Cramp, &c. of which in their proper Places.

*Convulsivus Motus*, a Convulsion. See *Motus Convulsivus*.

*Conyza*: See *Coniza*.

*Copayva Balsamus*, an Exotick natural Balsam, brought from *Copaiba* in *Peru*, and commonly call'd Balsam of *Capivv*.

*Copal Gummi*, a *Rosin* somewhat hard, very white, or a little yellowish, pellucid, well colour'd, sweet scented. It is brought from *New Spain*, where it drops out of a wounded Tree. There are two sorts of it, one call'd *Xoloch Copalli*, the other *Copal Cahuitl*.

*Copella*. See *Cupella*.

*Cophosis*, a Deafness.

*Copos*, a weariness of the Body, when the *Muscles*, or their *Fibres* rather, are loaded and obstructed with such Viscous Humours, that they are render'd unfit for Motion.

*Coprocritica*, Medicines which purge away the Excrements in the Guts.

*Coprophoria*, the same with *Purgatio*.

*Copros*, *Stercus*, *Fimus*, the Fæces, Dung, or Excrement, and may be consider'd naturally as a Consequent of Health, or else as a *Non-Natural*, and the *Procatartick* Cause of Health and Diseases; or as a thing preternatural, as a Symptom, or as a Medicine, tho' a filthy one, and deservedly out of Use.

*Coprostasia*, a Costiveness, or binding of the Belly.

*Coptavium*, a Pectoral Lozenge.

*Coq. ad Med. Consumpt.* that is, boil it to the consumption of half.

*Coq. in S. Q. A Q.* that is, boil them in a sufficient quantity of Water.

*Coq. S. A.* that is, boil them according to Art.

*Cor*, the Heart, a fleshy *Fibrous* Substance, made up of several *Muscles* and *Tendons*. It has two *Auricles*, or Ears, and as many *Ventricles*; the *Vena Cava* or great Vein is fasten'd to the right *Auricle*, and the *Pulmonary Vein* to the left; the *Pulmonary Artery* is join'd to the right *Ventricle*, and the great *Artery* to the left. It is cloath'd with a little *Membranous* Bag, call'd the *Pericardium*, wherewith it is join'd to the *Mediastinum*, and the *Diaphragme*. Its *Basis* is upwards, and its *Point* is downwards, and is plac'd in the middle of the Chest, amongst the Lobes of the Lungs. Its Use is only to receive and disperse the Blood to all Parts in the Body; tho' others place I know not what Flame, others a *Ferment* in its *Ventricles*, which are all Fables, and no way consonant to Reason, as we have sufficiently evinced in our Tract concerning the *Circulation of the Blood*. *Cor* signifies also the inward Pith in Vegetables.

*Cora*.

*Coracinus*, a black Sea-Fish with a Head shining like Gold.

*Coracobotane*, a Name which is given to *Bruscus*, and *Laurus Alexandria*.

*Coracobrachialis*, the same with *Coracoideus*.

*Coracohyoides*, Muscles which proceed from the Process of the Shoulder-bone, call'd *Coracoides*, and go on as far as the Bone *Hyoides*. Their Use is to move the Os *Hyoides* obliquely downwards.

*Coracoides Processus*, a Process of the Shoulder-blade in the form of a Crow's Bill.

*Coracoideus Perforatus*, or *Coracobrachialis*, one of the Muscles that gives Motion to the Arm.

*Corallina*, a stony Marine Moss, that sticks to the Rocks in the Sea, and the Shells of Fishes, as the Moss does to a Tree. It is of a greyish Colour, and a saltish Taste. It is reputed an excellent Remedy against Worms. We call it *Coralin*, and *Sea-Sosin*.

*Coralloides*. See *Dentaria*.

*Corallum* & *Coralium*, Coral of which there are several Species in both the *Indies*, as well as in *Europe* and *Asia*, and those of several Colours: There is Red, White, Black, and Sky-colour. They differ also in form, some branches it self out like the Boughs of Trees, some with bare and naked Branches, some with rough or hairy, &c. It is agreed on all hands, that Coral is soft under the Water, but grows hard as soon as it is expos'd to the Air. It is prepar'd into Tinctures, Magisteries, &c. But a Scruple of it powder'd, inwardly taken, is a potent Correcter of the acid Humours.

*Corehorus* a Plant that is used to purge the Eye.

*Cordialia*, *Corroborantia*, seu *Cardiaca*, Medicines which are commonly thought to strengthen the Heart. But they only put the Blood into a fine gentle Fermentation, which corroborates and facilitates the Motion of the Heart. See *Cardiacum*.

*Cordis Palpitatio*: see *Palpitatio Cordis*.

*Coriandrum*, and *Coliandrum*, Coriander.

*Coris*: see *Hypericum*.

*Cornea Oculi Tunica*, or *Ceratodes*, which is also call'd *Sclerotes*, and *Dura*, the hard Tunick of the Eye, proceeds from a Skin in the Brain, call'd *Dura Meninx*. It is pellucid forward, that it may transmit the visible Species. Its Sides are cover'd with the *Albugineous Tunick*, inwardly it contains the *Aqueous Humour*.

*Cornicularis Processus*: See *Antyroides*.

*Cornua Uteri*, or *Ceræa*, two lateral Parts of the Womb in some Brutes, as Cows, Harts, Sheep, Goats, &c. yet some Authors have attributed the same Parts to a Woman's Womb, from something that imitates them there for at the side of the bottom of the Womb there is a sort of *Protuberance* on both sides, where the *Vasa Deferentia* are inserted. A Woman's Womb is rarely *bipartite*, as it is in Brutes,

*Cornu Cervi*. See *Coronopus*.

*Cornus*, the Cornel-Tree, or Dog-Tree.

*Cornuta*, the same with *Retorta*.

*Corona*, the upper Superficies of the Teeth, call'd the Grinders.

*Corona Regia*; see *Melilotus*.

*Corona Terra*; see *Hedera Terrestris*.

Cor-



*Coronalis Sutura*, a Cleft in the Head, made like a Comb, and joins as if the Teeth of two Saws were closely compacted into one another: It is plac'd in the upper part of the Scull, from one Temple to another, and is circumscribed with the Bones of the Forehead, and that particularly call'd *Bregma*, in the middle whereof the *Suture*, stil'd *Sagittalis*, is terminated.

*Coronaria Vasa*, the Coronary Vessels which are the Veins and Arteries that surround the Heart to nourish it; as also the Veins and Arteries which surround the left Orifice of the Stomach.

*Corone*, an acute Process of the lower Jaw-bone, from its likeness to the Beak of a Raven, call'd *Rostiformis*, in the form of a Beak.

*Coronopus*, seu *Pes Cornicis*, vel *Sanguinalis* & *Sanguinaria*, call'd also by some *Herba Stella*; Buckthorn, Plantain.

*Corpora Nerveospongiosa*; the same with *Corpora Nervosa Penis*.

*Corpora Nervosa Penis*, they are two long Bodies, compos'd of abundance of Membranous small Receptacles, or Cells, which make up the greatest part of the Yard; if those little Bodies are extended, it produces the Erection of that Member.

*Corpus Callosum*, the Marrowy, or rather the Fibrous part of the Brain, whose Complication makes the foremost *Ventricle* of the Brain, and is wholly Marrowy, without any *Membrane*, and is fasten'd on both sides to the little Tufts of the *Oblongated Marrow*, from which as from its rise, this *Medullary Substance* which overspreads the Arches of the Brain, is expanded towards the hinder part, and gra-

dually diminishes; at length the exterior Edge of this expanded Substance is more narrowly contracted, and lower down is join'd to the *Trunk* of the *Oblongated Marrow* by the Connexion of *Membranes* and *Vessels*; and farther, that the Connexion may be firmer, there arises a *Medullary Process* from its former part near its little Tufts, which subtending the opening of the Brain, goes to the very Extremities of it; with which, as with 2 Arms folded, 'tis united on both sides; which Arms embrace the *Trunk* of the *Oblongated Marrow*, and so unite that *Limbus* of the Brain more firmly to themselves.

*Corpus Glandulosum*, or *Glandosum*, the same with *Prostata*.

*Corpus Varicosum*; see *Varicosum Corpus*.

*Corpus Pampiniforme*; see *Varicosum Corpus*.

*Corpus Pyramidale*; see *Varicosum Corpus*.

*Correctio*, Correction, is when some Salt, or other Ingredient is added to a Medicine, to quicken or allay its violent Operation.

*Correctorium*, is that whereby the Medicaments are meliorated or mended, that they may not be injurious; as when Fennel-Seed is added to the *Senna*.

*Corroborantia*, the same with *Cardiaca*.

*Corrosio Chymica*, a Calcination of mix'd Bodies by *Corrosives*.

*Corrosivum*, a Medicine that has a power of *Corroding*, as *Lime*, *Aqua fortis*, &c. As for instance to take away Excrescences, or to make Issues, &c.

*Corrodentia*, Corroding things, are those which eat up and consume Excrescent Flesh by their sharp *Particles*. Cor-



*Corruda*, wild *Asparagus*.

*Cortex*, signifies the outward Cover, Rhind, or Skin of Vegetables, which we call Bark; as also the outward part of Nuts, Pomegranates, Oranges, &c. as also the exterior part of the *Cerebrum*, and *Cerebellum*.

*Cortex Peruvianus*, the Bark of a Tree imported from Peru, 'tis commonly call'd Jesuits Bark, and is accounted a specific in Agues, &c. See *Bark*.

*Corticalis Substantia Cerebri & Cerebelli*, the outward Substance of the Brain, full of *Labyrinths* and *Meanders* in the outside; 'tis cover'd with a thin Skin; 'tis of an Ash-grisly Colour, and full of little Vessels; inwardly, the *Medullary Substance* is next to it. Its Use is to segregate the Animal Spirits from the Blood, and hence they are convey'd by the *Medullary Substance* to the *Nerves*, and distributed thro' the whole Body. Secondly, the Seat of the Memory, and Sleep is plac'd there.

*Cortusa*, a sort of Avens.

*Corylus*, the Hasel-nut Tree, or Filberd-Tree.

*Corymbi*, the same with *Summitates*.

*Corymbia*, *Corymbos*, *Corymbe*, climbing Ivy, 'tis frequently used outwardly upon Issues, and for Pains in the Ears, proceeding from matter contain'd within. The Ancients boil'd the Leaves in Wine, and applied them to Burns, and Malignant Ulcers. Some that are afflicted with the Gout apply the green Leaves to the painful Parts. A Pugil of the dried Flowers taken in Wine, cures the Bloody-flux. A large quantity of the Powder of the ripe Ber-

ries taken in Wine, is an excellent Remedy for the Plague. A dram of the Stones taken in Wine, provokes Urine, and expels Gravel. Three of the Stones powder'd, and taken with a little Saffron in Penny-royal Wine for some Days in the Morning, scarce ever fails to remove the Courses; it must be taken hot. The Berries work upward and downward. The Oil of the Berries drawn by distillation, is very good for cold Diseases of the Joints, it provokes the Courses, expels Gravel, and cures sordid Ulcers. Take one dram of the ripe Berries dried in the shade, and powder'd in a Glass of Whitewine, this is very Sudorick, and is good in the Plague, and for Pains of the Stomach.

*Coryphe*, the Crown of the Head, also the interior Extremity of the Fingers near the Nails.

*Coryza*, or *Gravedo*, a Heaviness or Dissiness occasioned by a De-fluxion of a sharp, salt, and thickened Humour, by an outward Cold, into the Mouth, Lungs, and Nostrils, from the *Ventricles* of the Brain, by the *Nerves* of Smelling; for when it grows thick, it can neither be *percolated*, nor pass from the *Pituitary Glandules*, thro' the *Infundibulum* into the *Veins*, and therefore it distills into the Nostrils by the aforesaid *Nerves*, it occasions a Cough and sometimes produces a Fever, and consequently Thirst. Hence it is that *Coryza* is either with or without a Fever.

*Cosvinum*, a Wine that is excellent for Colour, Smell, and Taste, the first Letter signifying Colour, the next smell, the third Taste.

*Cof-*



*Cosmetica*, Medicines that whiten and soften the Skin, as Oil of Tartar, a Dissolution of Sublimated Mercury, Sulphur, Camphire, &c. Cosmeticks.

*Cosmiana Unguenta*, sweet Ointments.

*Costæ*, the Ribs, are those Bones which, with other Parts, make the Chest or Thorax. Backward they are connected with the *Vertebres* of the back; forward with the *Cartilages* of the Breast-bone; they are 12 in number on each side; the 7 upper are call'd *True*, the 5 lower *Spurious*; the broader part of the Ribs is call'd *Palmula*, the straiter towards the *Vertebres*, *Remulo*.

*Costus*, is a sweet-scented Herb, it heats much, forces Urine, and the Courses, and is good for Diseases of the Womb. Half an ounce of it taken in a proper Liquor, is good for the biting of Vipers; it stimulates Venery, and expels broad Worms by reason of the bitterness that is in it. We call it sweet-scented *Costus*.

*Cotis*, a Word used by Hippocrates for the Occiput, and signifies the hinder part of the Head.

*Cotinus*, the wild Olive-tree.

*Cotenea*, *Citonia*, and *Cydonia Malus*, the Quince-tree; it was brought first from a City of Crete, the Fruit of it is very agreeable to the Stomach; it is astringent and cures spitting of Blood, the Bloody-flux, and all other Fluxes; the *Mucilage* of the Seeds extracted, with the Water of the Spawn of Frogs, is an excellent *Gargarism* in Fevers; a Syrup is made of the Juice of it, and Marmalade of the Quinces.

*Cotonium*, *Cotonum*, *Cotum*; see *Xylon*.

*Cotula & Cauta*, stinking May-weed, it is a sort of Camomile, the Decoction of this Herb is used successfully for the *Kings-Evil*.

*Cotyla Attica*, nine Ounces, as an Italian Hemina, but *Cotyla Italica* contains twelve.

*Cotyle*, seu *Cotyla*, the same with *Acetabulum*, the Cavity of the Huckle-bone, which is appointed to receive the head of the Thigh-bone.

*Cotyledon*, the same with *Cotyle*.

*Cotyledones*, or *Acetabula Uterina*, vel *Umbilicus Veneris*, Glandules dispersed up and down the uttermost Membrane of the Fetus, called *Chorion*; which separate Nutritious Juice from the Womb, to nourish the Fetus, but this is found only in some Animals, the *Placenta* in the Womb supplies their place in Women. Also the gaping meetings of the Veins in the Womb are call'd *Cotyledones*, and *Acetabula*; these Glandules are so call'd from the resemblance they bear to the Leaves of the Herb Pennywort, in Latin, *Cotyledon*.

*Courap*, a sort of Indian Itch, resembling an *Herpes*.

*Coxæ Os*, the Hip-bone, call'd otherwise *Innominatum* and *Ilium*, *Coxendix*, because it contains the Gut call'd *Ileum*; it is annex'd to the sides of the *Os Sacrum*; in Infants it consists of 3 Bones, *Ilium*, *Ischium*, and *Os Pubis*, which are join'd together by *Cartilages*, till 7 Years of Age; then it is distinguish'd by a triple Line; it grows into one continu'd Bone in adult Persons.

*Coxarius Morbus*, the Hip-Gout.

*Coxendix*, the same with *Coxæ*, and *Ischium*.

*Cra-*

*Crama, Croma, and Chrama*, is a mixture of any thing, whether Medicines or Elements.

*Crambe*, the same with *Brassica*. See *Brassica*.

*Crania*; see *Cornus*.

*Cranium*, the Compages of the Bones of the Head, to which belong the Bones of the Forehead, of the sides of the Head, of the hinder part of the Head, of the Temples, the Bone call'd *Sphenoides*, and another call'd *Cribriforme*, like a Sieve. It is like a *Κεράν*, an Helmet to the Head, which defends it from External Injuries; its upper part is double. Some call it *Calva*, and *Calvaria*. See *Calva*; the Scull.

*Cranum*, the Fruit of the Cornel-Tree.

*Crapale*, vel *Crapula*, an Head-ach, proceeding from the drinking of too much Wine.

*Crasis*, or *Temperamentum*, is a convenient mixture of Qualities. Temperament is either *Simple* or *Compound*: *Simple* is when only one quality exceeds the rest, as hot, cold, moist, dry, salt, sharp, &c. *Compound* is when more qualities exceed, as hot and dry, hot and bitter, salt and sharp, acid and frigid, acid and acrimonious; and also one is *inherent*, which is fix'd in the Parts; another *influent*, which is deriv'd on the Parts, from the Blood and Spirits; and it is either *moderate* or *immoderate*, *total* or *partial*, *natural* or *acquir'd*, *permanent* or *transitory*, to an *Equality in Weight*, or a *just Proportion*; and so they make a great many Distinctions, which signify little or nothing. The Temperament, Temperature, or Constitution.

*Crassities, Crassitudo, Crassus*, a Term attributed in Physick to many Things. 1. The size of the

Body, as Corpulency. 2. The Membranes, so the exterior and first Membrane investing the Brain, which is vulgarly call'd *Dura Mater*, is nam'd *Crassa Meninx*. 3. In the Veins. 4. In the Pulse, 'tis term'd *Pulsus Crassus*, a turgid Pulse, in opposition to a small or feeble one. 5. In Medicines which are of gross parts, and not easily made fine or subtile.

*Crassula*, a sort of *Telepium*.

*Cratagonon*, an Herb much of the sort of *Melampyrum*.

*Crassio*. See *Cardamon*.

*Craticula*, a Chymical Instrument made of square pieces of Iron as thick as one's Finger, placed so near one another in acute Angles, that there is half a Fingers space betwixt them. It is us'd in making of Fires, to keep up the Coals, and to afford a Passage for the Ashes to fall into the Ash-hole underneath it. The *Grate* or *Grid-Iron* of a Chymical Furnace.

*Crea*, seu *Ocrea*; see *Tibia*.

*Creber, frequens*, This Epithet is used when the time of rest is short, as in Breathing and the Pulse, where either of them are quick, and the intermission short.

*Cremaſteres*, are two Muscles of the Testicles, call'd *Suspensores, Hangers*; they grow outwardly to the Membrane of the *Vagina*, and proceed in Men from the Ligament which is in the *Os pubis*, and are fast connex'd to the lower part of the Testicles.

*Cremor*, the same with *Chylus, Chymus*, the Chyle.

*Crena*, the indented Leaves of Herbs that are cut round like a Saw.

*Crepatura*, is said to be when Barley, or any other thing is boiled till it cracks.

*Crepitus Lupi*; see *Orbicularis*.



*Creta*, the Name of an Isle called *Crete*, whence comes *Samian Earth*; but the signification here is a noted kind of Earth call'd *Chalk*, sometimes call'd *Cimolian Earth*, of various kinds and colours; 1. white, 2. soft, 3. hard, 4. loamy, that easily chalks, 5. stony, 6. hard, and of an Ash-colour, 7. Sky-colour'd, 8. hard, and green, 9. light-green, 10. black and soft, 11. black, soft, and shining with silver spots, 12. black and hard. Chalk is generally taken for a Medicinal Earth, but is of various other uses.

*Creta marina*, Samphire.

*Cribratio*, the sifting of Powder thro' a Sieve.

*Cribriform Os*; see *Ethmoides*.

*Cribrum*, a Sieve.

*Cribrum benedictum antiquorum*, the Ancients fancied two Cavities plac'd longways in the Reins, one uppermost, whereinto the Serous Blood was poured from the Emulgent Arteries; t'other lowermost, which they fancied was distinguish'd with a certain transverse Membrane full of little holes like a Sieve, whence they call'd it *Colatorium*, a Streiner, and *Benedictum cribrum*, a blessed Sieve, thro' which they would have the *Serum* percolated into the *Ureters*, and the good Blood stay behind for the nourishment of the Reins.

*Cricoarytenoides*, are those Muscles which proceed from the Cartilage call'd *Cricoides*, and are inserted into the *Arytenoides*, which whilst they draw backward and outwardly, the opening of the *Larynx* is dilated.

*Cricoides*, the Cartilage of the *Larynx* or Wind-pipe, which is in fashion of a Ring.

*Cricothyroides*, a pair of Muscles which proceed from the annular

Cartilage, and are terminated in that which is call'd *Scutiformis*: They dilate the opening of the *Larynx*, by moving a little obliquely.

*Crimnoides*, or *Crimnodes*, Urine with thick Sediment at the bottom like Meal.

*Crinis*, or *Pili*, Hair commonly divided into *Capilli*, or Locks: *Crines*, common long Hair: *Pili* short Hairs in any part of the Body.

*Crinon*; see *Lilium*.

*Crinones*, Cutaneous Vermicles; call'd likewise *Dracunculi*.

*Crinonia*, the same with *Crinon*.

*Crisima*, Signs by which one may discern and judge.

*Crispa uva*, Gooseberries.

*Crisis*, a sudden change in a Disease, either toward Recovery or Death. It sometimes signifies a Secretion of Humours, but is more frequently taken for a Judgment pass'd upon a Disease. One *Crisis* is call'd *perfect*, another *imperfect*; the *perfect* is that which frees the Patient perfectly and entirely from the Distemper, and 'tis either salutary or deadly: 1. It must be judg'd by very good Signs; 2. Be manifest; 3. Happen upon a critical Day; 4. Be faithful; 5. Secure; 6. Suitable to the Disease and Distemper of the Patient. An *imperfect Crisis* is that which does not clearly determine the tendency of the Disease, but leaves room for another Crisis; and this is twofold, either *for the better*, or *for the worse*: That *Crisis* depend upon the motion and influence of the Moon and Stars, and follow their Quadrate and opposite Aspects, or their Conjunctions, is false and frivolous; for critical Alterations are determin'd only according to the different Maturation of the morbi-fic Matter.



*Crispinus & Crespinus*, is *Berberis*; see *Berberis*.

*Crista*, Excrescences of Flesh, like a Cock's Comb, growing about the Fundament, from a preposterous use of Coition, the Roots whereof are often chap'd and cleft.

*Crista Galli*, the third part of the Bone *Ethmoides*, or the inner Process, not much unlike the Comb of a Cock. It riseth betwixt the Olfactory Nerves, and has the Extremity of the third Cavity of the hard Skin of the Brain, call'd *Dura Meninx*, implanted in it.

*Crista Galli*; see *Alectorolophus*.

*Criterium*, the same with *Crisis*.

*Crithamum*, the same as *Crithmum*.

*Crithe*, or *Hordeolum*, a little oblong Pust or Swelling, which grows to the Eye-brows where the Hairs are, so call'd from its resemblance to a Barley-corn. See *Hordeum*.

*Crithe*, is *Hordeum*.

*Crithmum*, *Crithmus*, *Crithamum*, and *Creta*, Sea-Fennel, or Samphire; being pickled, 'tis very agreeable to the Stomach; it provokes Urine moderately, opens Obstructions of the Bowels, and excites Appetite.

*Critici dies*, are those Days whereon there happens a sudden change of the Disease, and they'er threefold; some are call'd *truly* and *perfectly critical*, others *Indices*, others *Intercidentes*. The *perfectly critical* Days are call'd *Principes*, or *Radicales*, because the Crisis which happens on these Days have all the marks of a *perfect Crisis*; and these are the 7th, the 14th, and the 21st Day. *Indices* which are also call'd *Contemplabiles* and *Internuncii*, are those which indicate that the *Crisis* will be on the 7th Day, and these are three, the

4th, 11th, and 17th. *Intercidentes*, which are call'd also *Intercalares*, *Irrepentes*, or *Provocatorii*, are those which fall betwixt the days call'd *Principes* and *Indices*, and only aim at an *imperfect Crisis*, which are the 3d, 5th, 9th, 13th, and 19th; but all other Days, which are neither *Principes*, *Indices*, nor *Intercidentes* are call'd *Vacui*, and *Medicinales*, and are the 6th, 8th, 12th, 16th, and 18th. The computation of Critical Days is to be instituted from that Hour wherein the Patient first felt himself ill. We may observe by the way, that the Computation of Critical Days in these Countries does not exactly correspond with *Hippocrates's* Account. All these Days depend on the sooner or later fermentation and maturation of the Morbifick Matter. They are commonly call'd *Critical Days*.

*Critica Signa*, Critical Signs, are such as are taken from a Crisis, either toward Death or Recovery; and some of 'em are antecedent, which either foretell the time of a Crisis, or signify a kind of Crisis; others are concomitant, which appear at the same time with the Crisis; and others, lastly, are subsequent, which shew whether an imperfect Recovery be to be expected, or there be fear of a Relapse.

*Crocinum*, signifies Ointment of Saffron.

*Crocomagma*, a Composition whose Basis is *Crocus*.

*Crocus*, Saffron, is a bulbous Plant bearing a yellow Flower, whose Flame-colour'd *Stamina* is the Saffron in the Shops. There are divers kinds of this. It is brought from the *Indies* *France*, *Spain*, &c. but the best is *English Saffron*. Being moderately used, 'tis good for the Brain, it renders



the Senses brisk, shakes of Sleep and Dulness, and cheers and strengthens the Heart; it concocts the crude Humours of the Breast, opens the Lungs, and frees 'em from Obstructions; and it is such an Effectual Remedy for the Breast and Lungs, that it sometimes revives consumptive People when they are in a manner worn out. 'Tis frequently used for Fainting, for Apoplexies, in the Jaundice, and for Obstructions of the Liver; in the Plague, and other malignant Diseases; it is also good in an Asthma, mixt with Oil of Almonds; it provokes Urine and the Courses, and hastens Delivery. Half a scruple, or at most a scruple of it infused in Canary-wine, is very effectual in the Jaundice. It is much used to drive out the Small-pox, but undoubtedly it does many times much hurt, by enflaming the Blood, occasioning Frenzies, and making them flux.

*Crocus*, is with the Chymists a Calx, or any other Powder, of the colour of Saffron, and is prepar'd out of Steel, Copper, and Antimony; as *Crocus Martis*, *Veneris*, *Metallosum*, and the like.

*Cromyon*, is the same with *Cepa*, An Onion.

*Crotaphites*, the Muscles, Veins, and Arteries about the Temples. Sometimes *Crotaphium* is taken for a pain in the Head. See *Temporalis Musculus*.

*Crotaphium*; see in *Crotaphites*.

*Croton* signifies the *Ricinus* or *Cataputia major vulgaris*, the greater Spurge which is a Plant that has the resemblance of a small Tree, whose Stalk rises 6 or 7 foot high. This beareth Fruit or Berries used in Medicine, called *Tile-berries*, and contain in 'em plenty of Oil and Salt. 'Tis brought from *America*, and

call'd *Grana Tiglia*, Indian Pine-kernels.

*Crucialis Incisio*; see *Incisio Crucialis*.

*Cruciata*, Crosswort, a kind of *Gentian* which has its Name from its Figure; it dries, is astringent, and one of the chief Vulneraries, inwardly taken, or outwardly apply'd; drank in Wine, 'tis good for *Ruptures*; it also expectorates Viscous Humours.

*Crucibulum*, seu *Tigillum*, a Crucible, 'tis a Vessel for melting Minerals and Metals made of Earth, extraordinarily harden'd by Fire, with an acute Basis, but a larger Top, round, or Triangular. There is also a sort of Crucible made, commonly call'd *Testa*, which is sufficient to melt Metals.

*Crudaria*, a Vein of Silver in the Top of a Mine.

*Cruditas Morborum*, a Crudity in Diseases is when the Blood (as in continued Fevers) is not yet duly fermented, and brought to a right Consistence.

*Cruditas Ventriculi*, a Crudity of the Stomach, is when Meat out of a defect of Nourishment, or some other cause, is not rightly fermented, and turn'd into Chyle. And 'tis threefold, *Apepsia*, *Bradypepsia*, and *Dyspepsia*; of which in their proper places.

*Cruor*, Blood, see *Sanguis*. *Hellmont* makes a distinction betwixt *Sanguis* and *Cruor*; the former wheof he says, *Is, the Blood in the Arteries*; the latter, *that in the Veins*.

*Crureus Musculus*, it lies under the *Vasti*, affix'd to the Integument of the Thigh-bone every where but in the Extremities. Its four Tendinous Expansions, collected into one, make a strong *Tendon* to extend the *Tibia*.

*Crus*, or *Magnus Pes*, is all that part of the Body which reaches from the Buttocks down to the end of the Toes; it is divided into the Thigh, Leg, and Foot, commonly call'd the Leg.

*Crusta Lactea*, a Species of *Achor*, a Scurf, or crusty Scab, only with this difference, that an *Achor* infects only the Head, but this, not only the Face, but almost the whole Body of an Infant, at the time of its first sucking. *Crusta Lactea* turns white, but *Achors* have another Colour.

*Crusta Vermicularis*, the same as *Velamentum Bombicinum*.

*Crusta Ulceris*. See *Eschara*.

*Crustula*, the same as *Ecchymoma* in the Eye, that is, Blood descending to the *Tunica Conjunctiva* from the Arteries, breaking by a Stroke, Wound, or other ways,

*Crymodes*, a cold shivering Fever, but many times accompanied with an Inflammation of the inner Parts.

*Cryorchis*, an absconding of the Testicles of a Male within the Belly.

*Crystalli*, are Pustules dispersed all over the Body, of the bigness of a Lupine, white and diaphanous like Crystal.

*Crystallina Tunica*. See *Arachnoides Tunica*, and *Aranea*.

*Crystallinus Hamor Oculi*, call'd also *Glacialis*, the Crystalline Humour of the Eye within the opening of the *Tunica Uvea*, like a Glass put over a Hole, collects and refringes the Rays which strike upon it from all Parts. Its Substance is like Glue, or the Gum of a Tree, very pellucid, and of a consistence like melting Wax; which, tho' it be prest, doth not easily yield and separate. In Men it is shap'd like a Lintel, whose outward Surface is pretty plain, but the inner gibbous and

rising. This Humour, though it be not apt to spread abroad, yet is cloath'd with a small Membrane of its own, call'd *Aranea*, by reason of its thinness, like a Spider's Web. The Crystalline Humour of the Eye.

*Crystallizatio*, the Depuration or Reduction of any Salts into Crystals. It is used properly of Salts, unto which Tartar of Sugar may be added; where note, all the superfluous Liquor must be exhal'd, to acquire Crystalliz'd Matter.

*Crystalloides Tunica*, the same with *Aranea Tunica*.

*Crystallus*, a transparent Stone, resembling Ice. It may be call'd a Gem, but the softest of all, because colour'd Crystal resembles them; as false Emerald, false Sapphire, false Topaz, which are all softer than the true ones. So the *Iris* may be call'd a Gem, from the colour it exhibits when applied to the Face. Several sorts of Crystal are found in divers Places; as in Germany, Hungary, Bohemia, Cyprus, Portugal; and sometimes in the Fields. Tho' the colour'd ones are not to be neglected as the counterfeit Diamond, yet in Chymical Preparations the most pure pellucid Crystal is to be prefer'd.

*Cubeba*, Cubebs, Aromatick Fruits of the bigness of Pepper, each having one Stock. The Taste is like Pepper; and grows in the same manner, climbing about the Tree like Ivy. The Fruit hangs in bunches. The Flower is fragrant. It is brought from both the Indies.

*Cubebs*, are hot and dry, they strengthen the Stomach when 'tis oppressed with Wind or Flegm; they purge the Breast, by carrying off clammy and gross Humours; they relieve the Spleen, and expel



Wind, and cure cold Diseases of the Womb; being chew'd with Mastich often, they strengthen the Brain, and draw Flegm from the Head; being infused in Wine, they provoke Venery, and heat the Stomach, they cleanse the Urinary Passages, and expel Gravel from the Reins and Bladder, they are an *Ingredient* in the compound Spirit and Water of Wormwood, of the *London Dispensatory*.

*Cubiforme*. See *Cuboides*.

*Cubitus Musculus*, is Internal and External. The first being fix'd to the Internal Process of the Arm and *Cubitus*, ends with a strong Tendon near the Integument of the 4th Bone of the *Metacarpus*. The External arising from the External *Apophysis* of the Arm, and lying according to the length of the *Cubitus*, ends with a notable Tendon in the 4th Bone of the *Metacarpus*, near the little Finger. The Muscles, Benders of the Wrist.

*Cubitus*, or *Gibber Brachii*, the middle part betwixt the Shoulder-bone and the Wrist; it consists of two Bones, one call'd *Ulna*, and the other *Radius*; the ends Whereof meet indeed, but the middle parts are separate, tho' they be tied together a little by a membranous Ligament. *Cubitus* is also a Measure, containing in length as much as will reach from the bending of the Elbow to the Extremity of the middle Finger, commonly computed at 6 Palms, or 24 Inches.

*Cuboides*, seu *Cubiforme*, the 4th Bone in that part of the Foot that immediately succeeds the Leg, and that in both Feet. It is call'd also *Grandinosum*, and *Os Tessera*.

*Cucullaris Musculus*, or *Trepasius*, is the first Muscle of the *Scapula*, call'd so from the resembling

of a Monk's Cowl. It begins from the *Occiput*, and ends on the upper part of the Shoulder.

*Cucuma*, the same with *Ahenum*.

*Cucumber*, and *Cucumis*, call'd also by some *Anguria*, Cucumber. The Seed of it is one of the four greater cold Seeds; it cleanses, opens, and provokes Urine; 'tis frequently used in Emulsions, for Pleurifies, and the Stone in the Kidneys; the Flower of it is reckon'd good to clear the Skin; 'tis generally reckon'd that the Substance of the Cucumber is cold and moist, of an excrementitious Juice, and therefore to be used only by those whose Stomachs are strong. But *Schroder* is of a quite contrary opinion, for he thinks they are very agreeable to the Stomach, and may be eaten all the time they are in season, being sliced and sprinkled with Salt, beat betwixt two Dishes, so that the Water may be drain'd from 'em; and being eaten with Vinegar, Pepper, and Oil, they are undoubtedly not unwholsome. *Elaterium* is made of the Juice of wild Cucumber, prest out and thickned; it purges Phlegm and watry Humours upward and downward, but kills the Child in the Womb, wherefore 'tis seldom used, especially because 'tis accompanied with Malignity. 'Tis the most durable of all Juices, for 'tis supposed to continue good above an hundred Years. A certain Emperick cured several People of Dropsies by giving them two Pills of the bigness of a Vetch: Afterwards he wash'd their Legs with a Lotion made of the Stalks of this Plant, and then he gave 'em the Pills again, and so perfected the Cure.



*Cucupha*, a Cover for the Head, made of odoriferous and cephalick Spices beat to powder, and stitcht between two Pieces of Silk, or else sown within a Cap, and wore upon the Head, against Catarrhs and other Diseases of the Head. An aromatick Cap for the Head.

*Cucurbita*, a chymical pointed Vessel, made of Earth or Glass, used in Distillations by an Alem-bick. Sometimes 'tis taken for *Cucurbitula*, a Cucurbit.

*Cucurbita*, a Gourd.

*Cucurbitini Lumbrici*, are broad Worms like the Seed of a Gourd.

*Cucurbitula*, or *Cucurbita*, a Cupping-glass, is a wide hollow Vessel made of Glass or Tin, which is apply'd to the Body with Scarification, or without it, to divert or drive the Blood into another Part, or to let it out. If it be apply'd without Scarification, 'tis call'd *Cucurbita caca & ventosa*. Cupping-glasses are applied to the most fleshy parts, where the large Vessels and Nerves can't be hurt. The drawing which is perform'd by these Glasses is done thus; after the Skin is scarified, the Air in the Cupping-glasses is rarified and dilated by the Flame of the Tow that is fired within it, which after 'tis cool'd and condens'd, takes up less room than before, so that the external Air pressing on the Flesh without, forces the Blood into the Glass. There are two sorts of Cupping-glasses, says *Celsus*, one of Brass, and the other of Horn; the former is open on one part, and shut on the other; the latter is equally open on one part, and the other hath a little Hole. Burning Tow is thrown into the Brazen one, and so its Mouth is applied and forced upon the Body till it

stick, That of Horn is applied singly by itself, and by a violent sucking at the little Hole, which must presently be stop'd up with Wax, it sticks as fast as the other. But if other things fail, then a little Cup or Goblet, with a strait Mouth, may be very fitly applied to the same effect; after it has stuck, if the Skin be scarified before with a Penknife, it draws out the Blood; if it be whole and entire, it draws out the *Flatulent matter*; therefore, where the Matter that is lodg'd within the Skin is hurtful and offensive, it must be applied the former way; where there is an Inflammation, the latter. The *Egyptians* at this day use those of Horn, as appears from *Prosper Alpinus*.

*Culeus*, a great Measure of the Ancients, containing 40 Urns.

*Culiola* or *Culleola* green Shells of Nuts.

*Culmus*, the Straw of Wheat, which sustains the Ear.

*Culus*. See *Anus*.

*Cuminum*, *Cyminum*, Cummin; the Seed of it resolves and discusses Wind, and therefore is good in the Cholick, and for a Tympany, and a Vertigo; taken in Wine, it relieves those that are afflicted with difficulty and heat of Urine; boil'd with Figs in Wine, it cures a Cough, and cleanses the Breast; 'tis conveniently bak'd in Bread, for it helps Concoction, and dissipates Wind; but the frequent use of it, in a large quantity, renders the Countenance pale; it cures a stinking Breath. The Chymical Oil of it is excellent for Wind and Uterine Diseases; it is sown in great abundance in the Island of *Melita* or *Malta*.

*Cuneiforme Os*, so call'd from the resemblance they say it has to a



Wedge, in Latin, *Cuneus*; the Ancients call'd it *Multiforme*, of many shapes, by reason of the various Processes inside and outside, that render it rough and unequal. It is situate in the midst of the Basis of the Brain, and is plac'd under it like a Basis, so that it touches upon most of the Bones of the Head, and the upper Jaw. It is also call'd *Basilare Os* & *Sphenoides Os*. The Wedge-like Bone.

*Cuneiformia Ossa*, are those Bones which make the fifth, sixth, and seventh Bones of that part of the Foot which immediately succeeds the Leg; which *Fallopious* calls *Sphenoidea*, *Innominata*, and *Calcioidea*. The little Wedge-like Bones in the Foot.

*Cunila*, Savory, or broad Marjoram.

*Cunus*, a Woman's privy Parts, consisting of the *Cletoris*, *Nymphae*, and the Lips. It is also call'd *Natura* and *Muliebria* by *Pliny*; *Cunus* by *Horace*; *Hortus* by *Ovid*; *Genitale Arvum* by *Virgil*; *Interfeminium* by *Apuleius*; and *Vulva* and *Porcus* by *Varro*.

*Cupella*, *Copella* & *Capella* five *Catinus*, a Test-Cupel made of burnt Bones, or other Matters, for separating Gold and Silver from other Metals, and purifying or refining them from their Dross. See *Catillus Cinereus*.

*Cupressus*, the same with *Cypressus*, the Cypress-tree; the Wood of it is very lasting, for it has continued fresh and Sound above Six-hundred Years; and the smell of it, which is very curious, continues many Ages. The Fruit and Leaves are drying and astringent; a Decoction of the Leaves in sweet Wine helps the Strangury and Cough, Short-windedness, Fluxes of the

Belly, spitting of Blood, and Ruptures; the powder of the Leaves provoke Urine, the Leaves beaten with Figs soften Tumours, and are good in the King's-Evil, being applied outwardly.

*Cuprum*, Copper.

*Curatio*, seu *Medela*, a right way or method of finding out by Symptoms and Indication, proper Remedies for any Disease, in order to the Recovery of Health. A healing or curing of a Distemper.

*Curativa Indicatio*, an Indication which respects the Disease, to be cur'd.

*Curculio*, the same with *Cion*.

*Curcuma*, five *Crocus Indicus*, *Turmerick*, an *Indian Root*, of a *Saffron* Colour, tinging other things so; some long, some round; this Root is of two Sorts. The last is much stronger, and often brought with *Ginger*. It has Flowers like the *Indian Cane*; see *Herman's Catalogue* of the *Leyden Garden*. *Turmerick* is an excellent Remedy for Obstructions of the Lungs, Liver and Spleen, and also of the *Mesaraick* Veins, and for *Nephritick* Pains; 'tis also very good for the Stone in the Kidneys and Bladder; it also opens Womens Obstructions and hastens Delivery, but it is peculiarly good for curing the Jaundice; in short, this Root is reckon'd the best of all Medicines for opening Obstructions.

*Cuscuta*, *Cassutha*, *Dodder*, it is supposed to parcipitate of the Plant it sticks to, for it hangs and climbs about other Herbs, and defrauds 'em of their Nourishment; so that which grows to Broom is reckon'd Diuretick; that is counted moist that sticks to Flax; that astringent which climbs up Madder; that which grows on Nettles is very Diuretick

Diuretick. It is of good Use in the Itch, for the black Jaundice, and Obstructions of the Liver and Spleen; but that which grows on Nettles is prefer'd before all the other in Physick.

*Cuspid & Hamus*, a sort of Bandage, or rather two long Bandages, of about two Fingers breadth.

*Custos Oculi*, an Instrument to prevent hurting the Eyes in some Operations.

*Cutambuli*, little Worms that creep either under the *Cuticula* or upon it, tickling and itching there with trouble; or else they're wandering Pains, that run about like Worms, plaguing the Patient with great Uneasiness, proceeding from a Volatile thin Fluid, that is endow'd with some Malignity, arising from a Scorbutick Cause.

*Cuticula*, the little thin Skin, is a cover of the Skin, without Sense, extended outwardly over the whole Skin like a Membrane, full of innumerable small Pores, accomodated to the avoiding of Injuries from abroad, to the shutting up of the Cutaneous Vessels, and to the more accurate perfecting of Tactile Qualities, by covering the Ends of the Nerves which would otherwise grow callous. It is nourish'd by the Blood; for if it be lost or perish'd, it comes again, tho' its Vessels be but little conspicuous. It is not condensed by Cold, for I have often shewn it in Abortions. Nor is it condensed by Oily Vapours, because that condensed Vapours easily slide off again. 'Tis commonly call'd in *English* also the *Cuticula*.

*Cutis*, the Skin in a living Man, but *Pellis* is that which is flea'd off, and it is the outmost cover of the whole Body, except the *Cuticula* under which it immediately lies, or

a pretty thick Membrane wrought of several Filaments of the Veins and Arteries, and Nervous Fibres, complicated and interwoven with one another full of Glandules and Lympheducts, or Vessels that convey away the Vapours and Sweat, abounding with a great number of Pores here and there, and sensibly perforated in many places, to let in and out, as occasion requires, as at the *Mouth*, *Nostrils*, *Eyes*, *Ears*, *Privities*, *Fundament*, &c. It is thickest of all upon the Head, moderately hard in Neck and Back, finer in the Face, Yard, and outer Skin of the Cod, thin on the sides, thinnest of all on the Lips; in some places, as the Elbow, Forehead, Soles of the Feet, &c. it sticks very close together.

*Cyamus*, is *Faba*.

*Cyanus*, vel *Baptifecula*, or rather *Blaptifecula*, call'd also *Flos Frumentorum*, or the *Corn-flower* because it grows in the Corn-fields, much commended, besides its Medicinal Vertues, for its fine Sky-colour; Blue-bottles. The Flowers, and the distill'd Water, are useful for Inflammations of the Eyes, and for the blariness of them; the Juice of the Flowers distill'd, is good for putrid Ulcers; the Powder of it taken inwardly is very effectual in the Jaundice; the Flowers infus'd in *Spirit of Wine*, or common *Water*, impart their Colour to the Liquor; and they colour Sugar very curiously, as do the Flowers of *Saccory*.

*Cyathus*, five *Bickarium*, *Cuathum*, *Alcuatus* and *Alcuatum*, we *English* it properly a *Beaker*, is a Measure of dry things, as well as Liquid, not as some think a common sort of Cup of any size, but the eighth part of a *Sextary*.

*Cyclamen*,



*Cyclamen*, *Cyclaminus*, or *Arthamita*, Sowbread. It is also call'd *Rapum Terra*, *Terra Tuber*, *Umbilicus Terra*, & *Panis Porcinus*.

*Cyclisci*, Surgeons Tools, where-with they scrape away corrupt Flesh, or the like, made in the form of an Half-moon.

*Cyclophoria Sanguinis*, the same as the Circulation of the Blood.

*Cyclopion*, the same with *Album Oculi*; the White of the Eye, or all that is white therein.

*Cydonia Malus*. See *Cotonia*.

*Cyema*, the same with *Embrion*.

*Cyllastris*, a kind of coarse Bread in Egypt.

*Cylindrus*, a Plaister made oblong, in the form of a Roll, which Physicians call *Magdaleo*.

*Cyllofis*. See in *Cyllum*.

*Cyllum*, a Leg put out of joint outwardly; from whence is derived *Cyllofis*, *Claudicatio*, a being lame or Crooked.

*Cyma*, or *Cymæ*, little Shoots or Sprouts, especially of Coleworts, or such like Herbs.

*Cymbalaria*, Penny-wort.

*Cymbiforme Os*, see *Os Naviculare*.

*Cuminum*; see *Cuminum*.

*Cynanche*, and *Lucanche*, so called because it is frequently incident to Dogs and Wolves, is an Inflammation of the inner Muscles of the *Larynx*, accompanied with a Difficulty of Breathing, and a continual Fever. See *Angina*.

*Cynanthemis*, is *Cotyla Fœtida*; call'd also *Flos Caninus*, or the Dog-flower.

*Cynanthropia*, Madness given by a Dog, wherein the Patient flies Light, and any thing that is bright and splendid, fears Water and trembles at the sight and remembrance of it; it proceeds usually from a poisonous Bite, or the like, of some

Creature, as a Dog, a Wolf, &c.  
*Cynicus*, *Spasmus*: See *Spasmus Cynicus*.

*Cynobotane*, is *Cotyla Fœtida*, or *Herba Canina*.

*Cynocoprus*, Dog's-turd.

*Cynocrambe*, *Brassica Canina*, five *Mercurialis*, Dogs-Mercury. *Prevotius*, in his book of Medicines for the Poor, ranks this Herb among those things that evacuate Serofities gently.

*Cynoides Orexis*, a Doglike Appetite, or an extream Hunger join'd with Vomiting, or a Loosness. It arises from too much, or too acid a Ferment in the Stomach.

*Cynodismus*, or *Caninum Vinculum*, is the Band which ties the little Skin of the Yard to the Nut.

*Cynodontes*, are those Teeth betwixt the Axle Teeth and Grinders, call'd *Canini Columellares*, and *Oculares*, Eye-teeth, as we say.

*Cynoglossum*, an Herb called Hounds-tongue, it cools and dries; 'tis used to stop Blood, a Looseness, a Gonorrhæa, and Catarrhs. An Oyntment made of the Juice with Honey and Turpentine, is much commended for old Fistulous Ulcers.

*Cynorexis*, the same with *Cynodes Orexis*.

*Cynorhodos*, the wild Rose, is *Rosa Canina*.

*Cynosbatos*, is *Rubus Caninus*, the same with *Cynorhodos*.

*Cynosorchis*, or *Testiculus Canis*, Dogs-stone, a kind of *Satyrion*.

*Cyparissias*, the great kind of Spurge.

*Cyparissus*, the same as *Cypressus*.

*Cyperus* is of two sorts, long and round; brought from Italy, Syria, Alexandria, India. It grows near Water, and has a fragrant Root. *Cyperus Root*.

*Cype-*



*Cyperus*, a sort of Rush.

*Cypoma*, the same with *Cyphosis*.

*Cyphos*, the same with *Cyphosis*.

*Cyphosis*, in *Latin*, *Incurvatio*, the bending of the Vertebres of the Back towards the back Parts; an Hump-Back.

*Cypressus*, the same with *Cupressus*. The Cypress-tree.

*Cyrtoma*, a bunch on the Back, or a preternatural Tumour in any other Part.

*Cyrtosis*, the same with *Cyrtoma*.

*Cyssaros*, the Gut call'd *Rectum*, the lowermost of all. Also the Fundament.

*Cysteolithos*, the Stone of the Bladder.

*Cysthepaticus*, is an addition of Gall Ducts in an Ox's Liver, sometimes opening with 3 Mouths into the Gall Bladder, sometimes with four, which by reason of their Insertion, ought rather to be call'd *Hepatocystici*.

*Cysthepaticus Ductus*, is that Duct which is implanted into the Hepatic Duct, and the Gall Bladder.

*Cystica*, Medicines used against Distempers in the Bladder.

*Cysticus Ductus*, the same as *Porus Biliaris*.

*Cytinus*, is the Flower of the Pomegranate.

*Cyffus*, Ivy growing alone.

*Cystis*, the Bladder that holds Urine, or the Gall.

*Cystis Choledochus*, the same with *Folliculus Fellis*.

*Cystotomia*, the Section of the Bladder, or *Lithotomy*, whereof in its proper place.

*Cystus Fellis*, the same with *Folliculus Fellis*.

*Cytisus*, a Shrub, so call'd from the Island *Cythnus*, where it grows plentifully. Some derive it from the Isle of *Cynthia*, one of the *Cyclades*.

## D

△ Formerly they understood by this Letter, in a Mystical Sense, the Quartan Ague.

*Dacrydium*, is the Juice of Scammony, harden'd and prepar'd in a Quince made hollow, call'd *Lachrymula* by the *Latins*.

*Dacryodes*, five *Lachrymosus*, an Ulcer which continually sendeth forth Matter.

*Dacryon*, the same that *Lacryma*.

*Dactylios*, the same as *Podex*, the Fundament. There are some who understand by it the strait Gut.

*Dactylus*, a Date, the Palm-Fruit, oblong and round, sweet, containing within a hard Nut. 'Tis a large Tree which grows in *Judea*, *Syria*, *Egypt*, *Africa*, *India*, &c. having Leaves like Swords. It flourishes in the Spring, bears small, white, and sweet-scented Flowers, the Fruit is not ripe till Autumn, 'tis call'd *Digitus*, or the Finger, by the *Latins*. Some Authors have mistaken the *Dactylus* for the *Balanus*, by reason of its resemblance, it bearing, as well as that, an Acorn-like Nut.

*Dates*, are astringent, and are used for fluxes of the Belly, and the Whites; they stop bleeding, and cure Wounds; the fresh are more astringent than the dry, but they occasion the Head-ach, and if many of them are eaten, they intoxicate; when they are dry, they stop spitting of Blood, and are good for the Bloody-flux. A Decoction of them is a very astringent Gargarism. Boil'd in Wine they take off proud Flesh, and cicatrize Ulcers. A Decoction of them makes the Hair black; and being taken inwardly, it cures Diseases of the Reins



Reins and Bladder; when they are ripe, they are good for a Hoarseness and Coughs, and difficulty of breathing, a Pleurisy, and a Peripneumonia. They are an Ingredient of the pectoral Decoction of the London Dispensatory.

*Dama Rupicapra*, the Rock-Goat.

*Danich*, weighs no more than 8 Grains, the same with *Lupinus*.

*Daphne*, is *Laurus*: See *Laurus*.

*Daphne Alexandrina*, see *Laurus Alexandrina*.

*Daphnelaon Oleum Laurinum*; Oil of *Bays*.

*Daphnoides*, is *Laureola*.

*Darfis*, an Excoriation of the Skin; see *Intertrigo*.

*Dartus*, the second Tunick of the Cotes, which immediately cover the Testicles of a Man. It arises from the Fleshy Membrane; but in Women the Testicles are immediately cover'd with the Cote of the *Peritoneum*.

*Dasympma*, a Superficiary Inequality of the inner part of the Eyelids, accompanied with a redness.

*Datura*, a sort of *Solanum*. See *Stramonium*.

*Daucus*, Wild Carrot, which asswages Pain, and procures Sleep.

*Daura* is call'd black Hellebore by *Paracelsus*.

*Dealbatio*, five *Leucosis*, whitening or bleaching, it relates properly to *Cosmeticks*, or beautifying things, that whiten any part of the Body, as Face, Teeth, &c.

*Dearticulatio*, five *Abarticulatio*, the same with *Diarthrosis*.

*Deauratio*, the Gilding of Pills to avoid ill Tastes; also the Gilding of Money, Metals, &c.

*Debilitas*, a weakness proceeding from Swooning, Fainting, Hunger, Disease, or any other Cause.

*Decantation*, the pouring off of any Liquor by inclination of the Vessel; decanting.

*Decidentia*, the same with *Cataptosis*; it also signifies a decay, or tendency to any Distemper.

*Declinatio Morbi*, the Declension of a Disease, is when it recedes from its height, and the Patient is beyond Danger for none die in the declension of a Disease but accidentally. See *Acme*. *Per Declinationem effundere*, is when we decant or pour off gently a Liquid out of a Vessel in order to leave the Dregs behind.

*Decoctum* and *Decoctio*; see *Apozema*.

*Decompositum* is sometimes used for the encreasing of a Composition.

*Decorticatio*, the freeing any thing, as *Roots*, *Seeds*, *Fruits*, &c. from its Bark.

*Decrepitatio*, is said of common and other such like Salts, when they are calcin'd by the Fire without Fusion, because they crackle till the humidity be consumed.

*Decupelatio*, the same with *Decantatio*.

*Decursus*, denotes the continuance of any Thing, or Time, or Disease; or otherwise it denotes a Course or Method of Physick.

*Decussis*, the same with *Denarius*.

*Decussorium*, a Chirurgion's Instrument, wherewith the *Dura Mater* being lightly press'd, is accurately join'd to the Scull, that the Pus, or snotty Matter gather'd betwixt the Scull and the Skin call'd *Dura Meninx*, or *Mater*, may be evacuated by a hole made with a Chirurgion's Instrument call'd a *Trepanum*.

*Defatigatio*, Weariness, proceeding from hard or long Exercise, or Labour, &c.

De-



*Defectio Animi*; see *Lipthymia*.

*Defensivum*, any Chirurgical application to defend a Part from ill Symptoms. A Defensive.

*Definitio*, is a way of explaining the Essence of any thing wherein the Genus, Difference, Subject, and efficient Cause is contain'd, which ought to be well understood in acquiring the knowledge of a Disease.

*Deflagratio*, is a Chymical way of preparing Medicines, by setting them on fire; such is the Conflagration of Nitre with Sulphur, and Antimony with Nitre, whence suddenly raises a Flame.

*Deflagratio Februm*; see *Apyrexia*.

*Defluvium Capillorum*; see *Alepecia*.

*Defluxus*, the same as *Catarrhus*.

*Defrutum*, Must boild to half, as Sap to thirds.

*Deglutitio*, swallowing, is an Animal Action, whereby Meat chew'd in the Mouth, or any thing more liquid, descends into the Stomach by the contraction of the Fibres of the Gullet.

*Dejectio* or *Egestio* & *ejectio*, an evacuation of the Excrement by the Peristaltick Motion of the Guts, which is various, as well in a state of health as illness, 'tis liquid, or of a moderate Consistence, differently colour'd, as white, black, yellow, green.

*Dejectoria*; see *Catoretica*.

*Delapsio*, a falling or bearing down (for instance) of the Womb, Fundament, &c.

*Delatio*, the same with *Indicatio*, inasmuch as it represents to the Physician, either by Simile, or the contrary, what he ought to apprehend and do to gain his point.

*Deleterium*, any venomous thing.

*Deligatio*, a part of Chirurgery, that concerns the binding up of

*Wounds*, *Ucers*, broken *Bones*, &c. and 'tis either simple or compound. The simple is either equal or unequal: The equal is round, which swathes the affected Member without any declension to either side; the unequal is divided into *Ascia Sima*, which at least differ on the account of one being greater, and the other less. *Ascia* declines little from a round, but *Sima* much. There are a great many distinctions of swathing, taken from the likeness of the Parts which are swathed, or from certain Animals, and other things. A binding up.

*Deliquatio*, a dissolving, or melting any solid Body into a Fluid.

*Deliquium Animi*, Swooning; this hath its degrees, and is call'd *Eclipsis*, *Lipthymia*, *Lipopsychia*, *Apopsychia*, *Syncope*, *Asphixia*, which are so many Degrees. 'Tis observ'd, that the preceeding Symptoms are *Cardialgia*, sudden Anxiety, pressure of the Heart, Yawning, murmur in the Gut, heaviness or aching of the Head, noise of the Ears, Darkness and various Colours before the Eyes, chilness of the extreme Parts, paleness, and change of Pulse. Secondly, when these appear and encrease, presently follow Falling down, greater paleness and chilness, Pulse small, slow, weak, Respiration small; lastly, interception of Sense and Motion. But in a *Syncope* the Pulse ceaseth, as also Breathing, and all Motion, cold Sweat, with the discharge of Urine, Excrement, Seed, &c. After the *Paroxysm* ensue deep Sighs, Languishing, Weakness, Weariness, Sloth. 'Tis often in *Fevers*, *Asthma's*, *Dropsies*, violent Pains, &c. Sometimes 'tis hereditary; but weak, cachectick, hypochondriack Persons, or those that have recovered



recovered from a long or dangerous Distemper; young Lads, old People, very lean or fat Men easily fall into it; others, from strong Perfumes, sight of offensive things, eating (without knowing it) something they have aversion to, violent Exercise, Passion, Purging, Bleeding, Sweat, great effusion of purulent Matter, Pain, Poison, Biting of venomous Creatures.

*Deliquium Chymicum*, a Distillation downward, by putting Fire above it; 'tis also a dissolution of calcin'd Matter or Salt into a lixivious Matter, by placing it in a Cellar, or other moist Place.

*Delirium*, a depravation of the Imagination and Judgment, arising from a tumultuary and disorderly motion of the animal Spirits, whereupon those affected speak several absurd and incongruous things, the antecedent Cause whereof lyeth either in the Blood or animal Spirits. There are several Species of it; some who speak little, others doat in their talk, and not only think, but speak things ridiculous, strange, magnificent, and malicious; some again really execute what they think, and that either with laughter, or in great earnest: But all these Orders of doating People are reduced to certain distinctions, mention'd under several denominations by *Hippocrates* and *Galen*. A *Delirium* attended with a Fever is called *Phrenitis*; without a Fever it retains the simple Name *Delirium*.

*Delphinium*, or *Flos Regius*; 'tis also call'd *Consolida Regalis*, Larkspur. Juice of the Flowers, and the distill'd Water of this Herb, clear and strengthen the Sight: Some say, looking upon it doth the same, wherefore they always take care to hang it in sight. It is success-

fully used in Vulnerary Potions; a Decoction of the Flowers in Wine, with a Dram of Saffron, openeth Obstructions.

*Deltoides*, a triangular Muscle like the Greek  $\Delta$ ; it proceedeth from the Channel-bone, from the upper Process of the same, which is call'd *Spiniforme*, like a Thorn, and being fasten'd to the middle strong Tendon of the Shoulder, lifts up the Shoulder itself.

*Dementia*, the same as *Anæa*, being a sort of *Delirium*.

*Demersio*, five *Immersio*, a Term in Chymistry, that signifies the putting any Metal into a dissolving Liquor.

*Demonstratio*, hath been reckon'd rather a Philosophical than a Medicinal Term; but since it signifies a Proof taken from certain and undoubted Evidence, as well from Sense as the Intellect, those Physicians undervalue the Art and themselves who do not think it a proper Term.

*Denarius*, the seventh part of an Ounce, for the Ounce contains seven *Denaries*. See *Aureus*.

*Dendroides*, signifies a Plant like a Tree.

*Dendrolibanus*, Rosemary.

*Dendromalachne*, Tree-mallow.

*Dendron*, a Tree.

*Denigratio*, *Melasma*, is when a Part either contracts a Blackness from external Cold, or when it blackens by a Contusion, (the Blood being extravasated) or from some other external Cause, which often proves the beginning of a gangrenous Putrefaction, or rather a *Sphacelus*.

*Dens Caninus*, five *Satyrion Erythronium*, so call'd, because the Leaves of its Flowers resemble a Dog's Tooth.

*Dens*



*Dens Leonis*, five *Taraxicum*, a kind of wild Cychory, *Dandelyon*. 'Tis epatick, and much of the same virtue with Endive. It is also Diuretick. See *Taraxicum*.

*Dentagra*; see *Forfex*.

*Dentalium*, a small, white, and smooth Shell, having an indented Cleft. It is one of the Ingredients in the *Unguentum Citrinum*.

*Dentaria Coralloides*, so called, because its Root is like Teeth, and knotty as 'twere, like Coral.

*Dentarpaga*; see *Forfex*.

*Dentes*, the Teeth, are little Bones of both Jaws, fasten'd one by another like so many Nails. Men are said to have 30, and Women 28; so far as they appear above the Gums, there's no Membrane about 'em, otherwise it would be worn out by daily grinding. They are not only provided with Veins and Arteries, but with Nerves too, as the great Pains they are subject to manifestly evince. The 4 foremost Teeth are call'd *Incisores* by *Isidore*, and *Tomici* by *Celsus*; the next to them are called *Canini*, the Dog-Teeth, or Eye-Teeth; and the last are called *Molares*, Jaw-Teeth, or Grinders.

*Dentiducum*; see *Forfex*.

*Dentrificium*, a Medicine for whitening, scowring, and fastning the Teeth, and for strengthening the Gums. A Tooth-powder.

*Dentium dolor*, the same with *Odontalgia*.

*Dentillaria*, the same with *Dentaria*.

*Dentio*, the same with *Dentitio*.

*Dentiscalpium*, signifies not only a Chirurgical Instrument to clean the Teeth, but also to separate 'em from the Gums.

*Dentitio*, the time that Children breed Teeth, which is about

the 7th Month, or later; usually the upper Teeth come first, in some the under, and among these the fore-Teeth first. Many times Fevers, Convulsions, Loosnesses, &c. attend Children in the time of breeding Teeth.

*Dento*, is a Person whose Teeth and Mouth stick out.

*Deopilantia* and *Deobstruentia*, Medicines which remove Obstructions.

*Dephlegmatio*, an Operation, whereby superfluous Water is separated from a Spirit; and this is done by Distillation repeated.

*Depalatorium*, the same with *Psilothron*.

*Deplumatio*, the Shipping any thing, or putting off the Feathers.

*Depuracio*, a cleansing, or more properly a separation of the more impure parts from the purer, by Despumation and Clarification.

*Derivatio*, a Means whereby a Humour, purulent Matter, Urine or Blood that flows to one part, but not fix'd there, is drawn away by a neighbouring part.

*Derma*, the same with *Cutis*, or the Skin.

*Deplumatio*, the same as *Ptilosis*, where the Eyelids, with their calous Tumor and Hair, fall together. 'Tis a Distemper compounded of a *Madaruaosis* and *Sclerophthalmia*, but not always accompany'd with a fall of the Hairs.

*Descensum*, or *per descensum distillare*. See *Deliquium*.

*Descensorium*, a Furnace to distill *per descensum*.

*Descensus* likewise is properly meant of the motion of the Body or Humor, in a moderate or more remiss degree downward, in opposition to the ascending motion. See *Catabasis*.



*Desiccatio*, an evaporation of superfluous Moisture by Heat.

*Desiccativum*, a Plaister or Ointment call'd desiccative or drying.

*Disipientia*, a sort of *Delirium*, the same with *Paraphrosyne*.

*Despumatio*, a taking the filth off Honey, Syrups, &c. whilst they are boiling. Despumation or scumming.

*Desquamatio*, a scaling of Bones when they are affected with a Caries or Corruption.

*Destillatio*, an extraction of the moist or unctuous Parts which are rarified into a Mist or Smoke as 'twere by the force of Fire. Distillation is perform'd by a Bladder, or rather a Copper, by the Chymical Instrument call'd *Cucurbita*, (before describ'd) by a *Retort*, by *Deliquium*, *Filtration*, *Descent*, &c. and that either in *Balneo Maria*, *Sand*, *Vapours*, *Dung*, the *Sun*, or in a *Reverberatory*, &c.

*Destillatio*, the same as *Catarrhus*.

*Desudatio*, denotes a profuse or inordinate Sweat, which is frequently succeeded by Pustules.

*Detergentia a detergere*, See *Abstringentia*.

*Detonatio*, Deflagration with noise, when sulphureous Matter being mixt with Nitre, and put to the Fire, blaze on a sudden with a great noise not unlike Gunpowder, as in making *Antomonium diaphoreticum*, or firing *Aurum fulminans*, &c.

*Deunx*, eleven ounces.

*Deus caballinus*, The Herb Henbane.

*Deuteropathia*, a Disease that proceeds from another Disease; for example, the Headach from the Distemper of another Part, the morbidick matter being translated thither from its former Repository.

*Dextans*, a Weight of ten ounces.

*Dia*, pro *Ex*, a Preposition before Names of medical Compositions, as *Diaprunum*, i. e. Composition made of Prunes, *Diasena*, *Diaireos*.

*Diabetis*, so *Galen* calls it, and *Aegineta* *Diapsacus*, from the great Thirst that attends it, from a certain sort of Serpent call'd *Diapsacus*, found especially in *Libya*, which poisons with its Bite, and brings an unquenchable Thirst on the Person affected. Some call it *Matulam inter cutem*, aut *Urina profluvium & siphonem*. 'Tis an immoderate Flux of Urine, attended with excessive Thirst and Weakness of the whole Body; besides, the Urine, whatever the Patient drinks, is voided again without any alteration. 'Tis a rare Distemper, which *Galen* says he has seen but twice. The famous Doctor *J. van Dueren*, and I, observ'd it once in a Reverend Pastor of the Church; and it is too great a Fusion of the Blood, whereupon the Serum join'd with a violent Thirst, passes the Reins, and is excern'd in great quantity by the Passages of the Urine. It proceeds commonly from a too much exalted, or a too acid Ferment in the Reins. A *Diabetis*, or Incontinency of Urine.

*Diabrosis*, a Solution of the *Continuum* by corroding the Parts. A Corrosion.

*Diacenos*, signifieth a hollow fistulous Body, such as the Sponge and Pumice-stone.

*Diachalasis*, signifies in particular a loosening or breaking of a Suture.

*Diacheirismos*, is meant of a Preparation of Medicines perform'd with the Hand.

*Dia-*



*Diachoresis* & *Diachorema*, the separation of any Excrement.

*Diachylon*, a Plaister so call'd made of *Juices* and *Gums*.

*Diachysis*, is call'd a Liquefaction or Fusion, and is the alteration or change of a dry Body into a liquid one.

*Diacinema*, when Bones recede from their Place.

*Diachysma*, a washing the Mouth to cleanse it, or to strengthen the Teeth or Gums: The Washes are made of several Astringents, viz. the Herbs *Britanica*, *Tormentil*, Bark of *Pomegranates*, *Galls*, *Alum*, *Flowers* or *Blossoms* of wild *Pomegranates*, &c.

*Diacodium*, a Syrup made of Poppy-heads, Roots of Liquorise, Marshmallows, &c.

*Diacolocynthis*, a Medicine made of *Coloquintida*.

*Diacope*, signifies in general any Incision or Amputation; it is call'd by *Galen*, the Solution of the Continuity in any of the Bones of the Head, occasion'd by some sharp Instrument, or other such like external Cause.

*Diacopragia*, a Medicine made of Goats-dung, against Tumors in the Spleen, and Glandules behind the Ears, call'd *Parotides*.

*Diacorum*, a Confection of *Acorum* or *Calamus Aromaticus* of *Mesne's* invention.

*Diacrisis*, a distinction and judication of Diseases and Symptoms.

*Diacrocium*, *Electuarium de Ovo*.

*Diacrocu*, the Name of a dry Collyry composed of Saffron.

*Diacritica*; see *Diacrisis*.

*Diacrammyon*, a Medicine made of Onions.

*Diacydonium*, a Stomach Confect of the Juice of Quinces.

*Diadoche*, a succession by a Crisis.

*Diadosis*, a distribution of Nourishment thro' all the Parts.

*Diarexis*, is a Corrosion or consuming of Vessels, as *Senertus* saith, when from some acrimonious corroding Cause some Ways and Passages are made which naturally ought to not have been; or when some which really are, are dilated more than ordinary, so that the Humours which ought to have been contained in the Vessels run out: For, first, a *Diarexis* may be occasion'd by sharp Humours that dissolve the Unity, and cut a Way, which sharp Medicines will do, if they consist of thick Parts, for those of minute Parts are not corrosive, because they stick not long enough. Again, plenty of Humours may occasion a *Diarexis*, by distending and bursting the Parts. There are several evident Causes of a *Diarexis*, to wit, all those which by contusion and stretching break the contiguity of the Vessels; such as are vehement Motion, Noise, Weight, things that wound, that bruise, a Fall, a Leap, and the like; amongst which you may reckon Wind, which being long pent up, doth so forcibly distend the Parts of the Body, that it does not only dilate the natural Cavities which contain it, but make new ones when it breaks out, and dissolves the Unity of the Parts also; a Chirurgical Operation, which either by incision, burning, perforating, shaving, filing, sawing, or eating, solves the Continuity of the Parts,

*Diaretica*, Medicines that corrode and eat.

*Dieta*, Diet, a method in sound Persons of living moderately; in sick, a Remedy consisting in the right use of things necessary to Life,



and upon that account is either of a thick moderate or thin consistence. The first is done by a good quantity of solid Meats, and such as afford good Nourishment; this sort of Diet is call'd *Simply full*, and was formerly made of whole Barley-corns husk'd and boil'd like Furmety; or 'tis *more full and thick*, which is done by Pullets Flesh and poach'd Eggs; or 'tis *most full*, which allows of eating of things gelt. That of a moderate consistence, is what consists of Meats of a moderate quantity and substance, and was formerly done by Bread sopp'd in Pottage, or with young tender Flesh. That of a *thin* consistence is what's done by little Nourishment, and that thin and weak, which for the most part is agreeable in acute Diseases; and this is threefold, either *simply weak*, which was formerly done by the Juice of *Ptisane*, or *more weak*, when the Patient drank Water and Honey boil'd together; or *weakest of all*, when the Patient eat no Meat; but now Diets are not so strictly observ'd as formerly, especially in these Countries.

*Diatetica*, that part of Physick which cures by Diet, or that prescribes the use and knowledge of six things which are called *the non naturals*, viz. the Air, Meat and Drink, Exercise and Rest, Sleep and Waking, Passion, things to be voided and retain'd; which if they are immoderate, prove the cause of Diseases:

*Diagnosis*, the knowledge of present Signs, or a Knowledge whereby we understand the present condition of a Distemper; and it is threefold, either a right investigation of the Part affected, of the Disease itself, or of its Cause.

*Diagrydium*: see *Scammonium*.

*Dialeimma*, the same with *Apyrexia*, vel *Intermissio*, is that Interval wherein the Fever is abated, and is call'd more particularly in Fevers *Apyrexia*; but in other Diseases that have Intermissions, as the Headach, Epilepsie, Gout, Stone, *Dialemma*, from intermitting; it signifies a sincere and pure Remission; for there is in some continued Fevers, a certain Change like a *Remission*, but not a perfect and full *Intermission*.

*Dialepsis*, that middle space in Wounds or Ulcers which is left open for their cure.

*Dialysis*, signifies a Dissolution, and sometimes denotes in the Body and its Members a Faintness and Impotency of its proper Functions.

*Diapasma*, according to *Pliny*, is a dry Medicine made up of dry Powders, to be sprinkled upon something; as either on *Gloaths*, to perfume 'em, or upon *Ulcers* and *Wounds* several ways; into Drink, to make it more delicious.

*Diapedesis*, an Eruption of the Blood by reason of the thinness of the Vessels.

*Diapagma*, a Chirurgeon's Instrument, call'd also *Intercolumne*.

*Diapente*, a Farriers Composition, of Myrrh, Gentian, Birthwort, Ivory, and Bay-Berries.

*Diaphanum*, Any thing which is transparent, as the Humours of the Eyes, the *Tunica Cornea*, &c.

*Diaphœnicum*, a Composition, or Conserve of Dates.

*Diaphoresis*, sive *Transpiratio & Sudatio*, Sweating, a perspiration of all manner of Effluvia thro' the invisible Pores of the Body.

*Diaphragma*, or *Septum Transversum*, and *Disseptum*, is a transverse Muscle that separates the Thorax or Chest from the Abdomen; in



in the middle 'tis membranous; the Gullet, the great Artery, and the great hollow Vein all pass thro' it. It conduces to Respiration with other *Muscles*, and pressing upon the *Guts*, helps forward the Secretion of the Excrement. The Midriff or *Diaphragm*.

*Diaphragmatones*, Membranes called *Pleura*, which cover the inside of the Thorax, and leave a kind of Partition in the middle, call'd *Mediastinum*.

*Diaphthora*, a Corruption of any part of the Body.

*Diaphysis*, *Interstitium*, an interval, division, or space betwixt. *Paræus* will have it the 3d Ligament, whereby the Bone of the *Tibia* is articulated with the Thigh-bone. 'Tis also understood of the Stalk by which the Fruit of the Tree sticks and hangs to the Branch.

*Diaplasis*, the setting of a Limb which is out of Joint or broken.

*Diaplasma*, an Ointment or fomentation.

*Diapnoe*, the same with *Diaphoresis*.

*Diapyema*, the same with *Empyema*.

*Diapyetica*, Medicines that ripen the Pus, or gross slimy matter.

*Diaria febris*, the same as *Ephemera*.

*Diarrhoea*, a looseness or Flux of the Belly which ejects several bilious, pituitous, and other fæculent Excrements, without Pain, Blood, or any purulent Matter. 'Tis fivefold, 1. *Gravis*, attended with a Tumor, Anxiety, and excessive Weakness of the whole Body. 2. *Serosa*, when they void only a serous watery Matter, which oft happens in Consumptions, Dropsies, Scurvys, or such as have taken a great Cold in their Feet. 3. *Maligna*, which happens in the Plague, malignant

Fevers, Smallpox. 4. *Critica*, which happens to give ease in, or carry off certain Distempers, and is often proficuous to healthy Persons. 5. *Hypercatharsis*, five *Superpurgatio*, i. e. a Looseness, occasion'd by a too strong Purge or Vomit.

*Diarthrosis*, five *Abarticulatio* & *Coarticulatio*, seu *Dearticulatio*, a good Conjunction or Articulation of the Bones, whereby they are apt to move easily and strongly; such as is in the Arm, Hand, Thigh, Foot, &c. See *Articulatio*.

*Diascordium*, a compound Medicine of the Consistence of an Electuary invented by *Fracastrorius*; 'tis a known Antidote of frequent use.

*Diaspermaton*, the Name of a Topical Medicine, or *Malagma* so call'd that is made of Seeds, especially Fenugreke. Sometimes it denotes an internal Remedy of Seeds that has a *Narcotick* Vertue.

*Diaphyxis*, signifies a Pulsation of the Arteries.

*Diastasis*, in general, distance, dimension, in breadth, length, and depth, and sometimes means *Interstitia*, Interstices.

*Diastole*, the Dilatation of the Heart, when the Blood flows into it from the Lungs.

*Diateretica*, part of the Art of preserving Health, which is various according to the Age and Constitution of Men; see *Diata*.

*Diateffarum*, a Medicine compounded of four Ingredients, viz. Roots of Gentian, round Birthwort, Myrrh, Bay-berries, made up into an Electuary with Honey.

*Diatheſis*, the natural or preternatural Disposition of the Body, whereby we are inclin'd to perform the natural *Actions*, ill or well.

*Diazoma*, the same with *Diaphragma*, or *Septum Transversum*.



*Dichophyias*, a fault in the Hair, when the Extremities of it part.

*Dicrotus*, a Pulse which beats twice, or double.

*Dictamnium*, and *Dictamnus*, it hath all the Vertues that Pennyroyal hath, but 'tis much more effectual, for it expels a dead Child, not only by taking of it inwardly, but also by outward application, by Fumigation. It is said, that the Goats in *Crete*, when they are wounded by Darts, extract them, and so are cur'd by feeding on it. It has moreover a purgative Quality, being applied to the Soles of the Feet, or any other part of the Body, it draws out Thorns; it also eases the Pain of the Spleen; the Root of it tastes hot, and hastens Delivery; and so great is the Virtue of this Herb, that the smell of it drives away venomous Creatures, and kills them if they but touch it; the Juice of it applied to Wounds made by a *Sword*, or by the biting of a venomous Creature, is a present Remedy, if at the same time it be also taken inwardly. *Hippocrates* counts it the best Remedy to expel the *Secundine*, and a false Conception; being taken in Wine, it provokes the Courses, and hastens Delivery so powerfully, that it ought not to be kept in the Chamber, or near where big-belly'd Women are. A Woman that was in a desperate Condition, by reason of a dead Child, was soon deliver'd, by taking the Powder of the Leaves of this Herb. *Dittany*. It has its Name from a Town in *Crete* of the same Name.

*Dictyoides*, that is, *Retiformis*, *Reticularis*, the weaving and con-texture of the Branches and Sprigs of the *Carotid Artery* at the *Basis* of the *Cerebrum*, otherwise call'd

the *Rete mirabile*. The *Corpus Reticulare* is the common Integument lying under the Cuticle distinct from it, to which the Nervous *Pupilla* join that are designed for the Sense of feeling.

*Didymi*, Twins. Also the Testicles.

*Dies Critici*; see *Critici Dies*.

*Diffluentia*, a Looseness, *Vid. Diarrhoea*.

*Digrasticus*, five *Graphoides*, a double-bellied Muscle, which arises from the Process, call'd *Mammiformis*, or like a Teat, and ends in the inner middle part of the Chin, drawing it downwards.

*Digerentia*, *Preparantia*, or *Digestiva*, Digestives, such Ointments or Liquids as promote Suppuration in Wounds or Ulcers.

*Digestio Chymica*, a Chymical Digestion, when *Tinctures*, *Infusions*, &c, are by the help of a constant moderate Heat refin'd and exalted so, that the grosser part and Crudities be attenuated, and the *Dregs* cast down to the Bottom. This is done either in warm Sand, Horse-dung, or a Digesting-furnace.

*Digitalis*, Fox-glove, 'tis vomitive; the Country People in *Somersetshire* purge and vomit the Sick in Fevers with it. It is very good in the Falling-sickness, if you take 2 handfuls of it, with 4 Ounces of Polypody of the Oak, and boil them in Beer. and then drink it, for some have been cur'd by this Decoction, that have had the *Falling-sickness* above 20 Years, and that used to have 2 or 3 Fits every Month; but this Medicine must be given only to strong People, for it purges and vomits violently. Being bruised, and applied to the King's-Evil, or the Juice of made into an Ointment, does much good; some con-

side

side very much in the Flowers, in King's-Evil Swellings ; they put a great many of them into May-butter, and set them in the Sun ; others mingle them with Lard, and put them under-ground for 40 Days, then spread the Ointment on a Cloth, and apply them to the swelling, and purge every sixth Day, and in the mean while use continually a Decoction of the Herb Robert ; with the thin part of the Ointment they anoint the red part of the swelling, the thickest they use on a Cloth ; a large quantity of this Ointment ought to be provided, for sometimes it is a Year and more before the Cure is perfect. This Ointment is chiefly of use in moist Ulcers of the King's-Evil.

*Digestiva* ; see *Digerentia*.

*Digitus*, a Finger or Toe, those of the Hand are call'd the Thumb, Fore-finger, Middle-finger, Ring-finger, and Little-finger.

*Diglosson* see *Hypoglossum*. 'Tis also call'd *Laurus Alexandrina*, and *Bislingua*.

*Dilatatio*, a *Dilatation*, when any Passages, or Receptacles in the Body are too much distended, as in Veins that swell with melancholy corrupt Blood in the Temples, Legs, &c.

*Dilatatorium*, a Surgeon's Instrument, wherewith the Womb or its Mouth is dilated or open'd. It is call'd likewise *Speculum* & *Dioptra*, because by it one may see into the Mouth, or the Womb.

*Diluentia*, such things as dilute the Blood, as Drinkables in a considerable quantity, Coffee, Tea, &c.

*Dilutum*, is properly what is mixt ; so Wine mixt with Water is call'd *Dilutum*. But the Substantive *Dilutum* signifies a Li-

quor, wherein something is for some time infused and macerated. Thus, if you put Wormwood into a Vessel with Wine, and after some time draw it off, it shall be call'd a diluted Wormwood-wine ; it is the same with *Infusio*.

*Dimidiatio*, a parting in the middle.

*Dinica*, Medicines against a *Vertigo*.

*Dinus*, the same with *Vertigo*.

*Diobolon*, or *Gramma*, 1 Scruple.

*Dionycia* ; see *Hedera*.

*Dioptra*, is the same with *Speculum Matricis*, or *Dilatatorium*, an Instrument used to extend the Womb, in the Delivery of a dead Child, or an Exulceration of that Part. See *Speculum Matricis*.

*Diorthosis*, a Chirurgical Operation, whereby crooked Bodies, or Members are reduc'd to their due State.

*Diota*, a Vessel that hath two Ears.

*Dipcadi*, *Tipcadi*, a sort of *Hyanth*.

*Diphryges*, a sort of Dross that comes from melted Brass, when it is poured into cold Water.

*Diplasiasmus*, a Reduplication of Diseases. Also 2 Muscles of the Arm, which serve to turn it about.

*Diploe*, the lower thin Plate or Shell of the Scull. Also a double Vessel usual with Chymists, when they put a Vessel fill'd with Water into another of Ashes.

*Diploma*, the same with *Diploe*, or *Diplois*. Sometimes it is taken for a complicated or folded Cloth.

*Dipsacus*, the same as *Diabetes*.

*Dipsacus*, seu *Labrum Veneris*, seu *Virga Pastoris*, Teasel, the Roots of it boil'd in Wine, cure Ulcers of the Fundament, call'd *Rhagades* and Warts. The Water that is receiv'd into the Hollowness of the



Leaves is good for Inflammations of the Eyes, it also takes off spots from the Face, and beautifies it; boild in Wine, it purges by Urine.

*Diptamnium*; see *Dictamnium*.

*Discretorium*; the same with *Diaphragma*.

*Discrimen*, a sort of Bandage, which is used in Bleeding in the Forehead and Temples.

*Discutientia*, Discutients, such Medicaments as dissolve collected Humours without any sensible Solution of Continuity in the internal Parts.

*Dislocatio*, the same as *Luxatio*.

*Dispensatio*; so Apothecaries term it, when the Simples of a Composition are dispensed in order, lest any of the Ingredients should be forgotten.

*Dispensatorium*, a Dispensatory, a Book useful for Apothecaries, wherein all Medicines, at least the most useful, are contain'd and prescrib'd, by the Society of practising Physicians in each Place, as London, Amsterdam, that they may be prepar'd in the Shops all the Year round.

*Dispositio*, an habit whereby we are well or ill dispos'd to perform an Action: see *Diathefis*.

*Dispumatorium*, a Scummer.

*Disseptum*, the same with *Diaphragma*.

*Diffimilares Partes*, Dissimilar Parts, are such as can be divided into various Parts, different from one another; as the Hand into Veins, Muscles, Bones, &c.

*Dissolventia*; see *Discutientia*.

*Dissolutio*; is when Metals, Stones, Salts, Gums, or other Matters, are dissolv'd in Spirit of Wine, or any other Liquor; or when Bodies are dissolv'd into their Principles by Chymistry; as also when

Electuaries and Powders are mingl'd and dissolv'd in Water, or a Decoc-tion.

*Distentio*, when Parts are puffed up, dilated, or relax'd by any thing, as the Guts by Wind, rais'd from Effervences within them, whence Oppressions and Pains frequently proceed.

*Distichia* and *Distichiasis*, a double Row of Hairs on the Eyelids. Also, a continual flux of Tears.

*Distichum*, the lesser Barley.

*Distorsio*, when Parts are ill plac'd, or ill figur'd.

*Distributio Chyli*, the Distribution of the Chyle which is done after a due Fermentation in the Stomach and the Guts; it soaks into the little Teats in the Intestines (which Dr. Willis calls the Glandulous Tunick) and passing thro' the Lacteal Veins, and its proper Channel, call'd thence the *Ductus Chyliferous*, along the side of the Thorax, at last falls into the Subclavian Vein, that it may circulate with the Blood and receive its colour. Distribution is likewise used when the Blood from the Heart, and the Nervous Juice from the Head is distributed thro' the whole Body.

*Diuresis*, a Secretion of the Urine by the Reins, which is done after this manner: There are little Glandules plac'd near the Emulgent Arteries, wherewith the Serum is separated from the Blood, and is convey'd by little Channels (of which the Substance of the Reins does principally consist) to the *Caruncula Papillares*, little pappy pieces of Flesh, thence to the Pelvis, the Blason, thence to the Ureters, thence to the Bladder, and so out of doors.

*Diuretica*, five Uretica; those Medicines which by parting and dissolving the Blood, do precipitate the



the *Serum*, by the Reins, to the Bladder.

*Dodecadactylum*, five *Duodenum*, the first of the small Guts, beginning from the *Pylorus* of the Stomach, and ending where the *Gut-fejunum* begin's. It is so call'd, as if it were the length of 12 Fingers, which yet is never observ'd in any Men amongst us; perhaps the Ancients mistook from inspecting the Guts of some Brutes, or understood the length of 12 Fingers breadth.

*Dodecapharmacum*, is a Composition of 12 Simples, as the Apostles Ointment.

*Dodrans*, nine Ounces; as also a Measure of 12 Fingers length, and is call'd by the *Latins*, *Palmus Major*.

*Dogmatica Medicina*, Rational Medicines. *Hippocrates* was its first Author, and after him *Galen*; who both added Reason to Experiments.

*Dogmatici*, Physicians that seek Reason for their Experience.

*Dolichos*, is *Smilax Hortensis*, or *Phaseolus*.

*Dolium*, the same with *Lolium*.

*Dolor*, Pain, the same as *Algema*. It has various Epithets, according to its different Natures; so'tis call'd *Algens*, if attended by a Cold; *Gravaticus*, when it makes the Head, or any other part, heavy and lumpish; *Pungens*, when it is very acute and excessive; *Ostococus*, is call'd the Pain in the Bones; *Stupidus*, a Pain that is scarce perceptible; and *Tensivus* when it is accompanied with a *Tension*. It also borrows its Name from the affected Parts; as the Pain in several Parts of the Head is call'd *Cephalalgia Cephalaea*. *Hemicrania*, *Crapula*, &c. In the Joints it is call'd *Arthriticus Dolor*; in the Kidneys, *Nephriticus*; and *Colicus* in

the Belly.

*Donacitis* our Ladies Thistle.

*Donax*, the same with *Calamus*.

*Doria Herba*, a sort of *Solidago Saracenica*.

*Doronicum*, a sort of *Aconite*, or Leopards Bane.

*Dorsum*, or *Tergum*, the Back, is the hinder part of the *Thorax*; the *Dorsum Manus*, or *Pedis*, the back of the Hand or Foot, is their outside.

*Dosis*, a set quantity of Physick, or as much as is given at once. A Dose of Physick.

*Dothien*, an hard Swelling, as big as a Pigeon's Egg, accompanied with a grievous Pain, and proceeding from thick Blood; the same with *Furunculus*.

*Draba*. See *Arabis*.

*Drachma*, relates properly both to Weight and Measure, and was formerly divided into the *Athenian* and *Egyptian*. The last only weigh'd an *Obolus*, or half a Scruple; but the first 3 Scruples, or 6 *Oboli*; and so it continues now in the Shops. A Dram is the 8th part of an Ounce, and contains 3 Scruples.

*Draco Herba*, *Tarragon*, call'd also formerly *Tarcon*, *Tarchon*, *Tragum*, & *Tragium*; 'tis frequently used in Sallads to correct cold Herbs and the Crudities of 'em; 'tis good for those that have cold Stomachs; it provokes Appetite, and expels Wind; it provokes Urine and the Courses, and opens Obstructions; being chew'd, it evacuates Flegm, and so eases the pain of the Teeth, 'tis also Sudorifick.

*Draco Arbor*, and *Draconis Sanguis*, is the same with *Lapathum rubrum*, Dragon-blood; 'tis an Exotick Tree, from whence distils a Gum or Rosin of a deep-red Colour, which being held to the Fire



soon melts, and if it be cast upon the Fire it flames; if it be rub'd upon any thing, it makes it red, but it mixes difficultly with Oil and Water; 'tis of an astringent Vertue, and is frequently us'd in the Bloody-flux, and for other Fluxes, for spitting of Blood, and to settle the Teeth when they are loose. *Dragon's-blood* comes from one of the *Canary Islands*, call'd *Portus Sanctus*, near the *Maderas*.

*Draconitis*, or *Draconitias*, a Dragon-Stone.

*Draconthema*, the same as *Sanguis Draconis*.

*Dracontia*, *Dracontium*, and *Dracunculus*, *Colubrina*, and *Serpentaria*, Dragon's-wort; 'tis hot and dry, astringent, and of an acrid taste; 'tis something of the nature of Cuckoopintle; 'tis good in Coughs, Catarrhs, and Convulsions. The Leaves are good for Ulcers, and venomous Bitings; the distill'd Water is good in the Plague, and other pestilential Fevers.

*Dracunculus*, the same with *Dracontia*.

*Dracunculus*, an Ulcer which eats thro' a Nerve it self. Also a long sort of Earth-worm, white, plain, but not very broad; which frequently grows to *Indians* Legs.

*Drageta*, the same with *Tragea*.

*Dragma*, the same as *Manipulus*.

*Dragmis*, the same as *Pugillus*.

*Drastica*, are Medicines, of the quickest and greatest Effect; in particular, Strong Purges are call'd by this Name.

*Dropacismus*, that wherewith all the External Members being extenuated or loosen'd, cold and moist, are anointed, and 'tis either *Simple* or *Compound*. The *Simple* is made of a little Pitch melted with Oil. The *Compound*, besides that, has Pepper, wild Pellitory, Brimstone, and Rosemary-seed in it; and if

there be occasion for drying, they add *Natural Brimstone* as 'tis dug out of the Earth, Salt, and the *Ashes* of *Vine Branches*. But if it be to *Vellicate*, then you must add *Euphorbium*, (a Tree first found by King *Juba*) it is made up in different forms, sometimes like an *Emplastrum*, other times like a *Cataplasim*.

*Dropax*, the same as *Dropacismus*.  
*Drosomeli*; see *Manua*.

*Drus*, *quercus*, an Oak.

*Drypepes*, *Oliua*.

*Dryopteris*, a sort of Fern.

*Drypes*, a thorny Plant.

*Ductus Adiposi*. See *Saculi Adiposi*.

*Ductus Bilarius*. See *Porus Bilarius*.

*Ductus Chyliferus*, a Vessel in the lower part whereof all the *Lacteal* Veins, and many *Lympheducts*, are terminated. It arises about the Glandule of the Kidney on the left side, and ascending along the *Thorax* near the great Artery, ends at the *Subclavian* Vein on the left side. It is furnish'd with several Valves, that the Matter which ascends by it may not fall down again. Betwixt the fourth and sixth Vertebre it is variously forked. Its use is to convey the Chyle and the Lympha from the lower parts to the Heart. The *Thoracick Duct*.

*Ductus Hygroblephari*, are certain small Vessels which discharge the Lymphatick Juice under the Eyelids, to keep the Eyes always moist.

*Ductus Hygrophthalmici*; the same with *Ductus Hygroblephari*.

*Ductus Lachrymales*, are Vessels by which the Water which moistens the Eyes is convey'd into the Nose.

*Ductio alvi*, the same with *Subductio alvi*, a provocation to Stool, by means of a purgative Medicine.

*Ductus*



*Ductus Pancreaticus*, is a little Channel which arises from the Pancreas or Sweet-bread, which is inserted into the Guts near, or not far off the Passage which conveys the Bile, it runs with a Lymphatic Juice, which it discharges into the Gut *Duodenum*, to ferment and volatilize the Meat from the acid Ferment of the Stomach and the mixture of Gall. The Learned Dr. Graaf knew how to get a Juice out of it that was something Acid, tho' other Physicians doubt of it, and of certain Diseases which the Excellent *Sylvius* attributes to the *Effervescence* of this acid Pancreatick Juice with the Gall in the *Duodenum*; but we affirm, that there is sometimes an acid Juice found in it, and often a salt and austere (but frequently an insipid) volatile Liquor. See my *Anatomy Reform'd*, Cap. II. l. I. The *Pancreatick Duct*.

*Ductus Roriferus*, so the Noble *Bilsius* calls it; the same with *Ductus Chyliferus*.

*Ductus Salivares*, or *Salivarii*, are Ducts or Passages which, proceeding from the *Maxillary Glands*, go as far as the Jaws and sides of the Tongue, where they emit the Juice we call spittle, which conduces to the better chewing and swallowing of solid Meat, and something to its Fermentation too. The *Salival Ducts*.

*Ductus Thoracicus*; see *Ductus Chyliferus*.

*Ductus Umbilicalis*; see *Funiculus Umbilicalis*.

*Ductus Urinarius*, the same with *Urether* and *Urethra*.

*Ductus Versungianus*, the same with *Ductus Pancreaticus*.

*Duella*, an ancient Weight of 8 Scruples, or the third part of an Ounce.

*Dulcamara*, or *Glycypticis*, woody Nightshade or Bitter-sweet; 'tis said to provoke Urine, and to be good in a Dropsy, and for the Jaundice. The Juice of the Leaves, says *Parkinson*, purges much; the Leaves are used outwardly with good Success in Inflammations, and itching Humours of the Hands and Feet.

*Dulcedo Amoris*. See *Amoris Dulcedo*, and *Clitoris*.

*Dulcoratio*: See *Edulcoratio*.

*Duodenum Intestinum*, the same with *Dodecadactylon*.

*Dupondium*, the Weight of four Drams, or half an Ounce.

*Dura Mater*. See *Mater Dura*.

*Dynamis*, signifies a Faculty or Power from which an Action proceeds; a term very useful in Physick.

*Dysæsthesia*, a difficulty of, or fault in Sensation.

*Dyscinesia*, an Inability or difficulty to move.

*Dyscrasia*, an unequal mixture of Elements in the Blood, or Nervous Juice.

*Dyscœlius*, signifies Hard-bound, or costive.

*Dyscœcia*, Dulness of Hearing.

*Dyselves*, one who is troubled with Ulcers that are very hard to be cur'd.

*Dysenteria*, a Looseness, accompanied with Gripings in the Belly, wherein bloody and purulent Excrements, and membranous pieces of the Intestines too are excern'd, always or very frequently attended with a continual Fever, and a Drought; when the Patient voids frequently a *mucilaginous* Matter, 'tis call'd the White *Dysentery*, or Bloody-flux. It is sometimes Epidemical; as in the time of Plagues, or in the Army.

*Dyse-*



*Dyspulotica*, are very malignant Ulcers beyond Cure.

*Dysodes*, any thing that smells ill, as Excrements.

*Dysorexia*, want of Appetite, proceeding from an ill Disposition of Juices in the Stomach.

*Dyspathia*, an Impatient Temper.

*Dyspepsia*, a Difficulty of Digestion, or Fermentation in the Stomach and Guts, whereupon the Nourishment is often turn'd into Acidity, and smells ill.

*Dysphonia*, a difficulty of Speech, from an ill Disposition of the Organs.

*Dysphoria*, an Impatience in Suffering.

*Dyspnœa*, a difficulty of breathing, which proceeds from vitiated, obstructed, or irritated Organs.

*Dystherapenta*, Diseases of difficult Cure.

*Dysthymia*, a Sickness of the Mind.

*Dystocia*, a difficulty of bringing forth, occasioned by a preternatural Birth; as when the *Fœtus* comes forth obliquely, transverse, or with its Feet foremost; or when the Passages are straiten'd by Inflammation, or otherwise; or when the *Fœtus* is very large, weak, fat, or dead. A difficult Birth, or hard Labour.

*Dysuria*, a difficulty of Urine, proceeding from an ill disposition of the Organs, or from an Obstruction of them by the Stone, Gravel, or viscous clammy Humours, which Obstruction causes an heat of the Urine.

*Dysuricus*, one troubled with the Strangury.

## E

**E** *Benum*, and *Ebenus*, or *Hebenus*, the Ebony-tree; it is the

hardest, heaviest, and blackest Tree that is.

*Ebiscus*, the same with *Hibiscus*; see *Alibœa*.

*Ebullitio*, a Boiling, a Rarefaction of Liquids by Fire; or the bubbling up of Liquors, as when an *Alkali* and an *Acid* are mix'd, which produces an Effervescence.

*Ebulus*, Dwarf-Elder, or Dane-wort; 'tis said to have the same Vertues with Elder, but they are stronger. The Bark and Seeds purge Water, wherefore they are good in Dropsies, and other Diseases arising from watry Humours; the Root likewise purges very strongly; the Leaves of it, as well as those of Elder, applied to Burns, cure them.

*Ecbolica*, Medicines which help the Delivery in hard Labour; also Medicines that cause Abortions.

*Eccathartica*. See *Catharticum*.

*Ecchyloma*, the same with *Extractum*.

*Ecchymoma*; or *Ecchymosis*; Marks and Spots in the Skin, from the Extravasion of Blood.

*Ecchymosis*, the same with *Ecchymoma*.

*Ecclisis*, signifies Declination, an Emotion or Removal of the Bone from its situation; or a Luxation.

*Eccope*, the same as *Extirpatio*.

*Eccoprotica*, the same with *Catharticum*.

*Eccrimocritica*, Signs from particular Excretions.

*Eccrasis*, a Secretion of Excrements.

*Ecdora*, Excoriation in general, particularly an Excoriation of the *Urethra*.

*Ecdorios*, Medicines that have a Caustick Quality, that burn, or exulcerate the Skin,

*Echid-*



*Echidnium*, is a Diminutive of *Echium*.

*Echinomelocactus*, is an Indian Plant, call'd also *Melocarduus*.

*Echinophthalmia*, an Inflammation of the Eye-lids.

*Echinopoda*, is *Genista*.

*Echinus*, properly signifies an Hedge-Hog, but is also used for any thing that is prickly; as the Tops of *Carduus*, &c.

*Echium*, and *Viperina*, Vipers Bugloss.

*Eclampsis*, in a physical Sense is a shining Splendor, such as is sometimes afforded by the Eyes.

*Eclegma*, or *Linctus*, which the *Arabians* call *Loch*, and *Lohoch*, others *Illinctus*, is a Medicine applied inwardly, of a middle Consistence, between a Syrup and an Opiate, made up of several Pectorals against the Distempers of the Throat and Lungs.

*Eclipsis*, a Defection of Spirit.

*Eclysis*, when the Strength is a little decay'd, proceeding from a want of sufficient warmth, and spirits in the Body. See *Deliquium Animi*.

*Ecpepiesmenos*, *Protuberans*, is a term used of Ulcers, the Lips of which are protuberant and bunch out.

*Ecphracticum*, a Medicine good against Obstructions.

*Ecphraxis*, a taking away of Obstructions in any part, by opening and cutting Medicines.

*Ecphysefis*, a breathing thick, or very fast.

*Ecphysis*, a Process that coheres with the Bone; see *Apophysis*. It signifies also the *Duodenum*.

*Ecpiesma*, a Juice squeez'd out, also Dregs which remain of any thing that is squeez'd. Likewise a Fracture of the Scull, wherein

the broken Parts press upon the Meninges or Skins of the Brain.

*Ecpiesmus*, is a Prominence, but particularly a very great Protuberance of the Eyes.

*Eplexis*, a Fright, or Stupor.

*Ecneumatosis*; see *Expiratio*.

*Ectosis*, the same with *Luxatio* and *Excidentia*.

*Ecpyctica*, condensing Medicines; see *Incrassantia*.

*Ecpyema*, the same as *Empyema*.

*Ecpyesis*; see *Ecpyema*.

*Ecrhythmus*, a Pulse which observes no method nor number, incident to any Age. An irregular Pulse.

*Ecsarcoma*, the same with *Hyper-sarcosis*.

*Ectasis*, an Ecstasy, is a Commotion of the Mind; sometimes attended with Silence, sometimes with a furious Frenzy, continual waking, or continual sleeping. It is also applied to those who fancy themselves to be carried into Heaven. A Trance.

*Ectasis*, is an Extension of the Skin both in length and breadth.

*Ectexis*, Colliquation, Fusion, wherein the *Stasis* of the Blood is broke, and a Consumption follows.

*Ethlimma*, an Ulceration arising from a violent Compression on the Surface of the Skin.

*Ethymata*, Pimples, or certain breakings out in the Skin, as in the Small-pox, &c. Pimples, Pustules.

*Etillorica*, Medicines which consume callous Parts, and pull out Hairs.

*Etome*, the same as *Extirpatio*.

*Ectomos*, an Eunuch, or one castrated.

*Etrapelogastros*, a Person having a monstrous Belly.

*Ectro-*



*Ecotropium*, a growing of the Eye-lids, when the lower is shorter than the upper.

*Ecrotica*, Medicines that cause Abortion.

*Ectylotica*, Medicines which consume callous Parts.

*Eczemata*, burning, or very red Pimples. Some take *Hydroa* for *Eczema*, but it is a mistake.

*Edulcoratio*, and *Dulcoratio*, the washing of things that are calcined from their Salts, with fair Water, but chiefly with hot Water, to make 'em sweet, because the Salt is taken away by the Water: Or, when the Potions are sweetned with Sugar or Syrups.

*Effectus*, An Effect, every thing is call'd so which depends upon, or is produc'd from another, as from its Cause; variety of Effects may depend on one Cause, from the disposition of Matter; as the Sun hardens the Earth, and melteth Wax.

*Effervescencia*, an Effervescence, which is an intestine motion of Particles of different Nature and Qualities; as an Acid and Alkali dissolv'd in, or mixt with Water, tending to their mutual destruction; sometimes attended with Heat, and a Flame, as in unquench'd Lime, Hay laid up moist, Chymical mixtures, &c.

*Efficacia*, the same with *Dynamis*, Vertue, Power, or Quality of doing any Action; so a Medicine is call'd Efficacious, which has a Power to effect the Cure it is designed for.

*Effloratio*, or *Efflorescentia*, the same with *Exanthema*.

*Effluvium*, the same with *Aporrhœa*.

*Egestio*, the same with *Dejectio*.

*Ejectio*, the same with *Dejectio*.

*Erispnoe*, the same as *Inspiratio*.

*Elea*, an Olive-tree.

*Elaagnus*, is *Agnus Castus*, but is applied also to diverse other Shrubs.

*Eleosaccharum*, is a distill'd Oil and Sugar mix'd together.

*Elaoselinum*, or *Eleosulinum*, is *Apium*.

*Elaphaboscum*, is *Allium Cervinum*.

*Elastica Vis*, an Elastic Force, which is a certain Power of the Solid Fibres of an Animal Body, whereby being stretched, they endeavour to restore themselves to their former state.

*Elate*, is *Abies*.

*Elaterium*, the Juice of wild Cucumbers made up in a thick and hard Consistence; also any Medicine that purges the Belly.

*Elatine*, is by some counted *Veronica*, by others a sort of *Helxine*.

*Elctica*; see *Attrahentia*.

*Elcus*; see *Helcus*.

*Eleagnus*, the same with *Elaagnus*.

*Electrum*, the same with *Succinum*. Amber; which is no other than a bituminous Juice, or Rosin of the Earth and Plants well digested together, cast into the Sea, and there concreted.

*Electuarium*, a Confection of simple Ingredients, *Paps* or *Pithes*, Gums mixt with Syrup or Honey, of a consistence like a Conserve; and 'tis either Simple or Compound; the Simple consists only of the Pith of *Cassia*, *Tamarinds*, or *Prunes*; but the Compound for the most part of several Simple Ingredients, *Pulps*, condensated *Fulces*, *Gums*, &c. made up with Honey or Syrup. Electuaries are digestive, loosening, purging, strengthening, alexipharmic, &c.

*Ele-*



*Elementa*, or *Principia*, are the simplest Bodies that can be, which are not made of one another, and of which all other Bodies are composed, and into which they may be resolved: Some say there are five Elements, Spirit, Salt, Sulphur, Water and Earth. Others make but three, viz. Salt, Sulphur, and Mercury; but not so well. The *Peripateticks* reckon four, Fire, Air, Water, and Earth, but all those Elements are compounded of others; wherefore to say that any thing consists thereof, is, as if one should say a Tree is compounded of a Root, Trunk, Branches, Leaves, Flowers, &c. *Des-Cartes* comes nearest to the Mark when he supposes a first, second, and third Elementary Matter, viz. that which casteth forth Light, that which transmits, and that which reflects it. [See our Treatise of Fermentation.] The first Principles or Elements.

*Elemi*, is a Gum, or Rosin, or pellucid Tear, whitish mixt with yellow Particles, reduced into a mass of an odoriferous scent. It comes from *Æthiopia*, where it flows from a Tree suppos'd by some to be an Olive-tree, others a Cedar, and others another Tree.

*Elemni*, the same with *Elemi*.

*Eleochryson*, and *Heleochryson*, is *Ageratum* & *Tiniaria*, vel *Elichryse*.

*Elaeselinum*, the same with *Elaoselinum*.

*Elaosaccharum*, distill'd Oil mixt with Sugar. See *Elaosaccharum*.

*Elephantiasis Arabum* (of which the *Greeks* speak nothing, but the *Arabians* frequently) is a-kin to a *Varix*, or crooked Swelling in the Veins, and proceedeth from thence, but is a Tumour properly in the Feet. *Avicenna* treats of this Dis-

temper, where he speaks of the *Varices*; yet *Rhases* differs from him; and *Haly Abbas* differs from the *Greeks*, who says, that an *Elephas* is a Disease which corrupts all the Members of the Body, and is as it were an universal *Cancer*; but neither is he consistent with himself when he writes that *Ulcers* in the Legs and Feet are call'd *Elephas*, and that *Elephanticus Morbus* is an Imposthume proceeding from Melancholy in the Legs and Feet; and a sign it is, that the shape of the Foot is like the figure of an Elephant. All the rest treat separately of a *Leprosie*, and an *Elephantia*, and make the latter to be a Swelling of the Feet, proceeding from Melancholy and pituitous Blood, and the crooked swelling of the Veins, whereby the Feet resemble the Feet of an Elephant in shape and thickness; and this sort of Tumour is often seen in Beggars who wander much.

*Elephantiasis Græcorum*, which the *Arabians* call a *Leprosy*: 'Tis call'd also *Elephas*, *Elephantasis*, and *Elephantia*, from an Elephant, as some think, because it maketh People big, like an Elephant; which is a foolish Notation of the Word, for the Body is no bigger, tho' the Disease be. Others think it is so call'd, because the Distemper lying in the Legs, makes 'em stiff, and unequal, like an Elephant, or because 'tis a strong vehement Disease like an Elephant, with such like Stuff. *Galen*, in his 14th Chapter of *Tumors*, says, This Disease is call'd *Satyriasmus* when it first begins, because it maketh the Face like that of a Satyr; for the Lips are thick, the Nose swells, the Ears decay, the Jaws are red, the Forehead is set with Tumors like



like so many Horns. Tho' others think 'tis call'd *Satyriasmus* because the Persons affected are much inclin'd to Lechery at the beginning, as *Satyrs* are. *Celsus* describes it thus: The whole Body (says he) is so affected, that the very Bones may be said to be corrupted; the upper parts of the Body are full of *Spots* and *Tumors*, the redness whereof is gradually turn'd into black; the top of the Skin is unequally thick, thin, hard, soft, rough, as if it had Scales on it; the Body decays, the Bone, the Calves of the Legs, and Feet swell: When the Disease is old and inveterate, the Toes and Fingers are hid in the Swelling, and a small Fever arises, which easily consumes a Man loaden with so many Infirmities.

*Elephantiasis*, five *Lepra* & *Leptosia*, is a cutaneous Distemper, appearing first of all with *Pustules* in the Face, Forehead, Breast, Arms, about the Hips. They are of a bluish colour, like a *Canker*, but without pain. 2dly, Such like *Pustules* appear on the Tongue, and in the Throat. 3dly, These Exulcerations are broad, but not deep, never reaching below the Skin, but their Extremities or Edges are hard; they are most frequently on the Fingers, Toes, and Joints; and if they are remov'd from one place, they break out in another. 4thly, By degrees they seize also on the Nose, which is often eat up, Bones and all, and at last fix on the Palate and Wind-pipe. 5thly, There is a Swelling near the Extremity of the Nose and Ears. 6thly, A thin Skin grows over the Apple of the Eye. 7thly, The Skin is very rough, and chapt in many places, and covered with Scales. 8thly, The Hairs fall off, the Nails grow

crooked, like the Talons of Birds of Prey. The Muscles appropriated to Inspiration lose part of their use, by reason of the many Exulcerations, and in process of time the sanguiferous Vessels are so straitened, that when you prick 'em with a Pin no Blood ensues, but you may see a purulent Matter. The *Leprosy*.

*Elevator*, the same with —

*Elevatorium*, so call'd from lifting up, is a Chirurgeon's Instrument wherewith Sculls that are deprest are raised up again.

*Elichryson*, the same with *Eleo-chryson*.

*Eliotropia*, the Name of a precious Stone.

*Elixatio*, when things are softned with boiling.

*Elixir*, so call'd from the Arabick Word *Elefchir*, or *Eliefchir*, or *Elefchis*, is the Essence of any thing extracted with the Spirit of Wine, or something of that nature; the same with a *Tincture*, but with difference, that in a *Tincture* the Ingredients remain entire, but are in good measure dissolv'd in an Elixir.

*Elixix*, the same with *Eclegma*.

*Elleborus*, or *Helleborum*, seu *Veratrum*, Hellebore. The Root of white Hellebore, used only in Physick, purges very violently upward and downward; yet it may be used, saith *Tragus*, being infused 24 hours in Wine or Oxymel, and then dry'd; half a dram of it so prepar'd may be given in Wine to mad and melancholy People; but either of the *Hellebores*, says *Gesner*, may be used inoffensively being boild to a Syrup with Honey and Vinegar, and are very useful for many flegmatick Diseases, especially of the Head and Breast,

as



as an Asthma, difficulty of breathing, and the Falling-sickness; they wonderfully purge the Belly, the Urine, and all the Passages. In the use of white *Hellebore* two things are chiefly to be observ'd, 1<sup>st</sup>, That the Diseases are obstinate; and, 2<sup>dly</sup>, That the Patient hath sufficient Strength to bear the Operation; therefore the Root ought not to be given to old Men, Women, or Children, or to such as are weakly and costive in their Bodies; and the *Hellebore* ought to be well prepar'd. The Root boil'd in Vinegar, and held in the Mouth, takes off the pain of the Teeth; a Decoction of it made in Lee, kills Lice, and cleanses the Head from Scurf, it being wash'd with it, and cures the Itch, and other Vices of the Skin; Powder of it blown up the Nostrils, occasions Sneezing, wherefore it is call'd in English *Sneezwort*. *Parkinson* says, the *Spaniards* make Poison of the Juice of the Root, being ferment-ed in an earthen Pot, wherewith they anoint their Arrows, that the Wounds inflicted by them may be render'd incurable. In short, both *Hellebores* are now only used in great Diseases, as the *Falling-sickness*, *Giddiness*, *Madness*, *Dropsy*, *Hip Gout*, *Convulsions*, and the like.

*Elmintes*, and *Helminthes*, are little Worms bred in the Guts, especially that call'd *Rectum*, the lowermost.

*Ellobos*, is said of Seeds contain'd in Pods, such as Beans, Peas, &c.

*Elodes*, and *Helodes*, a continual Fever, attended with continued Sweats, wherein the Patients are almost melted through moisture. The Sweating Fever.

*Elongatio*, a sort of imperfect Luxation when the Ligament of

any Joint is stretch'd and extended, but not so as that the Bone goes quite out of its Place.

*Eluxatio*, the same as *Luxatio*.

*Elluvios*, a vitiated Excrement of the *Uterus*.

*Elymos* is the same as *Panicum*, *Indian Oat-meal*.

*Ellychnictos*, a kind of Liniment used by Chirurgeons.

*Elythroides*, or *Vaginalis*, is the second proper Tunick which immediately involves the Testicles.

*Embaphium*, a Sawcer, or small Vessel wherein Medicaments or Aliments are put or measur'd.

*Embasis*, a sort of a hot Bath, made with Water.

*Embrocatio*, and *Embrocha*, the same with *Embroche*.

*Embroche*, an Irrigation, or Instillation, is a sort of fomentation when a Liquor is distill'd from on high, like Rain, on a Part, which is either done by a Vessel with a Nose that inclines, or by Distillation, or out of an Ewer. 1<sup>st</sup>, 'Tis used in Distempers of the Brain, where the Liquor is first poured upon the Suture call'd *Coronalis*, and permitted to run by that called *Sagittalis*. 2<sup>dly</sup>, 'Tis applied to the top of the Spinal Marrow in Diseases of the Nerves, and permitted to run down the whole ridge of the Back. 3<sup>dly</sup>, 'Tis used to warm or dry the Stomach, and the Liquors suffer'd to run thro' the whole *Abdomen*; if the Bowels be weak, they apply a Searcloth of *Santalum*, (some English it *Sanders*) to the Liver, when they apprehend it may be overheated. The Matter whereof these Embroches are made is commonly Bath-water, a Decoction, or Milk and Oil, according as the Distemper of the Part and Necessity



require. Some say this Word relates also to that kind of Fomentation, which is perform'd by laying the Hand warm on the affected Part, or fomenting it with a Spongie full of Liquor appropriated to the Disease.

*Embryon*, the Rudiment of a Child in the Womb. An Embryo.

*Embryonatum*; this is spoke of an internal or embryonated Sulphur, of which there are two sorts remarkable; one from a fix'd is made volatile, the other pure and quick; is an invisible and visible Fire; both pass and consume away alike. There is an Extraction made of the embryonated Sulphur, by Sublimation or Descent. The Acid of the embryonated Sulphur is an universal Esurine Salt, the active Principle of all Metals and Minerals, which it passes out of its native form by corroding the *Minuta*; it turns into a Vitriol. There is another embryonated acid Salt, which lies in the Bowels of the Earth, join'd to no other Body.

*Embryothlastes*, or *Embryulcus*, an Instrument wherewith Chirurgeons crush the Bones, to draw the dead Child out of the Womb. A Crochet.

*Embryotomia*, an Anatomical Dissection of a *Fœtus*.

*Embryulcus*, is an Iron Hook made use of in drawing out a dead Child.

*Emetica*, or *Vomitória*, Medicines which with their pungent Particles contract the Fibres of the Stomach, and so eject at the Mouth whatsoever is offensive to it. They are made of *Decoctions*, *Tinctures*, *Infusions*, &c. and therefore for the most part are liquid, tho' sometimes also in *Pills* and *Powders*. An Emetick or Vomit.

*Emetocatharticum*, a Medicine purging both upward and downward.

*Emetologia*, a Description of things that provoke Vomiting.

*Emetos*; see *Vomitus*.

*Emmenagoga*, Medicines which excite the Menstrual Courses, cautiously prescrib'd by Physicians to Women suspected of being with Child.

*Emmenia*, the same with *Catamenia* and *Menses*.

*Emmoton*, a liquid Medicine, which is injected into Ulcers with a little Instrument which they use in Wounds, fashion'd like a Man's Yard.

*Emmollientia*, ab *Emollire*, softening things, are such as with a moderate heat and moisture dissolve the Parts which before cohered close; and dissipating others, make them loose and soft.

*Empasma*, is an astringent Powder, used to correct a stinking Breath, or check excessive sweating; the same with *Catapasma*.

*Empeira*, or *Empira*; see *Empirica*.

*Empetalon*, the same with *Eupe talon*.

*Empetron*; see *Saxifraga*.

*Emphraxis*, signifies an Obstruction in any Part.

*Emphrastica*, the same with *Emplattomena*, such things as obstruct the Pores of the Body.

*Emphysema*, an Inflammation proceeding from an Effervescence, or otherwise, either in the Concavities, as in the Tympany, or in some particular part, as the Stomach, Intestines, &c.

*Emphyton Thermon*, the innate Heat, or Heat first sown in the *Fœtus* by the Parents Seed, which afterwards, when Respiration is begun



begun, and the *Fœtus* subsists of it self, decays by degrees. Both Philosophers and Physicians call this Heat an *innate* and *native Spirit*, and say that it consists of three parts, of a *primogenial Moisture*, an *innate Spirit*, and *Heat*; whence *Fernelius* defines *innate Heat*, to be a *primogenial Moisture*, every way qualified with an *innate Spirit* and *Heat*. But these Toys of the Ancients are nothing to us; for it is certain that this *Heat* belongs only to new-born Creatures.

*Empirica Medicina*, Quacking, curing the sick by guess, without Reason, the Use of Anatomy, or knowing the Causes of Distempers, but to certain Symptoms only prescrib'd such Medicines as they had experienc'd in such like Cases before. *Acron Agrigentinus*, or as some will have it, *Serapion*, was the first Author of it, who, neglecting the Reasons of things, contented himself with bare Experience. Quacks first flourish'd amongst the *Ægyptians*, who, as *Herodotus* tells us, had a peculiar Physician for every particular Disease. In process of time, People began to seek for Aid from their Experience in Reason; so that even before *Hippocrates* his time, among the *Cnidii*, *Rhodii*, and *Coi*, there arose a Sect call'd *Dogmatica*, or *Rationalis*. From this Trade came *Mountebanks*, and Quack Medicines.

*Empetalon*, the same with *Eupetalon*.

*Emplastica*, the same with *Emplattomena*.

*Emplastrum*, a Plaister, a Medicine applied outwardly to the Skin, spread upon Linnen or Leather, 'tis commonly made of Oils, or of those things which are of a

like Consistence with Oils, as Swines-grease, Butter, slimy viscous Extractions from Gums, Roots, &c. also of Powders and Wax, or those things which are of a like consistence with Wax, as Rosin, Pitch, Gum, &c. the Mass whereof being yet hot, is formed into a *Cylindriacal* Figure.

*Emplastrum de Ammoniaco*, the Plaister of Gum *Ammoniacum*; it dissolves hard Swellings, eases the Pain of the Breasts, and dissolves the swellings of them.

*Emplastrum à Baccis lauri*, Plaister of Bayberries, it expels Wind, strengthens the Stomach, and eases Pain, proceeding from Cold or Wind.

*Emplastrum Barbarum Magnum*, it is reckon'd good for the biting of venomous Creatures, to take off Inflammations, and for Pains and Weakness of the Joints.

*Emplastrum de Betonica*, Plaister of Betony; 'tis used for Diseases of the Head.

*Emplastrum Casaris*, 'tis very astringent, it strengthens the Back, and takes off the Pain of it, and is good for weakness in the Joints.

*Emplastrum Cephalicum*, a Plaister for the Head; it strengthens the Head, and eases the Head-ach, being applied to the Crown of the Head shav'd; but it is most commonly applied to the Soles of the Feet, to draw the Humours from the Head.

*Emplastrum de Cicuta cum Ammoniaco*, the Plaister of Hemlock, with Gum *Ammoniacum*; it is good to soften hard Swellings, and to take off Inflammations.

*Emplastrum à Cymino*, 'tis used for windy Ruptures, and to expel Wind.



*Emplastrum Diachalciteos*, Plaster call'd *Diacalcitis*; it is commonly used to drive away Milk.

*Emplastrum Diachylon simplex*, simple *Diachylon*, it softens, diffuses, and heals.

*Emplastrum Diachylon Magnum*, great *Diachylon*; it is cleansing, healing, and anodyne.

*Emplastrum Diachylon Magnum cum Gummi*, with Gums, great *Diachylon*; it dissolves, digests, and ripens hard Swellings.

*Emplastrum de Mucilagibus*, Plaster of Mucilages; it is a good Plaster to suppurate Tumours.

*Emplastrum Epispasticum*; blistering Plaster.

*Emplastrum Flos Unguentorum*; it dissolves and digests Tumors, and is good for Strains.

*Emplastrum Griseum de Lapide Calaminari*, the grey Plaster of the Stone call'd *Calaminaris*; it cools, heals, and dries.

*Emplastrum de Hermodactilis*, the Plaster of *Hermodactiles*; it eases pains of the Gout.

*Emplastrum ad Herniam*, Plaster for Ruptures; it is used to strengthen the Back, stop Fluxes, and prevent Miscarriage.

*Emplastrum Hystericum*, Hysteric Plaster; it is applied to the Navel for Mother-fits.

*Emplastrum Oxycroceum*, it comforts the Limbs, and is good for Aches, and discusseth cold Tumors.

*Emplastrum de Ranis*, Plaster of Frogs; 'tis chiefly used to dissolve hard Swellings.

*Emplastrum de Sandice*, the Plaster of calcin'd Ceruse, or red-lead; it gives ease, is drying and cooling.

*Emplastrum de Sapone*, Plaster of Soap; 'tis proper for the Gout

and Pains of the Joints.

*Emplastrum Stipticum Paracelsi*, it is commonly used for Bruises and Aches.

*Emplastrum Stomachicum Magistrale*, the Magisterical Stomach-plaster, it comforts and strengthens the Stomach. The Way of making all these Plaisters may be seen in *Quincy's Dispensatory*, according to the Practice of the London Physicians.

*Emplattomina*, or *Emplastica*, Salves which so constipate and shut up the Pores of the Body, that sulphureous Vapours cannot pass.

*Empneumatosis*, five *Inspiratio*, an alternate Dilatation of the Chest, whereby the Nitrous Air is continually breath'd in, and by the Wind-pipe, and its bladdery parts, are communicated to the Blood to accend it. But if we inspect the matter narrowly, Inspiration seems to depend principally upon the *Thorax*, and the Contraction of the Membrane which covers the Wind-pipe, the upper part of the Gullet, and the Nostrils; for, take this away, and you take away the motion of the Chest, the Lungs, and *Abdomen*.

*Empresphotonos*, the continual contraction of the Muscles of the Neck, and other Parts towards the fore-parts, so that you see the Chin bent down to the Chest, and the Knees or Hips drawn up to the Belly, which thus continues for some time.

*Empyema*, properly so call'd, is a collection of purulent Matter in the Cavity of the *Thorax*; but largely taken, signifies the same in the *Abdomen*, or any other Part. 'Tis call'd also *Ecpyema* and *Ecpye-sis*, an Imposthume in the Concavity of the Breast.

*Empy-*



*Empyreumata*, little Feverish, Remains after a *Crisis*, also that thick viscous Matter which subsides to the bottom in distill'd Waters, and the burnt Scent of the Sediment.

*Emulgentia Vasa*, or rather *Renalia*, because they are the Arteries and Veins which pass under the Reins.

*Emulsio* from *Emulgere*, an Emulsion, a Medicine to drink, made of the Kernel of Fruit, or some Seeds bruised in a convenient Liquor, unto which, after Percolation, are added Syrups, &c.

*Emunctoria*, Cavities into which something is emptied, as the pituitous Humour of the Brain into the Nostrils; the yellow thick Humour which we call Ear-wax, into the Ears; the Excrement into the Bowels; the Urine into the Bladder, &c. *Emunctories*.

*Enemon*, a Medicine that stops the Blood; or which, by binding, cooling or drying, closes the Passages of the Vessels that were open, stops or diminishes the Fluidity and violent Motion of the Blood.

*Enarema*, *Nubecula* or *Nubes*, that little Cloud which hangs in the middle of the Urine.

*Enarthrosis*, Jointing, when the Cavity that receives is deep, and the Head of the Bone that is inserted is oblong, as may be seen in the Huckle-bone, and its Cavity, in the principal Bone of that part of the Foot that immediately succeeds the Leg, with the Bone call'd *Cymbiforme*, that is like a Boat.

*Enaulia*, properly speaking, is an interior Way or Passage, metaphorically used for the inward Cavity, *Vagina*, or Neck of the Womb.

*Encanthis*, *Caruncula Lachrymalis*, or an Excrescence and

Swelling of the inner Angle of the Eye.

*Enchardion*, in the largest signification, is the middle of any thing, or *Mediullium*, but in the strictest Sense, it signifies the Place where the Heart is situated.

*Encathisma*, the same with *Infessus*.

*Encauma*, seu *Inustio*, a burning in any Part of the Body. It also signifies an Ulcer in the Eye, with a filthy Scab, which often follows a Fever.

*Encephalos*, whatever is within the compass of the Scull, as the Brain, the *Cerebellum*, the oblongated Marrow, &c.

*Encharaxis*. See *Scarificatio*.

*Encheiresis Anatomica*, a readiness in Dissections, when an *Anatomist* shews the Parts of a Carcase dexterously.

*Enchondros*, hath a double Signification, from the primitive *Chondros*, which denotes both a Grain, and a *Cartilage*, accordingly this is us'd to signify both *Grumous* and *Cartilaginous*.

*Enchrustum*, an Ointment, or Liniment.

*Enchusa*, the same with *Anchusa*.

*Enchymoma*, an Afflux of the Blood, whereby the external Parts are render'd black and blue; as in the Scurvy, Blood-shot Eyes, &c. also an Afflux of the Blood by the quickness and suddenness of its Motion, as in Anger and Joy.

*Enchyta*, or *Infundibulum*, an Instrument whereby Liquids are instill'd into the Eyes, Nostrils, or Ears.

*Enclisma*, the same with *Clyster*.

*Encope*, an Incision of any part, as in a *Gangrene*.

*Encranium*, the same with *Cerebellum*.



*Endeixis*, an Indication of Diseases, whereby is shewn what is to be done. As for Example, a *Plethora*, or fulness of Blood, indicates the opening of a Vein; a Wound indicates a binding it up; an Obstruction, purging. An Indication.

*Endemius*, or *Morbus Vernaculus*, and *Communis*, is a Disease which always infects a great many in the same Country, proceeding from some Cause peculiar to the Country, or to the Place where it reigns. Such is the Scurvy to the *Hollanders*.

*Endemus*, the same with *Endemius*.

*Endivia*, *Intubum*, *Seris*, *Seriola*, or *Scariola*, 'tis a cooling Herb, and the Water of it is used in Fevers, and in Inflammations. *Endive*.

*Enema*, the same with *Clyster*.

*Energia*, an Agitation or Operation of the Animal Spirits and Blood.

*Enervatio*, a Weakness about the Tendons or Nerves.

*Engizoma*, a Blow upon the Scull, wherewith the Bone descends to the inner Membrane of the Brain, and presses upon it. Also an Instrument used in such like Cases.

*Engomphosis*, the same with *Gomphosis*.

*Engonios*, the bending of the Arm or Leg to an Angle.

*Ens*, ab *Esse*, is the essential Part of any mix'd thing.

*Ensiformis Cartilago*, the lowest part of the Breast-bone, pointed like a Sword

*Enixum Sal*, by this the ancient Chymists understood a Salt which partakes both of an *Alkali* and *Acid*. It is also call'd *Sal Neutrum*, because it is neither truly *Alkali*

nor *Acid*; of which sort are common Salt, Nitre, Allum, Vitriol, &c.

*Entalium*, a certain Sea-shell, long and hollow like a Pipe, and white, scallopp'd without, and smooth within, about the length of one's Finger. 'Tis one of the Ingredients in the *Unguentum Citrinum*.

*Enteron*, the Intestines, a long Membranous winding Tube annex'd to the Mesentery, that the Guts be not confounded with one another; and they are fix, (unless you reckon the Gullet, Stomach, and Bladder among the Intestines, which I should not scruple, since they have the same Substance, and almost the same Action) the Gut *Duodenum*, *Jejunum*, *Ileum*, *Cæcum*, *Colon*, and *Rectum*; the three uppermost are call'd small Guts, the lower great Guts, or rather narrow and broad Guts. They are cloath'd with four *Tunicks*; the outermost is membranous, and arises from the *Peritonæum*; the second is fibrous, or fleshy, whose exterior Fibres are long, the interior round, plac'd upon one another at right Angles; the third is nervous, and contains the meetings of both lacteal and sanguinary Vessels; to which there inwardly adheres a fourth *Tunick*, which is glandulous, or rather of a pappy substance, whereby the Chyle is imbibed and communicated to the Milky Veins. The Intestines for the most part are about six times as long as the Man whose they are. Some take *Lactes* to signify the small Guts only; others take 'em for fat Guts, and particularly *Persius*.

*Enterenchyta*, a Clyster-pipe; which is also call'd *Siphon*, and *Syringa*.



*Enterocoele*, or *Hernia Intestinalis*, the Fall of the Intestines, especially of the *Ileum*, thro' the Processes of the *Peritoneum*, dilated into the Groins, or outer Skin that covers the Scrotum.

*Enteroepiplocele*, a sort of *Hernia*, when the Caul and Intestines fall both together into the Cod.

*Enteromphalos*, *Hernia Umbilicalis*, when the Intestines bunch out at the Navel, which is common with great belly'd Women; each of these three is a peculiar sort of Rupture.

*Enthemata*, signifies Irruptions, or Pustules in the Skin that are full of Matter.

*Enthermos*, excessive hot.

*Enthalsis*, an inward Contusion.

*Entrichomata*, the outmost Circle of the Eye-lids, from whence the Hair grows.

*Entyposis*, the Jointing of the Shoulder with the Arm.

*Enula Campana*, Ellicampane, the fresh Root being candied, or dry'd and powder'd, mixt with Honey or Sugar, is very good in difficulty of breathing, an Asthma, and an old Cough. Being taken after Supper, it helps Concoction; 'tis also commended as an excellent Preservative against the Plague; being taken in the Morning, it forces Urine, and the Courses. Half a pint of White-wine wherein the Root sliced hath been infused 3 days, taken in the Morning fasting, cures the *Green-sickness*. A Decoction of the Root taken inwardly, or outwardly apply'd, is commended by some for *Convulsions*, *Contusions*, and the *Hip-gout*. The Root boil'd in Wine, or the fresh Juice infused in it and drank, kills and expels Worms. Wine prepar'd with this Root, and often drank, wonderfully quickens

the Sight. Ellicampane distill'd in common Water yields a volatile Salt, that smells, and has the same Vertue with Salt of Hartshorn. See *Helanium*.

*Enypnion*, a Dream, which is reckon'd by Physicians among the signs of Health and Sicknes; tho' with great uncertainty.

*Enyposarpos*, an internal Putrefaction.

*Enysirion*, is the *Sinus* or hollow of the Belly in Quadrupeds, called *Abomasum*.

*Eon*, the whole Circuit of the Eyes.

*Epacme*, the same with *Anabasis*.

*Epacmaslica*, a Fever that continually grows stronger.

*Epagogium*, the Fore-skin of a Man's Yard.

*Epanadiplosis*, or *Reduplicatio*; see *Anadiplosis*.

*Epapharesis*, a repeated evacuation in general, or an iterated Phlebotomy in particular.

*Epar*; see *Hepar*.

*Eparmata*, any kind of Tumor, or Tumors of the Glandules, call'd *Parotes*, behind the Ears.

*Ephebaum*, the Place from the *Hypogastrium*, or lower part of the Abdomen, to the Privities. 'Tis also call'd *Sumen*, *Pecten*, *Pubes*, *Aqualiculus*.

*Ephelcis*, that bloody Substance which is brought up in spitting of Blood; also a Shell or Crust that grows over Ulcers.

*Ephelis*, *five Lentigo*, dewy Spot, we call it *Freckles*, which proceed most commonly from Sunburn; they grow especially in Spring and Summer, and chiefly in those who have very thin Skins, but about Winter they disappear again; they are about as big as Flea-bites, and often disfigure the whole Face.



*Ephamera*, or *Diaria*, a continued Fever which lasts but a day, arising from a Commotion and Accension of the fine Parts of the Blood. If it last above a Day, 'tis call'd *Synochus Simplex*.

*Ephemerum*, a Plant that dies the same Day it springs.

*Ephialtes*, or *Incubus*, the Night-Mare, is a deprav'd Imagination, whereby People asleep fancy that their Wind-pipe is oppress'd by some superincumbent Body, that their Breath is stop't, and they are excited to Venery. This proceeds from a compression of the *Cerebellum*, when the Ventricks are too full of moisture. Or if those that are thus affected lie upon their Backs, then the whole bulk of the Brain lies upon the *Cerebellum*; whereupon all the Pores and Passages being stop't by so much weight, the Spirits are hinder'd from influencing the Nerves call'd *Par Vagum* and the *Intercostal* Nerve, which being thus destitute of Spirit, the Lungs are oppress'd; so flag, and cannot perform their Office.

*Ephidrosis*, Sweating.

*Ephippium*, or *Sella Equina*, or *Turcica* any part of the Bone *Sphenoides*, wherein the Pituitary Glandule is placed.

*Ephodos*, hath a threefold signification; 1<sup>st</sup>, It denotes the ways and passages thro' which the Recrements of the Body are convey'd. 2<sup>dly</sup>, The hostile Invasion or Insult. 3<sup>dly</sup>, Accessions of similar or dissimilar things, which either assist or injure the Temperament of the Body.

*Epiata*, five *Quercera*, a continued Fever, wherein the Patient feels both heat and cold at once.

*Epiates*, the same as *Ephialtes*.

*Epicarpium*, a Medicine apply'd outwardly, like a Plaster or Ca-

taplasm, to the Pulse, or Wrist of the Hand, to drive away intermitting Fevers.

*Epicauma*, a crusty Ulcer that sometimes happens to the Black of the Eye.

*Epiceraistica*, Medicines which obtund and temperate sharp Humours.

*Epicheiresis*, the same with *Encheiresis*.

*Epicholos*, that is, bilious, or cholerick.

*Epicherdis*, the *Mesentery*, so call'd, because 'tis situated upon the *Chorda* or Guts.

*Epicnemasis*, *decubitus ad dormiendum*, a lying down to sleep.

*Epicolica Regiones*, or *Laterales*, or *Lumbares*. *Glisson* calls that part *Epicolica* which lies upon the parts of the Gut *Colon*, whence it has its Name.

*Epicophosis*, the same with *Cophosis*.

*Epicrasis*, a gradual Evacuation of all ill Humours in the Blood, or a Critical Evacuation.

*Epicrisis*, a judging of a Disease.

*Epicrusis*, a percussion of the soft parts, with light *Ferula's*, an usual Custom amongst the *Japoneses*.

*Epicryema*, a Superfoetation, or Superimpregnation, which rarely happens.

*Epidemius*, a common Disease, proceeding from a common Cause, spreading itself over divers Countries, at divers times; such are the Pague, malignant Fevers, &c. The reason is, that the *Nitre* of the Air, with other Particles that are in it, acquire the Vertue of an *Arsenick*, or a *Sublimate*, as we see in making *Sublimate*, for the Particles of which that consists, if they be given severally, are not so destructive; but taken together, they



they make a deadly Poison. An Epidemical or General Disease.

*Epidelos*, signifies evident, or conspicuous, and is either said of a Man who is sensibly perceiv'd to grow, as in the first second, or third seven Years; or else of those Days which manifest the Crisis of a Distemper, and these are call'd *Indices*, or *dies Indicativi*.

*Epideris*, the same with *Nympha*, or *Clitoris*, a Caruncle growing in the *Pudendum*.

*Epidermis*. See *Cuticula*.

*Epidesis*, or *Deligatio*, the binding up of a Wound to stop the Blood.

*Epidismus*, a tying of Swathes underneath.

*Epididymis*, or *Parastata*, in Latin *Supergeminalis*, is a winding Vessel, making a Figure like the winding of crooked Vessels that are swoln with ill Blood, and is affix'd to the Back of the Testicles. Its greater Globe is annex'd to the Testicles, consisting of one Vessel or Passage above five Ells long. The lesser Globe is connected to the Vessel that carries the Seed.

*Epigastrium*, the forepart of the lowermost Belly, whose upper part is call'd *Hypocondrium*, the middle part *Umbilicalis*, and the lowermost *Hypogastrium*.

*Epigenema*, that which happens upon a Disease like a Symptom; also the order of parts in Generation, which is done successively.

*Epigenesis*, the same that *Epigenema*.

*Epiglossum*, the same with *Larynx Alexandrina*.

*Epiglottis*, five *Epiglottalis*, the fifth Cartilage of the *Larynx*, the Cover of the opening of the Windpipe. It is also call'd *Sublinguium*.

*Epigonatis*, the Whirl-bone of the Knee.

*Epilepsia*, or *Morbus Caducus*, or *Comitialis*, because that the Persons affected fall down on a sudden. Or *Hercules*, because it is hard to be cur'd; also *Lues Deifica*, *Sonticus*, *Sacer*. &c. And it is an interrupted Convulsion of the whole Body, which hurts all Animal Actions, proceeding from an Explosion of Animal Spirits in the Brain, whereby the Persons affected are suddenly cast upon the Ground. This Explosion arises either from an Irritation, or pricking in the Spirits, or when something *Heterogeneous* is intermix'd with the Animal Spirits. The *Epilepsy*, or *Falling-sickness*.

*Epilepsia Intestinalis*, is nothing else but a Convulsion that arises from things irritating the Bowels, which often happen to Children.

*Epilepsia Puerorum*, Childrens Convulsions or Fits; Infants and Children are so often seiz'd with Convulsions, that they are the chief and most frequent of all Convulsions; and Children are most inclin'd to 'em the first Month after the Birth, as also upon their breeding of Teeth, tho' they may likewise come at other times, and from other Causes, as from a sickly or breeding Nurse; from the Milk's being coagulated in the Stomach; from a Fever, or Ulcers of the Head, or other Parts; from Breakings-out suddenly; from change of Air, and the like. See *Epilepsia*.

*Epileptica*, Medicines good against an Epilepsie.

*Epilogismus*, the common Assent and Approbation of a whole Society, or Consultation of Physicians.

*Epimelis*, is *Mespilus*.

*Epinyctides*, Pimples that send



forth Matter, and are painful, especially in the Night.

*Epiparoxysmus*, when a Patient endures more Fits in a Fever than usual, which happens often in inordinate Fevers.

*Epiphœromina*, Signs which appear later than ordinary, or than is usual in Diseases.

*Epiphania*, the external Habit of the Body; the Superficies, or outward appearance.

*Epiphora*, properly an Inflammation of the Eye; but it is sometimes taken more at large, for an Inflammation of the whole Belly, or any part thereof.

*Epiphysis*, *Appendix*, *Adnascencia*, *Additamentum*, all signifie one Bone that grows to another, by simple and immediate Contiguity, tho' not with so even a Surface, but with some kind of Ingress of one Bone into the Cavity of another. like that Co-articulation wherewith the Bones form the Joints, but without any motion.

*Epipigm*, is a wooden Instrument made in form of the Letter  $\Pi$ , and used by Surgeons to reduce a relaxation of the Humerus.

*Epiplasma*, the same with *Cataplasma*, which see.

*Epiplocele*, *Omenti Ramex*, *Hernia*, a Rupture, when the Caul falleth into the outward Skin of the Scrotum.

*Epiplocomista*, fat big-belly'd Men, who have huge Cauls, which, Writers say, hath sometimes hinder'd Conception in Women, and therefore they are nam'd *Caulbearers*.

*Epiplocephalum*, five *Hernia Umbilicalis*, a Navel Rupture, when it juts out, by reason of a swell'd Caul that is fallen down.

*Epiploon Omentum*, or *Reticu-*

*lum*, the Caul, a Cover spread over the Intestines, arising from the bottom of the Ventricle and the back of the Gut *Colon*, to wit, from the doubling of the *Peritoneum*. It is shap'd like a Net, or a Fowler's Bag, and aboundeth with several Sanguinary Vessels. Its Use is to cherish the Stomach and Guts with its Fat.

*Epiporoma*, a hard *Callus* in the Joints.

*Epirrroe*, signifies an Influx of Humours into the Part.

*Episarcidium* vel *Hyposarcidium*, the same with *Anasarca*.

*Epischion*, the Os *Pubis*, or *Pecten*.

*Episcopales Valvulae*, also call'd *Mitrales* and *Sigmoides*. There are two of 'em in the *Vena Pulmonaris*, to hinder the Blood from flowing back to the Heart.

*Episemasia*, the very time that a Disease first seizes a Person, and is properly call'd *Significatio*.

*Epision*, the Place of the secret Parts, or *Aqualiculus*.

*Epispharia*, windings and turnings in the outer substance of the Brain, that the Sanguiferous Vessels may pass more securely thro' it.

*Epispasmos*, signifies either bare Inspiration, or a præternatural, quick and frequent Inspiration. It signifies Attraction in general, and more particularly a Medicine that is very efficacious in the cure of malignant Ulcers in the Bladder, Womb, &c.

*Epistasis*, a suppression or retention of Urine; and sometimes it signifies a subsidence in the Urine.

*Epistaxis*, a repeated distillation of Blood from the Nose.

*Epistomia*, the utmost openings and meetings of Vessels.

*Epistro-*

*Epistropheus*, or *Cardo*, the second Vertebre of the Neck; so call'd from turning, because the Head turns upon it.

*Epitecuos*, fruitful, or well dispos'd for the generation of Children.

*Epithema*, a liquid Medicine applied outwardly to the more noble Parts of the Body, especially to the Heart and Liver, with a Sponge, or Cloth dipt into it.

*Epomis*, the upper part of the Shoulder, call'd also *Acromium*.

*Epomphalum*, a Plaister, or any such thing, apply'd to the Protuberances of the Navel.

*Epsema*, a Decoction of new Wine, till half be boil'd away.

*Epulis*, an excrescence in the Gums, which reacheth the farthest Axle-teeth, so that it hinders the opening of the Mouth.

*Epulotica*, the same with *Cicatrizantia*. Medicines good to heal up Wounds.

*Equisetum*, Horse-tail. This Herb is very astringent, wherefore 'tis used to cure the Whites, and Fluxes of Blood, one Dram of the Powder, and 4 Ounces of the Decoction of it in Wine, being taken Morning and Evening; 3 Spoonfuls of the distill'd Water taken 2 or 3 Mornings, cureth Bleeding, and Ulcers of the Kidneys; outwardly applied it cures Wounds, even when the Nerves are cut. For Ulcers of the Lungs, drink 3 Ounces of the Decoction made in Water, or 2 Ounces of the Juice, Morning and Evening. A Dram of the Powder taken in 3 Ounces of Plantane-water Morning and Evening, for some Days, is highly commended for a Consumption.

*Eranthemum*, or *Delphinium*, is the same as *Camomilla*.

*Erebinthus*, is the same with *Cicor*. See *Orobus*.

*Erica*, Heath or Ling.

*Ericerum*, a sort of *Collyrium*.

*Erigerum*, or *Senecio*, Groundsel. The Juice of the Herb taken in Beer, or a Decoction of it with Honey, vomits gently; outwardly apply'd, 'tis good for the Inflammation of the Paps, and for the King's-evil. 'Tis very probable it may be useful against Worms, for Farriers use it is a present Remedy for the Botts. See *Senecio*.

*Erinus*, is a Name given to various Plants.

*Erodentia*, Medicines which gnaw and prey upon the Flesh with their acute Particles.

*Erosio*, the same with *Corrosio*.

*Ericerum*, a sort of Wash for the Mouth.

*Erpes*; see *Herpes*.

*Errhinum*, barbarously call'd *Nasale* & *Caputpurgium*, a Medicine which, put up the Nostrils, cleanses the Brain of viscous Humours, especially without sneezing; and 'tis either *liquid*, *soft*, or *solid*: The *liquid* is made of the Juices of cephalick cleansing Herbs, extracted by Wine or other Liquor, to which Spirit of Wine is sometimes added; or of a Decoction of fit Simples, to which are added sometimes Juices, Honey, Syrup, and Powders too. The *soft* is made of Powders, with Honey, Oil, or Juices boil'd to a kind of Ointment. The *solid* is used either in form of a Powder (and that hath place especially in Medicines which provoke Sneezing) or in form of a Pellet, and is call'd *Nasale*. It is prepar'd of fit Powders mix'd with viscid extracts from Seeds, Gums, Roots, &c. with



with Wax, or with Turpentine. A Sternutatory or Snuff.

*Eruca*, Rocket, This Herb is acrid and hot, and much of the same Vertue with *Cresses*. 'Tis mix'd with Sallads, especially in Winter-time, when *Cresses* are scarce, wherefore 'tis call'd *Winter-cress*. Wild Rocket is hot and dry, and chiefly used to stimulate Venery, and for preservation against Apoplexies. Outwardly apply'd, it extracts Splinters out of Bones.

*Eruclatio*; see *Ruclatio*:

*Eruptio*, Eruption, the excretion of some Fluid in greater quantity than ordinary, as of Blood, Pus, &c.

*Eruilla*, and *Ervum*, is a sort of the lesser Pulse.

*Eryngium* and *Eringium*, a sort of *Carduus*, call'd *Eringo* or Sea-Holly. 'Tis epatick, nephritick, and alexipharmick; it forces Urine and the Courses; it expels Wind, eases Gripes, and cures the Jaundice. The Roots of it candied, are accounted excellent Sweetmeats, and are provocative to Venery; they are good Preservatives against the Plague and Contagion of the Air, as also for Consumptive People; they likewise cure a Gonorrhoea, and are useful in the French Pox. Used in the form of a Cataplasm, and apply'd to the Belly, they prevent Abortion.

*Erysimum*, Hedg-mustard. A Decoction of this Herb in Wine is good in the Cholic; the Syrup of it is much in use, and is an excellent Medicine for Coughs and other Diseases of the Lungs.

*Erysipelas*, *Ignis Sancti Antonii*, *Ignis Sacer*, St. Anthony's Fire, is a Swelling in the Skin or any fleshy or membranous Part, red, broad, not spreading high, nor beating with a

Pulse, but attended with a pricking sort of Pain, arising from a sharp and frequently sulphureous Blood. I take the Cause of it not to be the Blood so much as a serous Sweating, which is sharp and sulphureous, and flows from the Fibres themselves.

*Erysipelatodes*, a swelling like an *Erysipelas*, or a bastard *Erysipelas*.

*Erythremata*, red Spots like Fleabites, common in Pestilential Fevers.

*Erythroides Membrana*, a red Membrane of the Testicles, the first of the proper Tunicks.

*Eschara*, a Crust or Scab brought over an Ulcer, or rais'd with a Searing-Iron. An *Escar*.

*Escharoticum*, a Searing-Iron, Fire, or the like, which burns the Skin and Flesh into a crusty Substance. See *Causticum*.

*Esculus*; see *Æsculus*.

*Escura*, the same with *Eschara*.

*Esphlasis*, *Intropulsio*, the forcing of any thing inwards violently impress'd from any external Cause.

*Essatum*, is a Potential Vertue and Medicinal Power which is in Vegetables and Minerals.

*Essentia*, Essence, in accurate speaking, signifies the Balsamick part of any thing separated from the thicker matter, so that when ever this is done by way of Extraction, the Balsamick part is call'd Essence by way of Pre-eminence; otherwise thicken'd Juices are call'd Essences; but 'tis better to call these by their own Name, to avoid confusion. Some call Compounds of Oil and Sugar Essences, but it is an abuse of the Word.

*Essentia quinta*, or *Clyffus*, Quint-essence, a Medicine made of the entire energetical and active Particles of its Ingredients.

*Effere*,



*Effere*, *Sora* and *Sare*, little Pustles or Wheals, somewhat red and hard, which quickly infect the whole Body with a violent Itching, as if one were stung with Bees, Wasps, Flies, or Nettles, but they vanish after a little time, and leave the Skin as smooth and well colour'd as before. This Disease differs from an *Epinyctis* in this, that an *Epinyctis* emitteth a certain *Ichor* or Matter, but an *Effere* doth not.

*Esthiomenos*, a winding Inflammation that consumes the Parts. It proceeds from this, that the little pappy substance of the Skin keeps a certain Humour in it which (for want of Perspiration) corrupts and gnaws not only the Skin by its Acrimony, but the Parts which are under it.

*Esula*, seu *Etula*, a sort of *Tithymalus*, or Spurge.

*Ethmoides*, the Bone which resembles a Sieve, placed above the inner part of the Nose, and full of little Holes, to receive the serous and pituitous Humours from the soft pappy Processes of the Brain.

*Etron*, the lower part of the Belly, the *Hypogastrium*.

*Evacuatio*, Evacuation, is either spontaneous, or procured by Art; that by Art, is either of the *Blood*, when it abounds too much, as in a *Plethora*, where opening a Vein is requisite; or of ill Humours in the *Blood*, and the *Prima Via*, as they call 'em, which is done by purging or vomiting. A spontaneous Evacuation is *Hæmorrhage*, or Bleeding; for example, at the Nose, the Monthly Courses, by Urine, Stool, &c.

*Evaporatio*, the same with *Diaphoresis*; it is also used when Juices or other moist Substances are evaporated till they become of a better consistence.

*Euchorea*, a good colour and temperament of the Skin.

*Euchylos*, he that abounds with good Juices or Humours. It is also said of Aliments that afford good Nourishment.

*Euchymia*, an excellent temper of the Blood, and juices of the Body.

*Eucrasia*, an excellent temper of the Parts of the Body, suitable to all Ages and both Sexes.

*Eudiapneustos*, he who has a good *Diaphoresis* or Perspiration.

*Euectica*, the same with *Gymnastica*, or that part of Physick which teaches how to acquire a good Habit of Body by means of Exercise.

*Euelces*, one that is troubled with Ulcers easie to be cur'd.

*Euexia*, a good sound Habit of Body.

*Euforbium*, or *Euphorbium*, is a concreted Juice that's very acrid. You must chuse that which is pure, yellow, and acrid, which being just touch'd by the Tongue, heats the Mouth for a great while after, but grows milder by time, and therefore when 'tis fresh, it ought to be used with great caution. It wonderfully purgeth watery Humours from the whole Body, but is a churlish Medicine, for (besides the malignant Property of its Substance) it has an enflaming Faculty; and *Hofman* is of Opinion, that *Euphorbium* ought not to be taken inwardly. 'Tis much used for the *Caries of Bones*, and for *Wounds*, by way of outward application, but care must be taken that it be not sprinkled on *Ulcers* of the *Jaws*, *Nostrils*, *Palate*, and *Tongue*, or those Places where Tendons or Nerves are expos'd, lest by its vellicating and biting of 'em, it should occasion



occasion dangerous and surprizing Symptoms. See *Euphorbium*.

*Euphrasia*, the same with *Euphrasia*.

*Eugeos*, the Womb, so call'd from its analogy to a fruitful sort of Ground. The *Hymen* likewise is so call'd.

*Euodes*, a sweet smell of the Excrements.

*Euonymus*, the Spindle-Tree ; 3 or 4 of the Berries vomit and purge ; Women use 'em powder'd to kill Lice. The whole Tree has a strong and unpleasant Smell.

*Euosma*, the same with *Euodes*.

*Eupatorium*, Hemp-Agrimony. It is epatick and vulnerary, but chiefly used for an ill habit of Body, for *Catarrhs*, *Coughs*, *Obstructions*, *Faundice*, &c.

*Eupathia*, sive *Euphoria*, an easiness in suffering the Pain of any Disease.

*Eupepsia*, a good Concoction or Digestion.

*Euphorbium*, a concreted gummy Juice drawn from the Libyan *Ferula*, being cut : There are two sorts of it, one yellow and clear, in hollow Drops as big as Peas, resembling *Sarocol* ; another in Bladders, of a white Body, and almost like Glass. It grows in *Libya*, *Mauritania*, and *Peru*.

*Euphoria*, the same with *Eupathia*.

*Euphrasia*, and *Euphrasia*, and *Euphrasia*, and *Ophthalmica*, Eye-bright. This Herb, which way soever it is taken, (either in powder by itself, or in White-wine, or the Juice, or the distill'd Water) wonderfully strengthens the Eyes, and repairs a weak Sight. 'Tis apply'd outwardly, being bruised, for Inflammations and dimness of Sight ; or the Juice is dropt into

Eye, but especially the Water. The *Oculists* in *England*, and beyond Sea, use the Herb in Sallads, in Broth, in Bread, in Table-beer, and apply it outwardly in Fomentations and other external Medicines for the Eyes. *Fabricius Hildanus*, who is an Author of the first rank, saith, That the Vertues of Eye-bright are so effectual in weakness of Sight, that he had observ'd some of 70 Years of Age to receive their Sight (which they had lost by long watching, much study, &c.) by the use of it.

*Euphrosyne*, the same with *Euphrasia*.

*Eupnoea*, a right, good, and easie Respiration.

*Euporia*, an easiness in preparing Medicines ; or their easie Operation.

*Eurythmus*, an excellent, natural, and orderly Pulse.

*Eusarcos*, one that's well flesh'd, or in good Habit of Body.

*Eusemia*, a *Crisis*, excellently well judg'd.

*Eusitia*, a good Appetite.

*Eusplanchnos*, he whose *Viscera* are strong, and in a good temper.

*Eustomachus*, a good Stomach, also Meat convenient for it.

*Euthanasia*, a soft easie Passage out of the World, without Convulsions or Pain.

*Euthyporos*, a going upright.

*Eutrophia*, a good Nutrition of the Body.

*Eutocos*, sive *Fœcunda*, she that is fruitful, and bringeth forth with ease.

*Eutonos*, one that is strong, lusty, and well proportion'd in his Limbs.

*Eutrophia*, a due nourishment of the Body.

*Exacerbatio* ; see *Paroxysmus*.

*Exare-*

*Exaresis*, the extracting things out of the Body that are hurtful to it, one part of Chirurgery is thus call'd.

*Exagium*, a Weight of the Ancients, being 4 Scruples.

*Exaltatio*, or *Sublimatio*, an Operation whereby a thing being chang'd in its natural Qualities is elevated to a higher degree of Virtue; or 'tis a subtilizing of things by gradually dissolving them, and exalting them into a purer and higher degree of their own Qualities; and 'tis done either by Circulation, Ablution, or Fermentation.

*Examblosis*, the same as *Abortus*.

*Exanastomosis*, an opening of the extremity of Vessels.

*Exanthema*, a certain *Efflorescence* upon the Skin of the Head, like that which appears in the Skin of the whole Body. 'Tis describ'd two ways by *Sennertus*; one is, that at least it changeth the colour of the Skin, as in continued malignant Fevers, wherein the Skin is spotted, like Flea-bites; the other is, when certain little Swellings break out in the Skin, which may be call'd *Papillæ*; as for example, the Small-pox, Pimples, Pustules, &c.

*Exarthrema*, the same with *Luxatio*. A Luxation.

*Exarticulatio*, the same with *Luxatio*.

*Excathisma*, or *Semicupium*, a Bath of hot Water.

*Excidentia* or *Ecptosis*, the same with *Luxatio*.

*Exceptio*, the incorporation or mixture of dry Powders with some moisture or other. Thus Electuaries are made, Powders and Pulp are mixt with Honey or Syrup; and the Powder for Pills

with Syrup, Honey, Wine, or Juice.

*Excipulum Chymicum*; see *Receptaculum Chymicum*.

*Excisio*, or *Eccope*, the same with *Extirpatio*.

*Excipulum*, the same with *Recipiens*.

*Excoriatio*, the same with *Darsis*.

*Excorticatio*, the taking off the outward Bark of Roots, Fruit, Seeds, &c.

*Excrefcentia*, the growing out of Flesh præternaturally in any part of the Body, a Tumor, or the same with *Hyperfarcosis*.

*Excretio*; see —

*Excrementa*, Excrements, are whatsoever is separated from the Aliments after concoction, to be thrown out of the Body, as the moisture in the Mouth, Spittle, Snot, Milk, Bile, Sweat, the Wax of the Ears, the Excrements of the Belly and Bladder. The Action itself is call'd *Excretio*.

*Excussus*, is said of any moist thing stir'd in the Air, to evaporate its superfluous Humidity.

*Excelcismus*, a bringing of the Bones from the Surface downward.

*Exercitatio*, a vehement and voluntary motion of the Humane Body, attended with an alteration in breathing, undertook either for preserving or acquiring Health. Exercise of the Body.

*Exercitium*, a Motion whereby the Body is agitated in order to Health, and it is threefold, 1. What proceeds only from things extrin-sick, as Riding, Navigation, &c. 2. What proceeds partly from other things, partly from those that are mov'd, as in *Gladiators*, and *Wrestlers*. 3. What cometh from those only who exercise, as in Walking, and the Ball, and best of



all at the Hand-ball. The end of Exercise is threefold likewise; either Heat, Sweat, or Breath. Exercise is a most powerful and prevalent thing to preserve Health, being that which purges and drives away the superfluous Humours of the Body. There's many sorts of Exercise, as Walking, riding in a Coach, or on Horse-back; the temperate Exercise is that which contributes much to Health, for it does corroborate the natural Health, waste Superfluities, cheer Old-age, enliven Youth, hinder Dulness, fortify the Senses, render the whole Body light and agile, strengthen the Nerves, and all the Joints (for the Parts exercis'd become more robust) help Digestion, and keep the Passages of the Body open. The light Exercises are Fishing, Fowling, and the like, which also cheer the Mind. The best time for Exercise is before Meals, having first evacuated the Excrements of the Belly and Bladder. And after violent Exercise one ought to beware of catching cold, for Motion and Exercise having open'd the Pores of the Body, Cold easily enters therein, bringing along with it *Catarrhs*, and other Infirmities. Exercises are best in the open Air.

*Exhalatio*; see *Evaporatio*.

*Exinanitio*; see *Evacuatio*.

*Exischios*, when the *Os Femoris* is out of joint. A Luxation of the *Ischium*.

*Exitelos*, is said of Aliment that affords but little Nourishment.

*Exochas*, is a tubercle generated in the *Anus*, that is not yet grown Callous.

*Exomphalos*, a Portuberance of the Navel common to Infants.

*Exoncoma*, a large and very prominent Tumor, *Protuberantia*.

*Exoneirosis*, *Pollutio Nocturna*, an Excretion or involuntary emission of the *Semen* in the Night-time. This is a Species of a simple *Gonorrhœa*.

*Exoptalmia*, a Protuberance of the Eye out of its natural position.

*Exostosis*, a Protuberance of the Bones out of their natural Place, and Prominences in several Parts, occasion'd sometimes by the Venereal Disease.

*Exoticomama*; a particular groundless fondness for foreign Remedies.

*Expellens*, is a sort of Medicine which hath the Vertue to expel (especially Pestilential) Infections to the external Parts.

*Expiratio*, seu *Ecpneumatosis*, an Alternate Contraction of the Chest, whereby the Air, together with fuliginous Vapours, is expel'd by the Wind-pipe. The Cause of Expiration don't seem to consist in the Contraction of the Chest, but in the Relaxation of the Tunick of the upper part of the Gullet, and the Windpipe, for take that away, and you take away the motion of the Chest and *Abdomen*.

*Exploratorium*, the same with *Specillum*.

*Explosio*, an Action of the Spirits whereby the Nerves are suddenly contracted; the reason is, that some heterogenous Particles are mixt with the animal Spirits, or that they are drove into a confusion, like Gunpowder out of a Gun.

*Expression*, the squeezing or forcing the juice or moisture of a Body. Also a Medicine thus prepared.

*Expulsio*. the same with ———

*Expultrix Vis*, seu *Facultas*; according to the Ancients. was that Faculty which expel'd the Excrements; but we need not have recourse



course to those blind Faculties, since we know that this is perform'd by the animal Spirits, which cause the Peristaltick Motion of the Guts.

*Exsolutio*, the same with *Eclipsis*.

*Exsuccario*, the same with *Ecchymoma*.

*Exstasis*, a depravation of the Judgment and Imagination, familiar to mad and melancholy People.

*Exsudatio*, the same with *Ephidrosis*.

*Exsufflatio*, the same with *Ecphysepsis*.

*Extra*, the same with *Viscera*.

*Extasis*, the same as *Ectasis*.

*Extensio*, is the stretching or enlarging of any ductile Body; the same with *Tasis*, *Ectasis*, and *Catatasis*.

*Extenuatio*, is a gentle detracting, lessening, or falling away of the whole Body, in opposition to grossness. Extenuation is twofold; one, which is from a sensible or insensible evacuation of the useful and nutritious Parts; the other proceeds from a *Cacochymia*, or a collection and actual presence of vitiated and useless Parts.

*Extergentia*; see *Abstergentia*.

*Extinctio*, a quenching, it relates chiefly to Stones and Crystals, which being frequently made red-hot, are as oft extinguish'd in fair Water, till they become fryable. Metals also made red-hot are often extinguish'd in Water, that it may participate of their Vertues. Thus Iron is quench'd in Water, Gold in Wine, with several others of that nature, commonly practic'd in the preparing of Medicines. Mercury is also said to be extinguish'd when 'tis thus involv'd in Oyl of Turpentine, or any other Matter, that there does not appear the least of its substance.

*Extirpatio*, the cutting off a Part by reason of a *Cancer* or *Blaspheming*: and 'tis best to cut it off two, three, or more Fingers Breadth from the Joint, unless the Mortification hath reach'd the upper part of the Arm or Thigh, for here we are forced to chuse the Joint itself. 'Tis a surer way to make the Excision in a sound Part, tho' it be more painful.

*Extractio*, ab *Extrahere*, a separating the subtile Parts of a mixt Body from the more gross; for example, when the strength of any *Medicine* is extracted by *Spirit of Wine*, that which is left after the evaporation of the *Menstruum* is call'd the Extract. Among Chirurgeons 'tis taken for the extracting any thing out of our Bodies, as *Teeth*, *Stones*, *Leaden Bullets*, &c.

*Extract*, that pure, unmixt, and efficacious Substance which, by the help of some Liquor, is separated from the dull and more unactive Parts of Bodies. An Extract.

*Extracts*, may be prepar'd of any thing almost that belongs to the *Materia Medica*, or of any *Medicine*, whether it be simple (as *Herbs*, *Flowers*, *Seeds*, &c.) or compound, (as *Species*, *Pills*, &c.) which often communicates a Tincture to the *Menstruum* wherein 'tis infused.

*Extraneus*: see *Exotick*.

*Extravasatus*, Blood flowing out of the Vessels so far as to form an *Aneurism*, or already extravasated, and fixing in the softer Parts of the Body, or constituting an *Ecchymoma* or Effusion.

*Extremus*, *Eschatos*, the end of all Metals are call'd *Sulphur* and *Quicksilver*.

*Extussio*, to expectorate or throw off Matter by Coughing.

. *Extu-*



*Extuberatio*, the same with *Apophysis*.

*Exumbilicatio*, five *Hernia Umbilicalis*. See *Exomphalos*.

*Exulceratio*, a Solution of continuity proceeding from some gnawing Matter, and in soft Parts of the Body, attended with a loss of their Substance. It differs from an *Abscess* in this, that an *Abscess* is occasion'd by a *Crisis*. An *Exulceration* is either great, little, broad, short, narrow, strait, transverse, winding, equal, unequal, deep, &c. An *Exulceration*.

*Exugulate*, signifies to clip off the bottom part of Flowers, as the white ends of the red Rose Leaves.

*Exustio*, a burning by Fire ; it is threefold, the first is when the *Cuticula*, which rises in Blisters, is only burnt ; in the second the *Cutis* is likewise affected ; and in the third, the Parts also under the *Cutis*.

*Ezula*. See *Esula*.

## F

**F** in the end of Prescriptions signifies *Fiat*, as *F. S. A. Fiat Secundum Artem*; or *F. L. A. Fiat Lege Artis*.

*Faba*, a Bean, Beans are very nourishing ; the distil'd Water of the Flowers provokes Urine, and is much used for beautifying the Face, and takes spots from thence ; for the Gravel, make a Lee of the Ashes, strain it, and sweeten it with Sugar ; take six Ounces with 20 Drops of Tincture of Cinnamon in it. One that voided *Blood* by *Stool* three or four Months, was cur'd by eating red Beans boil'd in Milk, Morning and Evening, when other Medicines would do no good. But they are windy, and occasion trou-

blesom Dreams. The French Bean is the least windy.

*Fabaria*. See *Telephium*.

*Fach*, a Turkish medicine good against all kinds of pains.

*Facies Vultus*, the fore part of the the Head, compos'd of the Eyes, Nose, Mouth, Lips, Chin, Cheeks, and the Forehead. The *Visage*.

*Facies Hippocratica*, is when the Nostrils are sharp, the Eyes hollow, the Temples low, the Laps of the Ears contracted, and the Lobes turn'd inward, the Skin about the Forehead hard and dry, the Complexion pale, livid, of a Lead Colour, or black.

*Facultas*, an Action in Man, which is perform'd either by the Body alone, or by both Body and Mind. Faculties are either *Natural*, which depend upon the *Cerebellum*; or *Animal*, which depend upon the Brain. The Ancients made three Faculties, *Natural*, *Vital*, and *Animal*, but the *Vital* belongs to the *Animal*.

*Facula*; see *Fecula*.

*Faces*, are the Impurities of Liquids, which, when settling at the bottom, separate themselves from the pure Liquor after Fermentation. See *Excrementa*.

*Fagitriticum*, and *Fagotriticum*, the same with *Fagopyrum*.

*Fagopyrum*, Buck-wheat.

*Fagus*, the Beech-Tree ; the Leaves of the Beech-tree bruise'd, and applied to hot Swellings, does discuss them ; the Water contained in old hollow Oaks and Beech-trees cures the Itch in Men, and Cattel when they are mangy.

*Falx*, a doubling of the *Dura Mater*. like a Siecle, annex'd below to the third Cavity, whereby the Brain is divided into the right and left Hemisphere.

*Fames*,

*Fames*, Hunger, is either *Natural*, which is a desire of Food, when an Animal (from a Vellication of a Nerve of the *Par Vagum* and the Intercostal in the Stomach, which proceeds from an acid Humour, carried thither by the *Celiac Arteries* or *Glandulous Tunick* is excited to seek for Food as a Remedy to allay that Vellication; or it is *Preternatural*, which is either deprav'd, as Longing in Women with Child; or it is a *Canine Appetite*, &c.

*Fames Canina*; see *Cynodes Orexis*.

*Farcinialis Tunica*, the same with *Allantoides*.

*Farfara*, is *Tussilago*.

*Farfarus*, is *Populus Alba*.

*Farina*, Meal.

*Fascia*, a Swathe, is a long Band, moderately broad, which Chirurgeons use. Swathes are wound up, long, and all of a breadth. Others are cut, which are indeed of one piece of Linnen, but that cut either at the ends or middle. Others sew'd together, which consist of Swathes and Thongs of several ends, and like several Swaths. Others are longer, some shorter; others broader, some narrower.

*Fascia Lata*, *Fascialis Musculus*. See *Membranosus Musculus*.

*Fascia Lata*, is a white Worm in the Intestines, of the length of three or four Yards.

*Fasciatio*, a binding of Swathes about a Limb that is to be cur'd.

*Fasciculus*: see *Manipulus*.

*Fascination*, a bewitching by Aspect; the supposed cause of many Distempers, called Distempers by Witchcraft.

*Faselus*, See *Phaseolus*.

*Fastidium Cibi*, the same with *Anorexia*.

*Faucus* and *Fruen*, the same with *Pharynx*.

*Favus*. See *Achor*.

*Febrijugum*, a Remedy against a Fever.

*Febris*, a Fever, is an inordinate Motion, and too great an Effervescence of the Blood, attended with Cold first, and afterwards with Heat, Thirst, and other Symptoms, where with the Animal *Oeconomy* is variously disturb'd. Fevers in general are divided into Intermittent, Continued, Continent, and Symptomatical; as also into *Quotidian*, *Tertian*, *Quartan*, *Erratick*. &c. Agues or Fevers. *Scotus* in his *Magick* assures us, *That the Blood in a Fever has Worms in it*.

*Febris Ungarrica Theroides*, or *Lues Pannonia*, or *Cerebri Vermis*, a Pestilence of *Hungary*, whereof *Skenkius* gives us this Description. It was a Distemper raging in the Armies; it commonly seiz'd the Patient about Four a Clock in the Afternoon, with some shivering, but in half an Hour after with a violent Heat, which continued Day and Night without intermittency. They complain'd of Oppression and Pain about the Heart. At the beginning they felt an excessive Thirst, but on the second, or at furthest on the third Day, they grew Delirious. The Distemper encreased always towards Night. Some were troubled with a Looseness, or voiding coagulated Blood, or a Liquidity like the Water wherein Flesh has been wash'd, by Stool. Sometimes they became Deaf, were afflicted with the Cholick, Pains in the Side, or Palsy. A Tumor arose in many in the Foot, of so malignant a nature, that the Foot was forc'd to be cut off. Hard Drinkers never escap'd with Life. They had



Spots like Flea-bites; some larger, some broader, sometimes all over the Body, but most generally about the Region of the Chest and Back, along the *Medulla Spinalis*; they would also appear about the Shoulders and Arms, of a deep Colour, except that upon the approach of Death they turn'd blewish and black.

*Fecule*, Dust or draggy Matter that subsides in the squeezing of certain Vegetables, as in *Briony*, *Aron*, &c.

*Fegopyrum*, the same with *Fagopyrum*.

*Fellistua passio*, the same with the Cholick.

*Fel*. See *Bilis*.

*Femen*. See *Femur*.

*Femur*, and *Femen*, the Thigh, the part from the Buttocks to the Knee; it is so call'd from bearing, because it holds up and sustains an Animal; it consists but of one Bone, but that the greatest and longest in the whole Body, whose external and forepart is gibbous and rising, but the internal hinder-part flat and bending. *Grammarians* make *Femen* to be the hinder fleshy part, and *Femur* the former outward part.

*Fenestra*, two Holes in the hollow of the Ear, adjoining to the *Tympanum*; one call'd *Ovale*, the other *Rotundum*.

*Ferinus*, hath reference to a natural Disposition, and likewise if transfer'd to malignant Diseases, pre-supposes a great Depravity of the Humour. Sick Persons are also term'd *Ferini*, when seized with Epidemical Distempers. Diet is likewise said to be *Ferine*, that is common to Brutes.

*Fermentatio*, an intestine Motion of Particles, or of the Principles of any Body tending to Perfection,

or a Change. And it is either *Natural*, which comes of its own accord, as in Natural Actions; or *Artificial*, which we make, as we say in Beer, Wine, Bread, &c. by adding something to them. A Fermentation.

*Ferretum*, a black kind of Copper made either from Iron, or by using too strong a Fire.

*Ferrugo*, the Rust or Scoria of Iron.

*Ferrum*, an Ignoble Metal, called Iron, consisting of Mercury and a crude Sulphur, or rather of a Salt, loaded with the grossest earthy parts.

*Ferrum Equinum*, a sort of lesser Pulse.

*Ferula*, little light Chips or Planes, which are made of different Matter, according to the Nature and Necessities of the Places to which they are applied; as of Barks of Trees, of the Bark of the Herb *Sagapene*, in Latin *Ferula*; whence they have their Name. They are made of Firr, Paper glew'd together, Leather, &c. which are applied to Bones that have been loosen'd or disjointed after they are set again.

*Ferulago*, the same with *Ferula*.

*Festuca*, a sort of Bread-corn.

*Fex*, the Sediment or Lees of Wine; as the Recrement of Oil is call'd *Amurca*; this when dried is call'd *Tartar*.

*Fibra Auris*, the same with *Lobus Auris*.

*Fibra*, Fibres, are little round oblong Vessels, and are either *Musculous* or *Nervous*. The *Nervous* are such as have no Valves, and by which the Spirits flow conveniently from the Nerves to the several Parts. The *Musculous* Fibres receive the Blood from the Arteries, and discharge themselves into the Veins, and



and have a great many Valves. They are call'd long, round, or oblique, from their situation. Some small Threads interwoven with *Trees* and *Leaves* are call'd Fibres too; and so are the small Threads which stick to their Roots. *Sprouts, Filets.*

*Fibrilla*, are the smallest *Threads* whereof Fibres consist; which, tho' they don't appear like small Canals or Vessels to the Eye, yet, by the help of the *Microscope*, are found to be so.

*Fibula*, the Ancients mention the use thereof; for if there be a Wound in the Flesh, says *Celsus*, that gapes, and cannot easily be closed, it is improper to sew it, you must apply a *Fibula*; but because this way of closing the gaping of Wounds by *Fibula's* was so usual amongst the Ancients, they have not been at all solicitous in describing either their matter or form. *Guido* tells us, that they made these *Fibula's* of Iron Circles as it were, or Semicircles crooked backward on both-sides, the Hooks whereof being fasten'd on both to the gaping Wound, answer'd exactly to one another; but since this must be an unsupportable Pain to the poor Patient, it is hardly credible that they meant any such thing by their *Fibula's*. The Opinion of *Fallopianus* is more probable, who tells us, That it was only a sewing up of the Wound with a Needle and Thread, which is commonly used at this day. *Sanctorius* writes thus: We need not discourse much of *Fibula's*, since the Use of them is almost out of doors; and though the Ancients have not describ'd them, yet they forbear not to acquaint us how to use them, as *Argenterius* falsely imagines; for, not only Physicians, but some of the Ancients, knew

the form of them, since *Corn. Celsus* has inform'd us, That *Fibula's*, as well as *Sutures*, were made of a Needleful of soft untwisted Silk or Thread, wherewith they sew'd the gaping Lips of a Wound together. Some call *Acia*, or this Needleful of Thread, *Vinculum, Ligatura, Colligatio, Obligatio, Ligamentum*; all which signify tying or binding. Whoever would be farther inform'd in this Particular, may consult the incomparable *Rodius*, in his Discourse about *Acia*.

*Fibula*, the lesser Bone of the Shank, call'd *Sura* by *Celsus*; it seems to join the Muscles of the Leg like a Button or Clasp, in Latin *Fibula*; it is the hinder Bone betwixt the Knee and the Foot, smaller than the other Bone call'd *Tibia*, and fastned outwardly to it; as the Bone call'd *Radius* in the Arm is to the Cubit. Its round Head does not extend as far as the Knee upward, but downward; it goes farther than the other Bone call'd *Tibia*, and therefore is altogether as long a Bone as the *Tibia*. They part in the middle, because the Muscles of the Feet are plac'd there, in which interval, a slender broad Ligament joins them together lengthways. It is join'd likewise to the *Tibia* with a common Ligament above and below; as it tends acutely downwards, it has an Appendix to it, which, growing thicker and thicker, makes a Process call'd *Malleolus Externus*.

*Ficus*, a Fig, a Fruit sufficiently known; but from the Similitude between them certain Excrecences about the Fundament, and other Parts, are thus called; if they grow big, then they are call'd *Sycoses*; as also *Marisca, Sycofis & Sycoma*.

*Figentia*, such things as tame



Volatiles, and concenter Acids.

*Filago*, a sort of Cudweed.

*Filicula*, is *Tricomanes*. See *Polypodium*.

*Filipendula*, or *Oenanthe*, common Drop-wort, the Root attenuates, and is somewhat astringent, a Decoction of it provokes Urine, and expels Gravel; it cures the heat of Urine, and takes off the difficulty of it; the Powder of the Root, and the Juice of it, is commended by some in the Falling-sickness; it is excellent for the Whites, and the immoderate Flux of the Childbed Purgations; The Dose is one Dram of the Root in Wine. It also cures the Bloody-flux, and Ruptures.

*Filius ante Patrem*, this is said of a sort of *Lysimachium* or Saffron, *Pulsatilla*, and other Plants, whose Flowers come out before the Leaves.

*Felix*, Fern; the Roots of male Fern is reckon'd injurious to Women, occasions Barrenness, hinders Conception, and causes Abortion; 'tis peculiarly good for the Rickets; the Ashes of the male and female Fern are made up by some with Water, to wash their Cloaths with them, having first dried them in the Sun, and burnt them in a light Fire till they are red hot; the Powder of the Root of female Fern taken in Water and Honey, kills the broad long Worms of the Belly, a Dram of it being taken at a time; the Juice of the Root is good for Burns; the Root of flowering Fern cures Ruptures and Ulcers, and is good in the Cholick, and for Diseases of the Spleen; the whitish part of the Root is very effectual for Bruises, and those that are wounded, being boil'd in some Liquor; 'tis also excellent for the Rickets.

*Filtratio*, the percolating any Li-

quor thro' a wollen Cloth, or course Paper. It is a Chymical term, and is by some called Distillation downwards, because the Liquor falls down by drops. It is perform'd three different ways. First, Thro' a wollen Cloth, as we do in the clarifying of Syrups. Secondly, Thro' the *Manica Hippocratis*, that is, thro' a kind of a Sack, pointed at the bottom, and wide on the top; this is chiefly used for Medicinal Wines. The Third, belonging most properly to Chymists, is done thro' brown course paper; whereof if they have a sheet, they double it crossways, so that the right Angles meet, and thus they double it again, till the the Paper be four double, which being open'd, they put it into a Funnel, by which means the Liquor passes thro' the Paper, leaving its Sediment behind. *Filtration*.

*Filtrum*, a woollen Cloth, or blotting Paper, thro' which Liquors are strain'd to clarify; as through a *Manica Hippocratis*, a Wine bag; which draws Wine from the dregs.

*Fimbria*, are the Extremities of Garments, from whence the Leaves of Herbs are said to be fimbriated; when they have a fringe about them.

*Fistatium*, the same with *Pistacium*.

*Fistula*, a strait long Cavity, or a winding narrow and callous Ulcer, of difficult Cure, proceeding for the most part from an Aposteme. *Fistula's* differ from winding Ulcers in this, that *Fistula's* are callous and hard, but Ulcers are not. Sometimes an Issue is call'd a *Fistula*.

*Fistula Lachrymalis*, when the *Punctum Lachrymale*, the little Hole in the Bone of the Nose, through which the liquid Matter passes to the Nostrils, is grown hard and callous, from an Ulcer of a *Caruncula*, plac'd



plac'd at the greater corner of the Eye, by which means there happens a continual Defluxion of Tears.

*Fistula Pulmonis*, the same that *Aspera Arteria*.

*Fistula Sacra*, that part of the Back-bone which is perforated.

*Fistula Urinaria*, the same with *Urethra*.

*Fistularia*, a sort of a *Crista galli*, call'd the *Cock's Comb*.

*Fixa*, such things as cannot be Elevated or Exalted by Fire.

*Fixatio*, the fixing of any Volatile Substance, that it may not fly away.

*Flagella*, the tops of Trees; as also the small and long Twigs of a Vine.

*Flammula*. See *Batrachium*.

*Flatus*, Effervescences excited in the Body from Wind let in, or from the Bile and Pancreatick Juice mix'd together, whence Wind and Noise.

*Flores Chymici*; are the subtiler Parts of any Body, separated from the grosser by Sublimation, in a dry form.

*Flos Februarii*, is the *Leucoion Album*; or *Hexaphyllum Album Bulbosum*.

*Flos Frumentorum*, see *Cyanus*.

*Fluctuatio*, a continued Motion of floating Bodies in the Action of Digestion, Fermentation, &c.

*Fluidity*, is a term for all Bodies that are readily put in motion. A *Fluid* is divided into two kinds, either an ætherial or spirituous Body, which consists in a continued Motion, and therefore is the most subtil, or an aqueous one, having a grosser consistence. There is another more viscous *Fluid*, in which the Salts prevail, and this is hard to flux, having only the subtil Parts of Fire to put it in motion.

*Fluor Albus*, or *Fluor Uterinus*, is a continual Evacuation of corrupt Humours from the Womb, or Pores in the *Vagina*. The *Whites* in Women.

*Fluor Muliebris*, the same with *Fluor Albus*.

*Fluor Uterinus*. See *Fluor Albus*.

*Fluxio*, the same with *Catarrhus*.

*Fluxus Alvinus*, the same with *Diarrhœa*.

*Fluxus Hepaticus*, a kind of Dysentery, wherein black shining Blood, and too long roasted as it were, is driven out of the Guts by the Fundament, but without Pain. It is sometimes taken for a Dysentery, wherein serous sharp Blood is evacuated, and is often the Consequence of it.

*Focile Majus*, the greater Bone of the Cubit, call'd *Ulna*; or the greater Bone of the Leg, call'd *Tibia*.

*Focile Minus*, the lesser Bone of the Cubit, call'd *Radius*; or the lesser Bone of the Leg, call'd *Fibula*.

*Focus*, some place in the *Mesentery*, and other Parts, whence they formerly deduc'd the Original of Fevers.

*Fodina*, is a subterraneous Passage in a Mine; as also the less *Labyrinth* in the Bone of the Ears.

*Fœcula*. See *Fecula*.

*Fœmina*. See *Modiolus*.

*Fœniculum*, Fennel, the Powder of the Seed taken daily in the Morning fasting with Sugar, clears the Sight wonderfully; the Seed strengthens the Stomach, and takes off Nauseousness; and being mix'd with Pectoral Medicines, it relieves the Lungs; the Leaves and Seeds asswage nephritick Pains, forces U-



rine, and expels Gravel; the whole Herb, boil'd in Broth, is reckon'd good to prevent over-fatness.

*Fœnum*, Hay.

*Fœnum Gracum*, and *Fœnigracum*, Fenugreek, the Flower of the Seed, which is only in Use, mollifies, digests, ripens, discusses, and is anodine; and the Use of it is so frequent, that there is scarce a Poultrice made without it, or its *Mucilage*. It is also often used in *Emollient* Clysters; for the *Mucilaginous* Substance blunts the *Acrimony* of the Humours, and keeps the Guts from *Erosion*.

*Fœtor Oris*, a stinking Breath, proceeds from the filth about the Teeth and Gums; sometimes from the Lungs, and a Consumptive or Scorbutick Blood; and sometimes also from the Stomach, when the superiour Orifice is not well closed up.

*Fœtus*, immediately after the Woman has conceiv'd, it is call'd an *Embryo*. Afterwards, when there is a perfect Formation, it is properly call'd the *Fœtus*.

*Foliaceum Ornamentum*, is the Fringe in the Extremity of the *Fallopian* Tube.

*Foliatum*, a precious Ointment used by the noble *Romans* to anoint their Head and Breast.

*Folium Indicum*, the same with *Malabathrum*.

*Folliculus*, is a kind of Case or Cover, containing the Seed of a Fruit, as the Skin involves the Body.

*Folliculus Fellis*, a little Bladder fasten'd to the Concave part of the Liver, that receives the Bile, which in proper time empties it self into the Gut *Duodenum*, by a *Ductus*, or Passage call'd *Choleaachus*. The Gall-bladder.

*Fomentum*, *Fomentatio*, or *Fotus*, that which, applied to the Body, cherishes and warms it; and it is twofold, either wet or dry; the first is a Decoction, Liquor, or Vapour, applied to several Parts of the Body for to cherish it, by the help of a Linnen or Wollen Cloth, a Sponge, Bladder, &c. A Fomentation.

*Fontanella*, five *Fonticuli*, Issues, are little Ulcers which Chirurgeons make in sound Parts of the Body, to evacuate bad Humours, cure Diseases, or prevent them. Issues are made either with an actual, or a potential Searing-Iron, with a Launcet and a pair of Sissars. You must always observe to make Issues betwixt two Muscles. In the *Fœtus* and new-born Children, *Fontanella* is call'd the opening betwixt the Bone of the Forehead and the two Bones of the hindermost part of the Head.

*Fontalis*, the same with *Potamogeton*.

*Fonticuli*, the same as *Fontanella*.

*Foramen*, a Term in Anatomy for a Mouth or Hole, so the *Foramen Ovale*, which is in the Septum of the Heart in a *Fœtus* during its continuance in the *Womb*, but closes up upon Respiration; the Term is likewise used in Fractures of the Head, when the Scalp is divided even to the Membranes of the Brain.

*Forbicina*, or perhaps more properly *Forficina* or *Foreipina*, is the Name of an Insect or Worm, call'd an Earwig, because (say the *Dutch* and *Germans*) it creeps into the Ear to annoy the Brain. 'Tis likewise so call'd from its two-fork'd Tail, like a pair of Tongs or Pliers.

*Forceps*,



*Forceps*, an Instrument where-with dead and corrupt Parts (also foreign Bodies) are seiz'd, cut off, or pull'd out; they are of several shapes, as long, crooked with Teeth, with Beaks, in fashion of an Half-moon, such as will open the Mouth, or the Womb, and by which you may see into either of them; which, according to the difference of their shape, are of different use.

*Forceps Deceptoria*, is an Instrument fitted for Incision, which the Surgeon may hold in his Hand unperceiv'd by the Patient.

*Forfex*, an Instrument to pull out Teeth with. It is also call'd *Odontagra*, five *Dentagra*, or *Dentiducum* and *Dentarpaga*.

*Formica*, is not only an Insect, but also a sort of Wart, callous, black, broad at the bottom, and painful when it is cut, like the biting of a Pismire, from whence it has its Name. *Wierus* says, this Distemper was brought among us out of Spain.

*Formicans Pulsus*, or rather *Vermiculans*, an unequal Pulse, resembling the Motion of Pismires.

*Formicatio*. See in *Formica*.

*Formix*, the same that *Esthio-  
menos Herpes*, or *Noli me Tangere*, or *Lupus*.

*Formula*, a Physician's Prescription, which the Apothecaries make up accordingly.

*Fornax*. See *Furnus*.

*Fornix*, the callous Substance of the Brain, so call'd, because it seems to sustain the Cavities of the Ventricles, and the Bulk of the impending Brain, like an Arch or Vault.

*Fossa Magna*, five *Rima Magna*, the interior Cavity of the *Pudendum Muliebre*. It may be call'd

also *Navicularis*, from its shape like a Boat.

*Fotus*, the same with *Fomentum*.

*Fovea*, the same as *Fossa Magna*.

*Fovea Cordis*, the same with *Anticardium*.

*Fractura Ossis*, the breaking of a Bone, is a Solution of the *Continuum* in the hard Parts of the Body, which is done by a hard external Instrument, forcibly impel'd upon the Part, the differences whereof are taken from the Form, the Part, and the Accidents of it. The Rupture, or rather Fracture of a Bone.

*Franulum*, a Membranous Ligament under the Tongue; in New-born Children it sometimes spreads over the whole under-side of the Tongue, that the Midwife sometimes is forc'd to pull it asunder with her Nail, (which yet ought not to be allow'd of) or the Chirurgeon with his Penknife. The Bridle of the Tongue.

*Franulum*, or *Franum penis*, is a Membrane which ties the Fore-skin to the Nut of the Yard. The Bridle of the *Prepuce*.

*Fragaria*, Straw-berry; the Fruit cools and moistens; the distill'd Water of it comforts the Heart, purges the Blood, cures Ulcers of the Mouth, and is good in a Quinsy, the Mouth being gargl'd with it; it is Diuretick, and expectorates. Those that are troubl'd with hot Pustules in the Face, or a dry Itch in the Body, should take two Spoonfuls of the Water every Morning; the same quantity at the same time is good for such as have the Stone, for it cools the Reins, and expels Gravel; a Decoction of the whole Herb is good for the Jaundice.

*Frangula*; see *Alnus Nigra*.



*Fraxinella*, so call'd from the resemblance of its Leaves to the *Fraxinus*, or Ash-tree, White Dittany; the Root, which in a manner is only used, is *Cardiack* and *Alexipharmick*; it is a good Preservative against the Plague, taken any way, and is reckon'd good against Poison, and the biting of Venomous Creatures; it kills Worms, a Dram of it being taken at a time; 'tis us'd in cold Diseases of the Womb, and to force the Courses and Urine; it hastens Delivery, expels the *Secundine*, and a dead Child, two Drams of it being taken at a time in Wine; 'tis also good for the Gripes and Gravel, and is mix'd with *Vulnerary* Potions for the Falling-sickness, and Diseases of the Head; the *Roman* Women make a *Cosmetick* of the distill'd Water, and they also use it for Inflammations of the Eyes, the Cods and Flowers being touch'd occasion itching, and in hot Countries burn the Skin; 'tis one of the Ingredients of the *Orvietan* so much cry'd up by some.

*Fraxinus Arbor*, the Ash-tree, the Seed of the Ash powder'd, and taken in Wine, forces Urine; the Juice of three or four Leaves taken every Morning, makes those lean that are fat. The Bark and the Wood dry and attenuate, and are suppos'd to soften the hardness of the Spleen, by a *Specifick* quality; the Juice of the Leaves, and the tender Twigs, taken in the Morning daily, in a small quantity, is said to do good in Dropsies; one Dram of the Seeds powder'd, and taken in Wine, is also beneficial in the Dropsy; the Salt of it provokes Sweat and Urine.

*Friabilis*, this is a Term for a Body that is compos'd of such

Parts as it is easily divided or crumbled into small Particles.

*Fricatio*, is twofold, *Dry* and *Moist*; *Dry*, when the Body, or any part of it is rubb'd with the Hands, or dry Towels. *Moist*, is either with Water or Oil, or both mix'd together.

*Frigus*, a chilness or shivering that precedes a Paroxysm or Fit of an *Intermitting Fever*. It is also call'd *Frigor*, and is an Attendant of a *Catarrh* and *Rheumatism*.

*Frons*, the Forehead, is the upper part of the Face. It is also taken, among the Vegetables, for a Branch or Twig, or rather for the whole Product of the Branch.

*Fritta*, the mixture of fix'd Salt and Sand whereof Glass is made.

*Frontale*, an external Medicine, frequently applied to the Forehead for a Pain or Heat in the Head. It is made, for the most part, of Herbs, Flowers, Seeds, Meal moisten'd with Vinegar of Roses. A *Frontlet*.

*Fructus*, Fruit, is most commonly taken for the juicy and large Product of Trees or Shrubs, which contain also the Seeds, as Apples, Pears, Plumbs, &c. but in general relates to other Fruit also.

*Frumentum*, Bread-corn.

*Frutex*, is a Vegetable betwixt a Tree and an Herb, but of a woody Substance, a Shrub. See *Thamnos*,

*Fucus*, a Sea-herb, growing in the Isle of *Candia*, wherewith they die Linnen and Woollen into a Purple Colour. Women use it as a *Cosmetick* or Paint. See in the *Alga* of *Hofman*.

*Fugile*, the Wax in the Ears. The yellow Sediment in the Urine is also thus call'd.

*Fuli-*

*Fuligo*, Soot, is an Exhalation of an earthy Matter thoroughly burnt, and differs from Smoke or Vapour, which is an Exhalation half burnt, that proceeds from a moist or humid Matter. There is a *Fuligo*, or *Soot*, that the Painters use, which is made various ways, and from many things.

*Fulminatio*, the same with *Detonatio*.

*Fumaria*, five *Fumus Terra*, Fumitory, it purges Choler, and purifies the Blood, and is much used for a Leprosy, the Itch, and other Diseases of the Skin; 'tis likewise commended for the *French Pox*, it opens Obstructions of the Liver, and cures the Jaundice; 'tis much used in Whey in the Spring-time; 'tis also good for the Scurvy; the Juice or Water of it drop'd into the Eyes, cures dimness of Sight; being mix'd with Treacle, it is good for the Plague; an Ointment made of the Juice of Fumitory, and of sharp-pointed Dock; and a little Vinegar, cures the Itch.

*Fumigation*, the action of a Steam or Vapour upon any part of the Body; in order to cure its Disorders.

*Fumigatio Chymica*, is an Erosion of Metals by Smoak or Vapour.

*Fumus Terra*, the same with *Fumaria*.

*Functio*, the same with *Actio*.

*Funda Galeni*, a Swathe divided into four Parts, useful in Accidents that happen to the Jaw-bone.

*Fungus*, a Mushroom or Toadstool, which either grows from Trees and Shrubs, or immediately comes forth of the Earth.

*Fungus*, soft spongy Flesh which grows upon Wounds. A *Spongyous Excrecence*.

*Funiculus, Intestinum, Laqueus*,

or *Ductus Umbilicalis*, the Navel-string, is a membranous Canal in a *Fœtus*, which reaches from the Navel to the *Placenta* in the Womb; it contains two Arteries, one Vein, and the Urinary Passage in the *Fœtus*.

*Funis Arborum*, is the *Smilax Levis*, so call'd, because it twists it self about the Trees.

*Furcale Os*, the same with *Furcula*.

*Furcula Superior*, the upper Bone of the *Sternum*, or Breast-bone. Others call it *Fugulum*.

*Furcella*, the same with *Furcula*.

*Furfur*, properly signifies a Husk, Shell, or Rind, that falls off from Corn in grinding, and is what we call the Bran in Flour. Upon the Skin it is call'd Scurf or Dandriff, such as falls from the Head in combing, and from the Body in rubbing or scratching. It is also term'd *Porrigo*, being a dry Scale or Scab.

*Furnus*, a Furnace, or a Place where a Fire is conveniently kept for Chymical Uses; and it is either open or cover'd, round or four-square, &c.

*Furor*, the same with *Mania*.

*Furor Uterinus*, an unseemly Distemper, which is wont to seize upon Maids, especially those of riper Years, and sometimes Widows too. They who are troubled with it, throw off the common Veil of Modesty and Decency, and delight only in Lascivious obscene Discourses. They covet a Man greedily, and even furiously, and omit no inviting Temptations that may induce them to satisfy their Desires. At the beginning of this Disease they appear melancholy and silent, with lascivious Looks, their Countenance sometimes very red, sometimes pale;



pale; sometimes they will laugh, sometimes dance lasciviously, and promiscuously invite any Man to enter with them into a Venereal Commerce. The Cause seems to be in the Seminal Juice; which, being exalted to the highest degree of Maturity, drives the Maid into a kind of Fury; which is conspicuous every Year in some Brutes; as in Cats, Bucks, Does, Harts. There is another Distemper a kin to this, which the Ancients call'd *Fervorem Matricis*, or the Heat of the Womb, or the Matrix, when the whole Substance and Body of the Womb is extreme hot, accompanied with a pain and heaviness of the Loins, loathing, and a suppression of the Urine and Excrements; and the Woman all the while covets to be lain with, but by reason of Pain is still afraid of it. *The Madness of the Womb.*

*Furunculus*, or *Dothien*, a Boil, is an acute Swelling as big as a Pigeon's Egg, attended with an Inflammation and Pain, especially when it begins to corrupt and putrify. When it is open'd, and the Matter let out, part of the Flesh underneath is turn'd into Corruption of a whitish and reddish Colour, which some call the Ventricle of the *Furunculus*. There is no Danger in it, tho' you apply no Remedy to it, for it ripens of it self, and bursts; but the Pain makes it more convenient to apply a Remedy, because it frees the Patient sooner from his trouble.

*Fusion*, a melting with excessive Heat, by the help frequently of Smiths Bellows; as in the melting of Metals and Minerals.

*Fusor*, a Glass-maker, who works in the Furnace, and proportions a due quantity of Ashes and Sand

together, so that by a vehement Fire they flux, and make a white transparent Body.

*Fusterna*, the upper part of the Fir-tree; the undermost part is call'd *Sapinea*.

## G

THE G of the Greeks, Γ, signifies as much as an Ounce among the Physicians.

*Gabriac*, a chymical Term, denoting the Philosophical Sulphur.

*Gagates*, is one of the lesser precious Stones, so call'd from the River *Gagas* in *Lycia*, or (according to others) in *Cilicia*, from a liquid Bitumen, or a fat bituminous Juice concreted, which burns in the Fire, and yields a Brimstone smell.

*Galactites*, a whitish kind of Stone growing out of Chalk.

*Gala*, the same as Milk. In English it is called *Fet*.

*Galactophori Ductus*, are properly the *Vasa Lactea*, or Lacteal Vessels, or certain *Ducts* which carry Milk, and convey the Chyle (as some modern Authors have fancied) streight way from the Guts to the Glandules of the Breasts. Yet the *Arteries* were more properly so call'd, because they carry the Chyle along with the Blood to the Breasts, wherein Milk is reserv'd for the use of the *Fœtus*. This Name is also given to the *Glandula Mammaria*, or rather their little Canals which convey the Milk into the Breasts.

*Galactopœietice Facultas*, an Appetite or Faculty to sequester Milk in the Breasts. Of the separating of Milk, see under the Word *Lac*.

*Galactoposia*, is the Cure of certain Distempers, as the Gout, by the drinking of Milk.

*Galanga*, Galangal, which is of two



two sorts, greater and lesser ; the lesser is the best, tasting like Pepper. 'Tis aromattick, and of a red colour, coming from *India* and *China*. *Galangal* is used in all cases wherein Ginger is used, and 'tis generally candy'd like Ginger. It provokes Appetite as *Capers* and *Olives* do ; the fresh Root cut into slices is boil'd with Flesh and Fish for the same purpose ; 'tis also eaten raw with Oil, Salt, and Vinegar, with Fish and Flesh, to help Concoction ; 'tis used in the cold Diseases of Man and Beast ; 'tis cephalick, cardiack, and stomachick ; it strengthens the Stomach, and taketh off sowre belching ; being chew'd in the Mouth, it discusses Wind, and cures a stinking Breath being candy'd ; it easeth Pain in the Limbs, is good for Diseases of the Nerves, and Head-ach ; 'tis good for Palpitation of the Heart being taken with the Juice of Plantane ; the Powder of it taken in good Wine, Balm-water, or in the Juice of Borage, cures Fainting, proceeding from a cold Cause.

*Galbanetum*, is a Composition of *Galbanum*.

*Galbanum*, a Gum, from the Plant call'd *Metopion*, or *Ferula Galbanifera*, being yellow or whitish, inflamable, and scented almost like to *Opopanax*. 'Tis also call'd *Chalbanum*.

*Galbanum*, is a fat Juice, but can't be dissolv'd with Oil ; in Water it may, being of a middle nature betwixt a Gum and a Resin, for 'twill burn like Resin, and dissolve in Water like a Gum, in taste bitterish and acrid, smelling very strong. The chief Use of it is to mollifie and digest ; 'tis used inwardly to provoke the Courses, to hasten Delivery, to expel the

Secundines and a dead Child ; it is also outwardly used for *Mother-fits* and *Vapours*, a Plaister of it being apply'd to the Navel ; the Fume of it is good for the *Falling-sickness*, *Mother-fits*, *Fainting*, &c. The way to purifie it is, to dissolve it in Vinegar, then strein it thro' a Cloth ; all the moisture is to be evaporated away over the Fire, and by this means 'tis cleansed indeed from Straws, and some other Impurities that are contain'd in it, but then part of its volatile Spirits are evaporated at the same time, and in them consist its greatest Vertue, while others are fix'd by the Acid, which always hinders the motion of Volatiles. 'Tis therefore better to use it without this Purification, only powder it in a Mortar to mix it with what may be thought fit ; but because 'tis too moist to be powder'd, you must first cut it into slices, and then dry it in the Sun.

*Galea*, a Pain in the Head, so call'd from the likeness of the place, because it takes in the whole Head, like an Helmet ; term'd in Latin *Galea*. *Galea* is likewise said when the Head of the *Fœtus* is cloath'd with part of the Membrane call'd *Anneos*, as it comes into the World. It is also the Name of a Chymical Vessel, being that upon which a Retort is placed ; of which in its proper place.

*Galeanthropia*, is said to be a Species of melancholy Madness, like the *Lycanthropia* or *Cynanthropia*, when Men fancy themselves to be Dogs and Cats.

*Galenica Medicina*, that Physick which is built upon the Principles of *Galen*, and therefore they are *Galenists* who embrace the Foundation of the Art which is fetch'd from



from *Galen*, and the Philosophers (prov'd by Reason, and confirm'd by Experience) found their Principles chiefly upon the four Elements of the Peripateticks; and hence their Notions of *Temperaments*, *Humours*, &c.

*Galega*, Goats-rue.

*Galiancones*, those who have long Arms.

*Galiopsis*, or *Gallopsis*, the true English stinking Dead-nettle; the Juice of it given with Vinegar is good for the *Hemorrhoides*, taketh off Warts, and discusseth hard Tumors; a Decoction of it, or the Powder of the Herb, is commended for Diseases of the Spleen.

*Galla*, a Gall, is a round Excrescence on the Leaves of the Oak-tree. A certain kind of *Flies* or *Insects* hide their Eggs within the Leaves; these producing a vast number of their own kind, eat the inner part of the Leaf, which by degrees turning hard and swelling, produce what we stile the *Gall*, or *Oak-Apple*, which is of a drying and binding Nature.

*Gallicus Morbus*; see *Lues Venerea*.

*Gallinaginis Caput*; see *Caput Gallinaginis*.

*Gallium*, or *Galium*, Ladies Bed-straw. The tops of this Herb turn Milk like Rennet, the Herb (or Powder of it) stops Bleeding, and is recommended for *Cancerous Ulcers*.

*Galreda*, or *Gelatina*, Jelly, is a thickned, viscous, and transparent juicy Substance; 'tis commonly made of the cartilaginous parts of Animals boil'd, as of Calves Feet, &c.

*Gangamon*, by most 'tis call'd the *Omentum* or *Caul*, because (from the many *Veins* and *Arteries* wove together) it looks like a Fisher's Net, which the Greeks call'd γάργανον.

*Ganglion*, a Tumour in the Tendinous and Nervous Parts, proceeding from a Fall, Stroke, or otherwise; it resists, if stir'd, if prest upon its side, is not diverted, nor can be turn'd round.

*Gangrena*, a Gangrene, is a cadaverous Corruption of a Part, attended with a beginning Fœtor, Blackness, and Mortification.

*Ganimede*, among the Chymists signifies either white volatile Sulphur, or Sal-Ammoniac, which in Sublimation carries up Metals, as it were, with Wings.

*Gargareon*, or *Gargulio*, the *Uvula*, which is a membranous or spongy Caruncle hanging in the Throat, at the end of the Palate, and is visible upon opening the Mouth wide.

*Gargarisma*, a Gargarism, is a liquid Medicine that cleanses the Mouth and Parts adjacent, by gargling without swallowing, and 'tis either a Decoction wherein convenient Syrups are dissolv'd, or distil'd Waters mixt with Syrups, and sometimes with Acid or Mineral Spirits.

*Gargarismus*, the same with *Gargarisma*.

*Garyophyllata*, Avens, a Herb, the Roots whereof smell like the Indian Clove.

*Garyophylli*, the same with *Caryophylli*.

*Gas*, a term used by *Helmont*, and signifies a Spirit that will not coagulate, or the Spirit of Life, a Balsam preserving the Body from Corruption.

*Gas pingue Sulphureum*, that Vapour or Exhalation which kills People, especially in subterraneous Places.

*Gas Sylvestre* or *Ventosum*, the same with the Air.

*Gas Siccum*, Sublimate.

*Gas*



*Gas Cerevisie*, the Spirit which evaporates whilst the Beer works in the Barrel.

*Gas Salium*, the same with Water, as also Grapes.

*Gaster*, sometimes signifies the whole *Abdomen*, sometimes 'tis taken only for the Stomach, and sometimes for the Womb.

*Gastricus Succus*, the Juice of the Stomach, which proceeding from its Glands into the Cavity, fermenteth and diluteth the Aliments.

*Gastrocnemium*, the Calf of the Leg, whence its Muscles are call'd *Gastrocnemii*, from their swelling like a Belly.

*Gastrocnemii Musculi*. See *Gastrocnemium*, the Muscles of the Calf of the Leg.

*Gastroepiploica*, the Vein and Artery which goes to the Ventricle of the Caul.

*Gastroraphia*, a Connexion, or a Suture in the Wounds of the *Abdomen*.

*Gastrotomia*, the cutting open of the *Abdomen* and Womb, as in the *Cæsarian* Operation.

*Gattaria*, the same with *Cattaria*.

*Gaudium*, a Cheerfulness, proceeding from the apprehension of some Good obtain'd, or to be obtain'd; Joy.

*Gelatina*, à *Gelare*, or to congeal; almost the same with *Galreda*, but that is of more general signification, and is taken for any pellucid glutinous Juice, which used first to be made of the Juice of Fruits, as of Apples, &c. the Jelly of Quinces, &c.

*Gelbum*, the Name of a *Marca-site*, found in *Hungary*, that affords Silver. It is also used to signify the Philosopher's Stone.

*Gemma*, Precious Stones.

*Gemma Sal*, or *Sal Fossile*, a sort of common Salt taken out of Pits, that shines like Crystal, whence it hath its denomination, *Sal Gem*.

*Gemma*, the Bud of a Tree.

*Gemonis*, the Eagle-Stone.

*Gemurfa*, a Distemper in the Toes.

*Gena, Mala*, part of the Face, from the Nose to the Ears; also the Chin, the Jaw-Bone, which is either the upper or lower.

*Generatio*, a natural Action, whereby an Animal begets another like it of the same Species, of the same Seed in Generation. The first thing we see is a red Speck, which is cloath'd with a little Bladder; next a little Heart, whence Veins and Arteries flow, at the extremity whereof you see the *Viscera*, Bowels, &c. afterward the whole *Fœtus* is formed and cloath'd with Membranes. Before Generation the Seed of the Male being cast into the Womb, enters and prepareth its Pores, afterward sweats out a viscous Substance like the White of an Egg, which moves the Egg out of the *Testicles* and *Tubes*; for the *Woman's Eggs* being impregnated by the influence of the Seed, are emitted out of the Testicles, and receiv'd by the *Fallopian Tubes*. *Procreation* or *Generation*.

*Geniculata*, an Herb so call'd, because it has many Knots.

*Geniculi*, or *Genicula*, are the Knots which appear in Herbs, Shrubs, or Roots.

*Genioglossum*, or *Mesoglossum*, a pair of Muscles proceeding inwardly from the Chin under another pair call'd *Geniohyoides*, and are fasten'd in the Basis of the Bone *Hyoides*.

*Geniohyoides*, Muscles reaching from the internal and lower Seat of



of the Chin to the Basis of the Bone *Hyoides*, which is placed at the Basis of the Tongue.

*Genista*, *Genesta*, or *Genestra*, Broom : The *Leaves*, *Branches*, or *Tops* boild in Wine or Water, or the Juice of 'em, are good in the Dropsy, and all Obstructions of the Kidneys and Bladder, for they partly purge watery and superfluous Humours by Stool, and partly by Urine ; one Dram of the Seed does the same. The Flowers (when they are green) are commonly pickl'd, and made agreeable Sauce of, for they provoke Appetite and force Urine. The Ashes are most in use, and frequently commended in a Dropsy.

*Genseng*, a Vegetable brought from *China* ; where it is esteem'd a Panacea, or Curative of all Diseases.

*Genistella*, a lesser sort of *Broom*.

*Gentina*, *Gentian*, the Root of it (which is chiefly used) is alexipharmick ; 'tis used in the Plague, and other contagious Diseases, for Obstructions of the Liver and Spleen, and the like ; 'tis good for Mother-fits, weakness of the Stomach, Worms, Ague, and for the biting of a mad Dog ; 'tis frequently used outwardly to dilate *Ulcers*, and to make *Issues* run. The compound Water of *Gentian* in the *London Dispensatory* is a good Preservative against ill Air and contagious Diseases, it opens Obstructions of the Liver, strengthens the Stomach, creates an Appetite, and helps Digestion. It is good for the Jaundice, and Womens Obstructions. The Extract is also much in use.

*Genitura*, the Seed that proves Fruitful ; it is likewise taken for the private Parts themselves.

*Gentianella*, a lesser sort of *Gentian*.

*Genu*, the Knee.

*Geranium*, or *Rostum Gruinum*, Cranes-bill, or Herb Robert ; 'tis vulnerary, inwardly taken or outwardly applied ; it stops Fluxes of the Blood, and resolves coagulated Blood ; it cleanseth *Wounds* and *Ulcers*, expels Gravel, and easeth Cholical Pains ; 'tis also commended for Ruptures ; 'tis used outwardly in an *Erysipelas*, and for *Ulcers* of the Mouth and Paps. Country People make a Decoction of it for Cattle, when they void Blood by Urine.

*Gerocomia*, so much of that part of Physick call'd *Hygieina* or *Preservation of Health*, as teaches the way of living for old Men.

*Gersa*, is much the same with *Fæcula*, and signifies a fine Powder of some Root, as of Snake-weed, Wake-robin, &c.

*Gestatio*, that time wherein the *Fœtus* stays in the Mothers Womb, the time of Child-bearing.

*Gibbus*, one that is hump-back'd.

*Gilla* & *Grillus*, the emetic Salt of Vitriol. Some take it for the Substance of Vitriol dissolv'd into a Liquor by a spontaneous dissolution ; others, for *Sal Armoniack* melted. *Gilla* is properly an Arabian Word, signifying as much as Salt.

*Gingibrachium*, the Scurvy, infesting not only the *Gums*, but also the *Arms*.

*Gingidium*, the Name of a Syriac Herb.

*Gingipedium*, the same with *Scorbutus*, infesting not only the *Gums*, but also the Feet.

*Gingiva*, the *Gums*, are a hard spurious sort of Flesh surrounding the Teeth like a Rampart, and in People



People that want Teeth, help to chew their Meat, which being either eat out, relaxed, or grown too dry, the Teeth shake or fall out.

*Ginglymus*, five *Cardiniformis*, a conjunction of Bones, when the Head of one is receiv'd into the Cavity of another, and again the Head of this into the Cavity of that.

*Glacialis Humor*; see *Humor Oculi*.

*Gladiolus*, a Plant whose Leaves represent a small Sword, call'd *Sword-grass*.

*Glandula*, a Gland is a Substance of a peculiar nature, fleshy, white, or grey, and fryable; and 'tis twofold, *Adventitious*, as those Kernels that are sometimes under the Arm-pits and in the Neck, the King's Evil, a swelling in the *Larynx* and middle of the Wind-pipe, &c. Or *Perpetual* and *Natural*, as the *Thymus*, *Pancreas*, *Glandula Pinealis*, &c. The *Perpetual* is again twofold, either *conglobated* in one entire piece, which sends the separated Humours into the Veins, as the *Pituitary Glandule*, the *Pinealis*, the *Glandules* of the *Mesentery*, of the *Groin*, &c. Or *conglomerated* in a cluster, which convey the Juice by their own Channels into some notable Cavities of the Body, viz. the *Pancreas*, the *Glandules* of the *Breast*, the *Salival Glandules*, &c.

*Glandula Guidonis*, a Tumor like a Glandule, soft, single, moveable, without Root and separate from the adjacent Parts. The Glands of *Avicenna* seem to be a *Ganglion*.

*Glandula Pinealis*; see *Conarium*.

*Glandula Pituitaria*, a little Body in the *Sella Equina*, a place in

the Brain so call'd, cover'd over with the *Rete Mirabile* in Brutes, but not in Man; it receives the Serous Humour from the *Infundibulum* and the *Rete Mirabile*, which it sends into the *Jugular Veins*, and the *Lymphatick Vessels*.

*Glandulosum Corpus*, the same with *Prostata*.

*Glans*, the same with *Balanus* and *Suppositorium*.

*Glassa*, a kind of dry Varnish; *Glastea Bilis*; see *Bilis*.

*Glaucedo*, the same with —

*Glaucoma*, a fault in the Eye, or a transmutation of the *Crystalline Humour* into a grey or Sky-colour.

*Glaucosis*, the same as *Glaucoma*.

*Glene*, the same with *Pupilla*; also the Cavity of a Bone which receives another within it.

*Glenoides*, two Cavities in the lower part of the first Vertebre of the Neck.

*Globulus Nasi*, the lower Cartilaginous moveable part of the Nose.

*Globulus*, or *Nodus*, signifies a round moveable Tumor, with little Pain, in the glandulous part of the Lip.

*Glossa*, *Lingua*, that fleshy Part which is the Instrument of Speech and Taste, call'd the Tongue.

*Glossocatochos*, a Chirurgeon's Instrument for depressing the Tongue, known by the Name of a *Spatula*.

*Glossocomium*, a Chirurgeon's Instrument for broken Limbs, so call'd from the shape of a Merchant's little Casket, which was formerly carried upon the Back.

*Glossopetra*, a kind of petrefied Serpent's Tongues, found in the Island *Malta*, and said to have an Alexi-



Alexipharmic Virtue. They are of a triangular Figure, as suppos'd to be fossil, and generated in the Sea: But *Etmuller* is of Opinion, that they are nothing more than Shark's Teeth petrefied.

*Glottis*, the Chink of the *Larynx*, which is cover'd by the *Epiglottis*.

*Gluma*, the Husk or Case of any Grain.

*Glutea*, *Glutinum*, Glue.

*Glutia*, that is the small Nates, or *Testes* of the *Cerebellum*, call'd *Didymia*.

*Gluteus*, the great Rotator Muscle of the Buttock and Thigh-bone.

*Glycypticum*, is *Dulcamara*.

*Glycyrrhiza*, Liquorice; it is good for the *Lungs* and *Reins*, it mitigates Acrimony, helpeth Expectoration, and greatly looseneth *Childrens Bellies*; 'tis chiefly used for a Cough, Hoarseness, Consumption, Pleurisie, Erosions of the Bladder, and sharpness of Urine.

*Gnaphalium*, call'd also *Centunculus* & *Centuncularis Herba*, Cudweed; the distill'd Water of it is of excellent Use for *Cancers*, especially of the Breast, for it hinders their growth, and prevents their breaking, Rags being dipt into it, and apply'd to them; but some dip Leaves of *Asarabacca* in the Water, and apply 'em to *Cancers*. 'Tis of a drying and astringent nature; the Herb infused in Oil is used to take off black and blue Bruises and Stripes.

*Gnathos*, is ambiguously taken sometimes for the Cheek, at others more strictly for the *Maxilla*. of all that space which reaches from Ear to Ear; sometimes again for the whole Bones of the Jaw, in which the Teeth are fix'd.

*Gomphiasis*, or *Agomphiasis*, a

Distemper of the Teeth, when they are loose, and ready to drop out.

*Gomphoma*, the same with *Gomphosis*.

*Gomphos*, when the Pupil of the Eye, going beyond the little Skin of the *Tunica Uvea*, is like that Swelling of hard Flesh in the corner of the Eye, call'd *Clavus*.

*Gomphosis*, or *Conclavatio*, is when one Bone is fasten'd into another like a Nail in Wood; as may be seen in the Teeth.

*Gonagra*, the Gout in the Knee.

*Gongrona*, every Tumor happening to the *Nervous Parts* with hardness and roundness.

*Gongyle*, or *Strongyle*, the Root of a Turnip.

*Gonimos*, Fecundity to Generation.

*Gonorrhœa*, a too great effusion of Seed; and 'tis either *Simple*, when crude thin Seed (yet not white) is emitted, and that rather from the *Prostates* than the Seminary Vessels; or *Virulent*, when a poisonous liquid Substance, of a white or yellowish colour is ejected. An involuntary emission of Seed.

*Gonorrhœa Chordata*, is when (together with a *Gonorrhœa*) the *Urethra* is bent like a Bow with Pain downwards. A *Cordée*, a Symptom sometimes attending a very virulent Clap.

*Gonifaglia*, a Pain or Gout in the Knee, the same with *Gonagra*.

*Gorgonian Springs*, those Springs or Fountains which have the Power of petrefying Wood, or other Bodies and turning them to Stone.

*Gossipium*, or *Gossypium*, Cotton; being burnt, it stops bleeding, especially of Wounds; the Marrow

Marrow of the Seed relieveth those that are subject to a Cough and difficulty of breathing. The Oil of the Pith of the Seed takes off *Spots* from the Skin; the Down fired and put under the Nostrils, preventeth *Mother-fits*. It grows in the Island of *Crete*, betwixt *Jerusalem* and *Damascus*, where are whole *Fields* sown with it.

*Gracilis Musculus*, the Muscle of the Leg, arising from the joining of the *Os Pubis*, and ending in the *Tibia*.

*Gradation*, is used by the Chymists for the raising of baser Metals, gradually up to a higher and purer Nature; which they do without any real Transmutation of the Substance, but only by altering its Qualities; thus if Gold be too white, they will give it a yellow Colour; if it be Volatile, they fix it, &c.

*Gradus*, a Degree. This had formerly a relation to the degrees of Heat, Cold, drying and moistning qualities of Medicines, but now among the Chymists is apply'd chiefly to the degrees of Fire, to be observ'd in Distillations or Digestions.

*Gramen*, Grass.

*Gramma*, the same with *Scrupulus*.

*Grana Paradisi*. See *Cardamomum*.

*Granatum*, Pomegranate; it grows in *France*, *Italy*, and *Spain*. The Apples are reckon'd to contain a good Juice that is agreeable to the Stomach, but it yields little Nourishment. Pomegranates, with respect to their taste, are distinguish'd into sweet, acid, and vinous; the sweet, and the Syrup of 'em, are us'd for Chronical Coughs, and a Pleurisy; the

acid are cold, astringent, and stop machick, wherefore they and the Syrup of them are us'd to quench Thirst, for Fevers, the running of the Reins, for Ulcers of the Mouth, and the like; the vinous are of a middle Nature, betwixt acid and sweet; they are cordial and cephalick, and chiefly us'd for Fainting and Giddiness, and the like.

*Granatus*, the Granate, a shining transparent Gem, of a yellow red, almost like Fire, being a kind of *Hyacinth*, and is either Oriental or Occidental. The Oriental is the best. The Occidental is found in *Spain*, *Bohemia*, and *Silesia*, but the *Bohemian* exceeds the other two sorts.

*Grandinosum Os*, the same with *Cuboides*.

*Grando*; see *Chalasia*.

*Granulatio*, is nothing but the reduction of melted Metal into Grains, which is done by throwing it into Water when melted, or running it thro' the Twigs of a Birch-broom plac'd therein. *Granulation*.

*Granum*, a Grain, is the least Weight we use. They take instead of it sometimes white Pepper-corns, twenty make a Scruple.

*Graphoides*, a Process like a Pen for a Table-book, about the Basis of the Brain inclining downward. *Graphoides* is also call'd the *Musculus Digastricus*. See in its proper Place.

*Gratia Dei*, a Plaister so call'd, made of Wax, Rosin, Suet, Turpentine, Mastich, and Olibanum. Sometimes also Verdigrease is added to it.

*Gratiola*, & *Gratia Dei*, Hedge-Hyssop.

*Gravedo*, the same with *Coryza*; *Grillus*; see *Gilla*.



*Grossularia*, or *Uva Crispa*, Gooseberry; the Fruit is very agreeable to the Stomach, being boil'd in Broth before they are ripe. They do good in a Fever, they provoke Appetite, and stop Fluxes of the Belly. They also cure a *Gonorrhœa*, and the Whites. They are outwardly apply'd for Inflammations, and St. *Anthony's* Fire; but before they are ripe, many of them must not be eaten, for they occasion the Cholic and Gripes. Wine is made of them when they are ripe.

*Grossus*, an unripe Fig.

*Grumus*, is any liquid thing concreted, or coagulated into a Mass.

*Grus*, a Chirurgion's Instrument, or *Forceps*, resembling the Beak of a Crane.

*Gryphus*, a sort of *Forceps*, like the Beak of a Griffin.

*Guaiacum*, or *Lignum Sanctum*, the Wood of a tall Tree growing in the *West-Indies*. There are different kinds of it; the Wood is ponderous, of a yellowish colour, with resinous blackish Veins, and a biting taste. The Wood, Gum, and Bark, are used in Physick. In curing the French-Pox, there is no Medicine better or surer than the Decoction of *Guaiacum*, for if the Cure be manag'd as it ought, and the Decoction be taken in due time, it is a certain Cure for this Disease. It is also good for the Dropsy, for an Asthma, the Falling-sickness, for Diseases of the Bladder and Reins, and for Pains in the Joints, and for all Diseases proceeding from cold Tumors and Wind. The Spaniards learnt the Use of it from the *Indians*. The Oil of it is good for the Tooth-ach: Tho' *Guaiacum* be a very

dry Body, yet abundance of Liquor is drawn from it; for if you put into a Retort four Pounds of this Wood, 16 Ounces to the Pound, you will draw 39 Ounces of Spirit and Flegm, and 5 Ounces and an half of Oil.

*Gula*; see *Pharynx*.

*Gumma Gallicum*, the eating out a Bone in the French-Pox, or in some other Diseases.

*Gummi*, Gum, is a concrete Juice flowing from Trees or Herbs.

*Gummi-resina*, are such vegetable Juices as sweating spontaneously from the Barks of Trees, are concreted or hardened by Sun into consistent Bodies that will readily dissolve in Oil, but with difficulty in Water.

*Gum Ammoniacum*, chuse that which is without Sand, and clear within, which burns clear when it is fir'd, and softens, and sticks to the Hands when handled, and flies into many shining pieces when it is knock'd with an Hammer. It will dissolve in Water, it smells stronger than *Galbanum*, and has a bitterish taste. It attenuates and resolves, and draws violently, and moves the Belly; 'tis chiefly used for Pains of the Gout, to resolve the viscid and thick Mucilage of the Lungs and Mesentery, and for obstinate Obstructions of the Liver, Spleen, and Womb, and for the Stone; 'tis used outwardly for a *Scirrhus*, for the King's-Evil, and to dissolve other hard Swellings. The Spirit of *Ammoniacum* is a good Remedy against the Plague, and all sorts of malignant Diseases; 'tis used in the Scurvy, and all manner of Obstructions. The Oil of it is good for the Palsy, and Hysterical Diseases, the diseas'd Parts being



being rub'd with it, and it is given Women to smell to.

*Gum Arabick*, the most transparent and white is the best, it will easily dissolve in Water ; it mitigates Acrimony, and is good for Fluxes, Coughs, and Catarrhs.

*Gum Caranna*, the *Indians* use it for Tumors, and all sorts of Pain ; 'tis commended for those Diseases which *Tacamahaca* is wont to cure ; but it is more effectual than that. It is brought from *Carthagera*.

*Gum Copal*, 'tis very clear and transparent. The *Indians* use it in their Sacrifices for Perfumes ; and their Priests use it so frequently in their Temples, that when the *Spaniards* came into those Parts first, they smelt it. It is good for cold Diseases of the Head, and may serve instead of Frankincense and *Gum Anima* ; 'tis also good for fresh Wounds. It comes from the *West-Indies*.

*Gum Elemi* ; it is of the colour and consistence of Wax, it tastes somewhat bitterish, and smells like Fennel ; it discusses Tumors, cleanses sordid Ulcers, and cicatrizes them ; it is of excellent Vertue in Wounds of the Head, and therefore *Practitioners* always use it in Plaisters and Ointments for Fractures of the Scull, &c.

*Gum Gutta*, it is a concreted Juice of a yellow colour, and if it be moisten'd with Spittle, it becomes more yellow. What Plant it comes from is uncertain, but it is a great Commodity in the *West-Indies*.

*Gum Lac*, it is the Juice of an Indian Tree, call'd *Malus Indica* by the *Portuguese*. 'Tis not certainly known how it is made, the best comes from *Pegu* and *Marta-*

*ban* ; 'tis twofold, *Seed-Lac* and *Shellac* ; 'tis also factitious ; it attenuates and opens, and purifies the Blood, and provokes Sweat, and is Diuretick ; 'tis chiefly used in Obstructions of the Liver, Spleen, and Gall-bladder ; 'tis good in a Dropsy, for the Jaundice, and an Asthma, and Imposthumes of the Lungs, to expel Malignity, and to force the Courses. The Species call'd *Dialacca*, is much commended by most Physicians. The fine hard *Sealing-wax* is made of *Gum Lac*.

*Gum Olibanum*, or Frankincense, it heats, dries, and is astringent ; 'tis chiefly used inwardly for Diseases of the Head and Breast, and for Fluxes of the Belly and Womb, for a Cough, and spitting of Blood ; but the inward Use of it is much dislik'd by some, for they say it occasions Madness ; 'tis us'd outwardly for Fumes, to strengthen the Head, and to stop Catarrhs ; it incarnates Ulcers, and cures Wounds ; mix'd with Lard, it cures Chilblains ; it eases the pain of Ulcers of the Fundament, powder'd and mix'd with Milk ; 'tis mingled with Plaisters, Ointments, and Balsams, to cleanse and incarnate Ulcers and Wounds ; but the chief Use of it is in Fractures of the Scull, being powder'd, and mix'd with the white of an Egg, and apply'd to the Temples, it does good for an *Hemicrania*, and the Head-ach ; infused in sweet Wine, and drop'd hot into the Ears, it eases the Pain of them, and cures Ulcers in them. The Bark of the Frankincense is more effectual than the Frankincense it self, and is more astringent.

*Gum Opoponax*, the Herb call'd *Panax Herculis* being cut, especially



ally in the Root, the Juice flows out in the Summer-time, which is call'd *Opoponax*; 'tis good for Wounds, it mollifies, digests, discusses Wind, and purges thick and clammy Flegm from the remote Parts, from the Head, Nerves, and Joints. The best is yellow without, and white or yellowish within; it tastes very bitter, and smells strong; 'tis of a fat consistence, dissolves easily in Water, and is light and fryable.

*Gum Sagapenum*; the Plant whose Juice it is, is unknown; it opens, discusses, attenuates, and cleanses. 'Tis used for Pains of the Side and Breast, and for Ruptures. It cleanses the Lungs of thick Matter that sticks to them. 'Tis used in the Falling-sickness, and for Diseases of the Spleen, and the Palsy. It provokes the Courses; and taken in Wine, it cures those that are bit by Venomous Creatures. It takes off Mother-fits, being held to the Nostrils; 'tis reckon'd among the strongest Purges; but *Mesne* says, it hurts the Stomach and Liver; it may be corrected with Mastich, Spike, and the like; it must not be used to Women with Child, for it kills the Child; 'tis outwardly used for a Pleurisy, and other Tumors, for it resolves and eases Pain; the Fume of it takes off a Fit of the Falling-sickness, and cures the little Excrescences on the Eye-lids called *Hordeola*.

*Gum Sarcocolla*, 'tis so call'd because it agglutinates Flesh; it is best when it is fresh, and of a palish colour; for when it is old, it grows reddish, has a bitter taste, and is of a Porous Substance, and easily dissolves in Water; it heats, dries, and is astringent; it conso-

lidates, agglutinates, ripens, and concocts; 'tis chiefly used for cicatrizing and healing of Wounds; 'tis excellent for Fluxions, for the *Albugo* and *Nubecula* of the Eyes, being infused in Womens Milk, mix'd with Rose-water.

*Gum Tacamahaca*, 'tis much used by the *Indians* in Tumors of all kinds, in any part of the Body; it wonderfully resolves, ripens, and discusses; it takes away all Pains, proceeding from Cold and Phlegmatick Humours; the Fume of it takes off Mother-fits; 'tis commonly apply'd in the form of a Plaister, to the Navel, in Hysterick Diseases; it stops all Defluxions from the Head, being wrapt in a Cloth, and apply'd behind the Ears; being apply'd in the form of a Plaister to the Temples, it diverts Defluxions on the Eyes and other parts of the Face; it cures the Tooth-ach, the hollow Tooth being stop't with it; 'tis also good for Pains of the Hips and Joints, proceeding from cold Humours.

*Gum Tragacanth*, opens Obstructions, and attenuates Acrimony, 'tis used in Medicines for the Eyes, for Coughs and Hoarseness, and Distillations of Rheum; it eases the Pain of the Kidneys, and Erosions of the Bladder; 'tis good for the Bloody-flux used in Clysters, and dissolv'd in Milk or Rose-water; it takes off Redness of the Eyes, and stops sharp Distillations on them; a Mucilage is made of it in Water to form other Medicines; for instance, *Troches*; it flows from the Root, being cut; that which is brought to us is glutinous, white, or yellow, and of a sweetish taste.

*Gunalges*, any one afflicted with a Pain in his Knees.



*Gurgulio*, the same with *Cion*.

*Gustus*, the Taste, is a Sense, whereby the Soul perceives the taste of things, from the Motion of the Nerve inserted into the Tongue and Palate for that purpose.

*Gutta Gamandra*; or *Gutta Gamba*, a concrete Juice or Gum brought from the *East-Indies* first not above 50 Years ago, but especially from *China* and *Siam*. 'Tis of an Orange colour, and brought to us often in Canes. 'Tis also call'd *Gutta Gemau*, *Catta Gauma*, vel *Gemu*, *Gummi Peruvianum*, de *Femu*, de *Gamandra*; and by others, *Succus Cambici*, vel *Cambri-ci*.

*Guttalis Cartilago*, the same with *Arytenoides*.

*Gutta Rosacea*, a Redness with Pimples, wherewith the Cheeks, Nose, and whole Face is deformed as if it were sprinkled with red Drops; these Pimples or Wheals often increase, so that they render the Face rough and horrid, and the Nose monstrously big.

*Gutta Serena*, the same with *A-maurosis*.

*Gutteta*, is a kind of Powder call'd *Pulvis Gutteta*, used by the *French* in all Pains in general, deriv'd from the Word *Goutte* in *French*, which signifies a Convulsion or Spasm, for which this is given, as well as all obstinate Head achis.

*Gutter*, the same with *Larynx*.

*Gutturis Os*, the same with *Hyoides Os*.

*Gutterniformis Cartilago*, the same with *Arytenoides*.

*Gymnastica*, the same with *Euectica*.

*Gynacia*, in general, are the Accidents incident to Women; but *Hippocrates* takes 'em more strictly for the Courses. They are also

taken for the Purgations of Women after *Delivery*. See *Menstrua*.

*Gynacomastum*, a growing of the Breasts.

*Gynacomystax*, a Tuft of Hair at the upper part of a Woman's Secrets; from this some take their estimate of the Temperament of the Womb and the Testicles.

*Gynacomastor*, is a swelling in the Breasts of Men, causing them to resemble those of Women.

*Gynanthropos*, an Hermaphrodite, complete in the Female, but defective in the Male side.

*Gypsos*, *Gypsum*, Plaster made by Art, from a Stone so call'd, that is burnt or calcin'd, as Lime from the Limestone. There are two sorts of it, one Native, or *Fossil* dug from the Earth; the other Factitious, from a white Stone like *Alabaster*.

## H

*HAbena*, a sort of Chirurgical Bandage, whereby the Lips of Wounds are drawn together instead of stitching.

*Habitus*, the same with *Hexis*.

*Hama*, *Sanguis*, Blood, or that Vital Liquor which is most familiar and agreeable to Nature.

*Hamalops*, when the Eye is Blood-shot by a Fall, or any other Accident.

*Hamatoides*, a plant whose Roots are of a Colour like Blood, a sort of *Geranium*.

*Hamatites*, a dark-red Stone, found chiefly in the Iron Mines. It grows in *Bohemia*, and other Places; but the *Spanish* is the best. 'Tis taken inwardly to stop the Effusion of Blood, whence it is call'd the *Blood-stone*.

*Hamatoccle*, a kind of Rupture arising from extravasated Blood.



*Hæmatosis, Sanguificatio*, depends principally upon the Fermentation, Dissolution, and Union of Particles, to wit, Spirit, Sulphur, and Salt, especially upon the Inspiration of *Nitrous Ar*, which accends the Sulphureous Blood in the Lungs. *Sanguificatio* is perform'd in all the parts of the Body, and not in any particular part, as the *Heart, Liver, or Spleen*.

*Hamoderum*, Dyers-Broom.

*Hæmodia*, a great pain in the Teeth, which proceeds from acid and austere Particles, which penetrate the Pores of the Teeth, whence the Nerves, being vellicated and contracted, cause pain.

*Hæmophobus*, one that fears to be let blood.

*Hæmoptoica*, are those things which cure spitting of Blood.

*Hæmoptysis*, is the spitting up of Blood from the Lungs, which proceeds either from a sweating out at the Glandules of the *Larynx*, with which its *Tunic* is cloath'd within, (to wit, when the openings of the Arteries are too much relax'd) or from some great Vessels that are broke, or out of the little Bladders of the Lungs themselves.

*Hæmorrhagia*, a Flux of Blood at the *Nostrils, Mouth, or Eyes*, but is especially understood of the first.

*Hæmorrhoides*, swelling and Inflammation in the *Rectum*, or about the Fundament, red and painful, that sometimes send forth Blood or Matter. *Hæmorrhoides Cæcæ*, are Tumors in those Parts without any emission of Blood, for when they bleed, they are call'd *Hæmorrhoides Apertæ*. They are call'd *Internal*, if they are within the Fundament; and *External*, if without. Sometimes no Blood, but a purulent Matter issues thence. The

*Hæmorrhoides* or *Piles*. *Hæmorrhoidis Vena*, is a Branch of the *Vena Porta*, proceeding from thence to the *Intestinum Rectum*, near the Fundament.

*Hægiospermum*, is *Semen Santonici*.

*Hæmostatia*, a stagnation of the Blood from too great a quantity thereof.

*Halation*, a purging Medicine composed principally of salt along with other Catharticks.

*Halchemia*, the method of preparing Salt by Fusion.

*Hæmostaticum*, a Medicine to stop Blood.

*Halicacabum*, is the *Fructus Alkekengi*.

*Halimus*, the same with *Halymus*.

*Halinitron*, Salt of Nitre.

*Halmyrax*, a Species of Nitre.

*Halo*, a red spot of Flesh which surrounds each Nipple in the Breasts.

*Halosanthos, Salis Flos, vel Flos Maris*, such as comes from the River Nile, and some Lakes.

*Halymus*, or rather *Halimus*, Sea-Purslain.

*Halmycis*, a sort of Sea-Cabbage.

*Hama*, when a Dose of any medicine is took off at once.

*Hamalgama*, for *Amalgama*; i. e. Calcination by Mercury.

*Hamma*, the same with *Amma*.

*Hamus & Hamulus*, a Hook, a Chirurgical Instrument, used for extracting a dead Child or Mole. And sometimes 'tis used for a Bandage.

*Harmala*, the same as wild Rue.

*Harma*, a Collyrium, Good against the roughness of the Eye-lids.

*Hamus*; see *Cuspis*.

*Harundo*, is the same as *Arundo*.

*Har-*



*Harmonia*, is in a general signification a proportion of the Members or Qualities, or in the mixture of Medicines, but more particularly a joining of Bones by a plain Line, as may be seen in the Bones of the Nose and Palate.

*Haustus*, or *Potio*, a liquid Medicine, taken inwardly, made into one Dose of several Ingredients, mix'd with a suitable Liquor, by Decoction, Infusion, or Dissolution, to purge, alter, or sweat.

*Hebdomada*, a Week, or the space of seven Days, to be reckon'd in a *Crisis*.

*Habenum*, the same with *Ebenus*, Ebony; the Wood is black like Pitch and smooth as polish'd Ivory; 'tis good for Diseases of the Eyes. A Man that was seiz'd with flatulent Convulsions, was cured by using a Decoction of Ebony for the space of 40 Days, whereby he sweated much.

*Hebiscus*, the same as *Hibiscus*.

*Hecatontaphyllum*, a Rose full of Leaves.

*Hectica Febris*, this hath a double signification; first, every Fever is so call'd that is hard to rid the Body of, then particularly so, as opposite to a Putrid one; for the Hectick is in the Habit of the Body, and is fix'd in the solid parts, as in its Subject, being indeed a preternatural Heat burning in the solid part of the Heart. Or, secondly, 'tis a hot and dry Habit or Temperament of the whole Body, with various Symptoms, but especially of external heat in the Hands and Feet after eating, leanness of the Body, profuse Sweats in the Night, &c. arising from a preternatural Effervescence and Colliquation of the Blood, which is slow and constant.

*Hedera*, Ivy.

*Hedera Terrestris*, five Corona Terra, or *Chamacissus*, Ground-Ivy. 'Tis vulnerary, either outwardly apply'd, or taken inwardly; its also Diuretick, and moves the Courses; 'tis frequently used for Diseases of the Lungs, for Obstructions of the Kidneys, and for the Jaundice, and in Clysters for the Cholick; it clears Beer, and therefore is call'd Ale-hoot; the Juice of it drawn up into the Nostrils, cures inveterate and violent Headachs; a Tincture of the Leaves made into Nants Brandy, is excellent in the Cholick.

*Hedra*. See *Eccope*.

*Hedychroum*, is a Medicine of a pleasant Colour.

*Hedysmos*. See *Mentha*.

*Hedypnois*, a sort of Succory.

*Hedysarum*, Honey-suckle.

*Hedysma*, any thing that gives Medicines a good scent.

*Hegemonica*, are the principal Actions in the Humane Body, as the Actions Animal and Vital.

*Helcoma*, the same with an *Exulceration*; 'tis also call'd *Helcysma*, and *Helcosis*.

*Helcos*, the same with *Ulcus*, or an Ulcer.

*Helcydria*, are certain little Ulcers, thick and red in the Skin of the Head, like the Nipples of the Breasts, which send forth Matter.

*Helcyster*, an Iron Instrument, or Hook used to extract the *Fœtus*.

*Helctica*. See *Attrahentia*.

*Heliosis*, a Sunning, or setting any medicine in the sun.

*Helix*, the Exterior Rim of the Ear, so call'd from its Winding. The Interior is call'd *Scapha*.

*Heleagnus*, Myrtle of Brabant.

*Helenium*, or *Ellenium*, *Enula Campana*, and *Inula*, Elecampane.

*Helianthe*, and *Helianthemum*.



or *Helianthon*, or *Helianthos*, Sun-flower.

*Helice*, a sort of willow.

*Heleochorysus*, a Name whereby various yellow Flowers are call'd.

*Helioscopios Tithymallus*, a sort of *Tithymal*, that turns to the Sun.

*Heliosia*, is Sunning one's self.

*Heliotropium*, a Name given to all Plants that turn to the Sun.

*Helix*, is *Hedera*.

*Helleborine*, is *Elleborine*.

*Helleborus*, is *Elleborus*.

*Hellecebra*, is *Illecebra*.

*Helminthagoga*, Medicines that expel Worms, the same with *Helminthica*.

*Helminthica*, Medicines that kill Worms.

*Helminthes*. See *Elminthes*.

*Helodes*. See *Elodes*.

*Helos*, or *Clavus*, a round, white callous Swelling of the Foot, like the head of a Nail, and fix'd with Roots in the hard Skin of the Foot, commonly call'd a *Corn*.

*Helosis*, a reflex'd Inversion of the Eyelid, and a Convulsion in both the Muscles of the Eye.

*Helxine*. See *Parietaria*.

*Hemeralopia*, *Hemeralops*, or *Acies Nocturna*, when one sees better in the Night than in the Day.

*Hemerocallis*, a sort of Lilly that opens it self in a clear Day, shuts or contracts it self in the Night.

*Hemiceraunius*, formerly the Name of a Bandage for the Back and Breast.

*Hemidrachmon*, half a Dram.

*Hemiection*, half a Sextary; it also seems to signify a kind of Chair, whereby Women commodiously may receive Fumes.

*Hemicrania*, an Headach in either part of the Brain.

*Hemina Italica*, a Measure containing half an *Attic Sextary*, and

nine Ounces. So much is a *Cotyla Attica*, and a *Cotyla Italica* is twelve Ounces.

*Hemiobolion*, the twelfth part of a Dram.

*Hemiolium*, or *Sesquiuncia*, *Sesquuncia*, an Ounce and an half, or twelve Drams,

*Hemionis*, the excrement of a Mule.

*Hemiphragia*, the same with *Hemicrania*.

*Hemiplegia*, a Palsy on one side below the Head, proceeding from an Obstruction in one part or other of the *Spinal Marrow*; or from a Blow, whence it comes to pass, that the Animal Spirits are obstructed in their Passage.

*Hemiplexia*, the same with *Hemiplegia*.

*Hemionitis*, a sort of *Asplenium*.

*Hemitriteus*, a *Semitertian Ague*; but whether there be any such thing, is much question'd.

*Hemiuncion*, half an Ounce.

*Hemyxeston*, the same with *Hemina*.

*Henophyllum*, or *Unifolium*, an Herb call'd *One-blade*.

*Henricus rubens*, vitriol calcined till it becomes red.

*Hepar*, *Fecur*, the Liver, a *Parenchymous Substance* plac'd under the right side of the *Diaphragm*, pretty thick and large in Man; 'tis cloath'd with a thin Membrane, which proceeds from the *Peritoneum* and is fasten'd to other parts with three strong Ligaments. 1. To the *Abdomen*, by the Navel-vein. 2. Upwards, to the *Diaphragm*, by a broad thin Membranous Ligament on the right side. 3. To the *Diaphragm* likewise, by a round and exceeding strong Ligament; the Bladder of the Gall, and the *Ductus Hepaticus*, are in a low flat part; 'tis



of a reddish colour. Its Substance seems to be compounded of several *Membranes* and *Clusters*, or *Glandules* join'd together like concreted Blood, which I observed from frequently washing it. The Blood of the Spleen, which is carry'd thither by the *Vena Porta*, does in some measure ferment in the Liver, with the *Arterious* Blood which the *Coeliac Artery* affords, (to wit, when, after Nutrition, it is discharg'd into the Veins again) and dissolves the Contexture of the Blood, whereupon its *Saline Sulphureous Particles* which constitute the Gall, are segregated by the *Glandulous Clusters*, and convey'd to the Gut *Duodenum* by the Bladder of the Bile and the *Ductus* in the Liver, call'd *Hepaticus*. There are no *Lobes* in a Man's Liver, but in Brutes it is divided into several Portions, which they call *Lobes*. The Ancients believ'd, that the Chyle was elaborated and sanguified in the Liver, whilst only its *Bilious Re-crements* are separated there.

*Hepar Uterinum*, the same with *Placenta Uteri*.

*Hepatica Vena*, the same with *Basilica*.

*Hepatica*, were formerly Medicines suppos'd to have a specifick quality to cure Diseases of the Spleen; but these sort of *Specificks* are now out of doors.

*Hepatica*, Liver-wort; 'tis chiefly us'd in *Obstructions* of the Liver and Bladder; 'tis good in the Jaundice, for the Itch, and a Gonorrhœa; outwardly apply'd, it stops Blood in Wounds.

*Hepaticus Fluxus*, or *Morbus*, Dejection of a watry sharp Blood, like the washing of Flesh, when the *Nervous Juice* or watery Blood (being not rightly concocted, but

sharp) is discharg'd into the *Guts*. Also when black, shining, dry'd Blood is driven into the *Guts*. The Disease is so call'd because the Ancients attributed Sanguification to the Liver.

*Hepatorium*, is *Eupatorium*; The name of a Fish used in Medicine.

*Hephartias*, the Name of a Plaster good to cause a Cicatrix.

*Hepiala*, the same with *Epiala*.

*Heptapharmacum*, a suppurating incarnating Remedy, so called from the number of its Ingredients, being seven, viz. *Ceruse*, *Lytharge*, *Wax*, *Pitch*, *Colophony*, *Suet*, and *Frankincense*.

*Heptaphyllum*, or *Septifolium*, *Tormentil*; it dries and is very astringent, wherefore there is no Remedy more proper for Fluxes in the Belly and Womb, than the Roots of *Tormentil*; besides, they are *Diaphoretick* and *Alexipharmick*, wherefore they are us'd in all *Medicines* for the Plague, and Malignant Diseases, especially when Fluxes of the Belly accompany them: Moreover, they are mixt with vulnerary *Potions*, *Ointments*, and *Plasters*, for they cure old and putrid *Ulcers*; half a Dram, or a Dram of the Extract of *Tormentil*, is much commended for curing an Epidemick Dysentery, *Rhubarb* being used before, if there be occasion.

*Heptapleuron*, is the greater Plantane. See *Plantago*.

*Heraclea*, this Name is given to divers Plants, but for what reason I know not.

*Heracleios*, *Morbus Herculeus*, a sort of Epilepsy that is very obstinate, and difficult to cure.

*Heracleoticum*, is *Origanum*.

*Herba*, a Plant less than a Shrub, or that which has Leaves from the



the Root; it comes up without a Trunk, and often bears its Seed in its Stalk; but in the Physical Practice it is only used for the Leaves.

*Herba Benedicta.* See *Caryophyllata*.

*Herba Sacra.* See *Peristeron*.

*Herba Stella.* See *Coronopus*.

*Herba viperarta*, the same as *Scorzonera*.

*Herculeus Morbus*, the same with *Epilepsia*.

*Hereditarii Morbi*, are those Diseases which the Parents had, and have already seiz'd the Children, as the Gout, Consumption, and Stone. *Hereditary Diseases*.

*Hermaphroditus*, such are call'd *Hermaphrodites* the conformation of whose *Genitals* are amiss, so that the *Pudenda* or privy Parts of either Sex seem to be wanting, or else both appear in the same Person. Those which have the Man's Parts most apparent are call'd *Androgyni*. But the most learned Authors are of Opinion, That no *Hermaphrodite* whatever hath the perfect *Genitals* of both Sexes.

*Hermetica Medicina*, which the *Aegyptians* falsely fetch'd from *Mercury*, refers the Cause of Diseases to *Salt*, *Sulphur*, and *Mercury*, and prepares most Noble *Medicines*, not only of *Vegetables* and *Animals*, but of *Minerals* too. *Hermetick Medicine*.

*Hermeticè Sigillare*, is often expressed by these two Letters only, viz. *H. S.* to seal *Hermetically*, is to stop a Glass so as nothing can exhale, either by melting the Glass, or by a *Lute* of another kind.

*Hermodactylus*, a round-headed Root. 'Tis brought from *Syria*. It has an insipid taste, and purges gently.

*Hermalao*, the Name of a *Collyrium*, proper for *Defluxions* on on the Eyes.

*Hernia*. or *Ramex*, properly the falling of the *Intestines*, *Caul*, &c. by the *Processes* of the *Peritoneum* dilated into the Groin. Also a Protuberance of the Navel. The falling down of the Womb is improperly so call'd. Also Swelling in the *Larynx*, windy Tumors of the *Spermatick Vessels*, Distentions from flatulent Matter. Watery *Humours* or *Swellings*.

*Hernia Guttalis*, the same with *Bronchocele*.

*Hernia Scrotalis*, when the *Testicles* grow too big, by reason of the too violent Use of *Venery*.

*Hernia Veneris*, the same with *Hernia Scrotalis*.

*Hernia Uteri*, it is rare, and chiefly occasion'd by the Relaxation and falling down of the inward Coat of the *Vagina*. See *Procidentia Uteri*. The bearing down of the Womb.

*Herniaria*, *Herba Turca*, and *Polygonum Minus*, Rupture-wort, Burit-wort, Knot-grass.

*Herpes*, a spreading and winding Inflammation; 'tis twofold, either *Miliaris*, or *Pustularis*, like Millet-seed, which seizes the Skin only, and itches; or *Exedens*, consuming, which not only seizes the Skin, but the *Muscles* underneath. The cause of it is, that the *Glandules* of the Skin are too much stuff'd with salt *Particles*, which, if the peccant Matter abound, grow into a Crust, and eat the Parts they lie upon. A Ring-worm, or *Tettar*.

*Hesperis*, a sort of *Leucoium*.

*Heterocrania*, a Pain in one part or other of the Head; the same with *Hemicrania*.

*Heter*



*Heterogeneum*, five *Anomeomeres*, when any thing disproportionate is mix'd with the Blood and Spirits, as in Fevers, Swimmings in the Head, explosive Motions, and the Apoplexy.

*Heterorhythmus*, a Life unsuitable to the Years of those who live it; as if a Young Man should live an Old Man's Life, and on the contrary. This Word is said of *Pulses* too, when in *Diseases* the *Pulse* beats diversly.

*Hexagium*, four Scruples. Some say it is a Dram and an half, or four Scruples and a half. The *Latins* call'd it *Sextula*.

*Hexis*, the Habit, or Habitude of Body.

*Hibiscus*. See *Ibiscus*.

*Hidroa*, *Sudamina*, *Papulae Sudorales* & *Sudosa*, Pimples about the Neck, Shoulders, Breast, Arms, and Hips, but especially about the Secret Parts, proceeding from a sharp Humour, most commonly in the Heat of the Summer, and frequent among Young People.

*Hydrocritica*, critical Judgings of Distempers, taken from Sweating.

*Hidronofus*, a Fever, wherein the Patient sweats extremely. The *English* call it the *English Sweat*, or *Sweating Fever*.

*Hidropyretos*, is the same as *Sudor Anglicus*.

*Hidros*, the same with *Sudor*.

*Hidrotica*, or *Sudorifera*, things that provoke Sweating, are those which by their fermenting and attenuating parts, penetrate the closest Pores of the Blood, cut into and rarify them, and turn 'em into a kind of Vapour; whatever they meet they carry along with 'em, and drive it into the Surface of the Body, where, being condens-

ed into an insensible Liquor, it makes its way out. *Sudorifick Medicines*.

*Hierobotane*. See *Peristeron*.

*Hieracium*. See *Hawk-weed*.

*Hiera Picra*, an Electuary of Aloes, Lignum-Aloes, Spikenard, Saffron, Mastich, Honey, &c. but 'tis now commonly said of the dry Species, or Powder sold in the Shops; and of which the *Tinctura Sacra* is made.

*Hieroglyphica Notae*, are foldings and wrinkles in the Hand; from which vain Curiosity some pretend to predict strange things. *Chiromancy*.

*Hippocampus*, not only a Sea-fish, but also the Processes of the upper or foremost Ventricles of the Brain.

*Hippocratica Facies*. See *Facies Hippocratica*.

*Hippocratis Manica*. See *Manica Hippocratis*.

*Hippoglossum*. See *Hypoglossum*.

*Hippolapathum*, *Rhabarbarum Monachorum*, or *Lapathum Magnum*, Monks-Rhubarb, or Garden-Patience, the Root purges Cholera and watery Humours; those that use it for Rhubarb, take a double quantity; the Root expels Gravel. This Dock sometimes grows as high as a Man.

*Hippolithus*, a Stone found in the Stomach, or Guts of some Horses, which is not unlike the Occidental *Bezoar* in Figure, and the Structure of its *Lamina*. This Stone has been found of the size of an Apple, and of half a pound Weight.

*Hippomanes*, a Word of an ambiguous Signification; it either denotes a Fruit call'd *Cynocrambe*, or *Apocynum*, which raises a Madness in Horses, if they eat it; or it is the



the Juice exprest from *Tithymal*. Some will have it to be the Liquor that drops from the *Genitals* of Mares when they are horsed.

*Hippopotamus*, a River-Horse, a wild four footed Creature, the Description and Use of which is various and prolix in Authors.

*Hipposelinum*, the Herb *Alexanders*, 'tis frequently used in Broth in the Spring-time, to cleanse the Blood, and strengthen the Stomach; the Root pickl'd is a good Sauce. Half a Dram of the Seed powder'd, and taken in White-wine provokes Urine.

*Hipposorchis*, Powder of the Testicles of Horses, it occurs in the Description of the Powder *ad Dystasiam*, in the *Augustine Dispensatory*.

*Hippuris*, the Herb Horse-tail.

*Hippus*, an Affection of the Eyes, wherein they continually shake and tremble, and now and then twinkle, as it happens in Riding.

*Hirci Barba*, Goats-Beard, the Root boil'd is reckon'd delicate Food; 'tis also used in raw Salads; it nourishes much, and therefore is good for consumptive People; 'tis used in Diseases of the Breast, and for a Cough, and difficulty of breathing; 'tis supposed to expel the Stone, and to force Urine; the Juice of the Root, and the distill'd Water of it do the same.

*Hirculus*, a sort of Spikenard.

*Hircus*, *Hirci*, or *Hirqui*, the corners of the Eyes; [also the Hairs on the Armpits, and the Prominency of the Ears. See *Tragus*.

*Hirquus*, the same with *Canthus*.

*Hirudo*, or *Sanguisuga*, a Leech.

*Hirundinaria*, *Asclepias*, or *Vincetoxicum*, Swallow-wort, it grows in Germany, Italy, and France; the Root of it is very alexipharmick and sudorifick; 'tis chiefly used for the Plague and other contagi-

ous Diseases; for Obstructions of the Courses, and for Palpitation of the Heart, Fainting, and a Dropsy; 'tis also commended for the Stone, and 'tis likewise used outwardly; the Flowers, the Roots, and Seeds, cleanse fordid Ulcers; 'tis good for the biting of venomous Creatures, for Ulcers of the Paps of the Breast, and the like.

*Hirundinaria*, see *Centum Morbia*.

*Hirundo*, signifies a Fish, a Bird: And the Cavity in bending the Arm is call'd so by Physicians. Some will have it to signify a Woman's Privities.

*Hispanicum Oler*, is the same with *Spinachia*.

*Histos*, a wooden Instrument, at the top whereof is plac'd another piece of Wood transverse, on which the Pulley hangs to let down a Ladder.

*Holce*, a Dram.

*Holippa*, little Cakes or Wafers made of a Medicinal Infusion, with Wheat-flower and Sugar.

*Holmos*, a Mortar; likewise the Trunk of the Body, without Arms and Legs.

*Holotonicos*, is said of an universal Convulsion, which is a *Tetanus*, when the whole Body is stiff and rigid.

*Holsebon*, that is, common Salt prepar'd.

*Homaomeres*; see *Seminales Partes*.

*Homerda*, human Excrement.

*Homolinon*, crude Flax.

*Homogenea*, *Particula*, such Particles as are pure, entire, unmixed, and altogether like one another. Homogeneous.

*Homoplata*, *Scapula*, *Spatula*, *Scoptula aperta*, the Shoulder-blade, a broad and triangular Bone that constitutes the breadth of the Shoulder,



Shoulder, thin especially in the middle, but thick in its Processes, on each side one, lying on the upper Ribs behind like a Target; it hath three Processes, *Acromium*, or the Shoulder-point; *Coracoides* or *Anchoralis* and *Cervix*. Its Use is to strengthen the Ribs, to joint the Shoulder and the Neck-bone, and to implant Muscles therein.

*Homotonos*, a continued Fever that acteth always alike.

*Hoplochrisma*, is when they bind up and dress a Sword, Knife, or Dagger with the Weapon-Salve, by which they propose to heal the Wound given with it; but this is very ridiculous.

*Hoplomochilion*, an universal Chirurgical Instrument, to be used for the whole Body.

*Hora*, an Hour, signifies the determinate space of a Year with *Hippocrates*.

*Horaa*, are seasonable, or Summer Fruits, as Apples, &c.

*Horarii Fructus*, the same with *Horaa*.

*Hordeatum*, a liquid Medicine taken inwardly, prepar'd of Barley beaten and boil'd, with the addition of suitable strain'd Liquors, to which are frequently added Almonds, and the Seed of white Poppies, &c. Barley-milk.

*Hordeolum*, the same as *Crithe*.

*Hordeum*, a Tubercle growing on the top of the Eye-lid, of the bigness of a Barley-corn; another Species whereof is call'd *Grando*, a hard Tubercle, moveable, pellucid, and round. But the great Tubercles that grow here are to be compar'd to Nodes, and to the Tumors call'd *Meliceris*, *Steotema*, and *Cancers*. All of 'em by their weight, or otherwise, obstruct the motion of the Eye-lid.

*Hordeum*, or *Ordeum*, Barley; the French Barley is much used in Fevers, and for Diseases of the Breast, and heat of Urine. A Pul-tice of Barley-meal and Butter is very anodyne, and easeth painful Tumors. Barley-water and Cin-namon-water with Barley are much used in Phyfick.

*Horminum* or *Orminum*, Clary. Wine fermented with this Herb is very agreeable to a cold Stomach; 'tis also good for barren Women, and for those troubled with the Whites; the Herb powder'd and apply'd to the Nostrils provokes Sneezing, cureth a Catarrh, and purges the Head; a Decoction of it in Water provoketh the Courses, and expels the After-birth. Cakes made of it are reckon'd good to strengthen the Reins, and stimulate Venery. A Mucilage of the Seeds is proper for Diseases of the Eyes, and likewise counted good for the Falling-sickness, and Mother-fits. The Seed put into the Eye, takes away Mores. See *Sclarea*.

*Horrida Febris*; see *Phricodes*.

*Horror*, a vibration and trembling of the Skin over the whole Body, with a chilness after it.

*Hucha*, the name of a Fish of a Nature between a Pike and a Trout.

*Humectantia*, moistning things are such as can insinuate their moist Particles into the Pores of the Body; likewise all Fluids and Liquids.

*Humerus*, the Shoulder, that part of the Body which appears in the Articulation, whereby the superiour part of the Shoulder, *Epo-mis* and *Superhumeralis*, approach the Neck and behind the *Scapula*, but downwards to that Bone which



which plainly appears (and is call'd *Ala*) when the whole Arm is lift up. Sometimes the *Humerus* signifies the first part of the Arm, which hath only one Bone, and is otherwise call'd *Brachium per excellentiam*.

*Humidum Primigenium*, may be properly call'd the Blood and Nervous Juice, which is seen in Generation before any thing else.

*Humilis Musculus*, that Muscle which depresses the Eye; so call'd because it draws the Eye downward to the Cheek.

*Humilus*, the same with *Lupulus*.

*Humores Oculares*, the Humours of the Eye, and they are three; 1. The *Watery*, which is contain'd between the *Tunica Cornea* and *Uvea*. 2. The *Crystalline* or *Icy Humour*, contain'd in the *Tunica Uvea*, and is thicker than that. 3. The *Vitreous* or *Glassy* one, bigger than any of the rest, fills the backward Cavity of the Eye.

*Humores sanguinei*, the Ancients made four Humours in the *Blood*, the *Bilious*, *Ptuitous*, *Melancholick*, and the *Blood*, properly so call'd, and that according to the four Peripatetick Elements; but this Opinion is cashr'd since the discovering of the Circulation of the *Blood*. They are found when the *Blood* preternaturally departs from its due temperature, but they don't constitute any integral part of the *Blood*, for the *Blood* is only one Humour; if otherwise, Tartar in Wine, and Dregs in Beer would be constituent Parts of Wine and Beer. In *Blood* there appear only three different *Species of Bodies*; for in the Surface you see a kind of Fibrous Crust of coagulated Blood, which spreads it-

self all over the whole Mass; then you see certain red Particles among the *Fibres*, that grow black about the bottom, by reason of their fewness; and lastly, you see the Serum wherein it swims. But if any one will proceed more accurately, distil the *Blood*, and analyse it chymically, he shall find five pure Bodies in it, *viz.* Spirit, Sulphur or Oil, Water, Salt, and Earth. There are three general Humours that wash the whole Body, *Blood*, *Lympha*, (a sort of pure Water) and the *Nervous Juice*; but there are several particular Humours, *viz.* Chyle, Bile, Spittle, Pancreatick Juice, Seed, &c.

*Humores in Secundinis*, Humours in the three Membranes that cloath the *Fœtus* in the *Womb*. There are three in those *Animals* which have *Bladders*; at the beginning, when the Eggs fall down from the *Testicles* into the *Womb*, the Humours which are to this purpose in the bottom of the *Womb*, first sink into the Membrane call'd *Chorion*, and then into the *Amnium*; but in process of time, when the *Fœtus* is form'd and the *Navel-Vessels* are extended to the *Chorion* and *Amnium*, we imagine that the nutritious Humour being receiv'd by the opening of the *Veins*, is carried to the *Fœtus*, and thence (by the *Arteries*) some part of it is carried into the *Amnium*, as into the Child's Storehouse, so that at the same time the Liquor of the *Amnium* may be encreased up'n this double account; at last, when the time of delivery draws near, that way of sweating thro' seems to cease, and the other take place, unless (as *Wharton* observes) the nutritious Humour descends from the



the *Placenta* by the Navel-string, and by the little soft Protuberances, thence pass into the Cavity of the *Amnium*. The use of these Humours is, to nourish the *Fœtus* at the Mouth. The third Humour is the Urine, which floweth from the Bladder by the Urinary Passage into the Urinary Membrane.

*Hunc*, a chymical Name for the Metal Tin.

*Husso*, a large Fish of the Whale-kind; found in the *Danube*, and of considerable Use in Medicine.

*Hyacinthus*, the Herb *Hyacinth*. This Name is given also to many other Flowers.

*Hyacinthus*, a pellucid Gem called *Hyacinth*, of a pale-red colour, tho' some are darker than others. The Oriental ones have the preference to the Occidental, which are found in *Bohemia* and *Silesia*.

*Hyaloides*, the vitrious Humour of the Eye, contain'd within the Coats call'd *Retina* & *Uvea*.

*Hybona*, an Incurvation of all the *Vertebres*, the same with *Cyphosis*.

*Hydatides*, and *Hydroæ*, or *Aquala*, little watery Bladders in the Liver, Spleen, or some other *Viscus*, common to Hydropical Persons; also an encrease of Fat about the Eye-lids.

*Hydatodes Vinum*, Wine mix'd with Water.

*Hydatoides*, the watery Humour of the Eye, contain'd betwixt the *Tunica Cornea* and *Uvea*.

*Hyderos*, the same with *Hydrops*.

*Hydragogia*; see *Vena Lymphatica*.

*Hydrargyrus*, Quicksilver.

*Hydragoga*, Medicines which by fermentation, attenuation, and precipitation, purge out the watery Humours.

*Hydrargyrosis*, a Mercurial Unction, in order to raise a Salivation in Venereal, and some other Diseases.

*Hydrelæum*, a mixture of Water and Oil.

*Hydrenterocele*, a falling of the Intestines (together with Water) into the outward Skin of the *Scrotum*.

*Hydroa*, certain little, broad, moist, itching Pimples like Millet-seed; sometimes without itching, which render the Skin ulcerous and rough. The occasion of 'em is, that Nature endeavouring to expel the Sweat by the Skin, is hinder'd sometimes by its thickness, so that the Matter being lodg'd there, and the subtiler Parts being either carried back by the Lymphatick Vessels, or evaporated, the Skin swells. This Distemper is familiar and common to Boys and young Men, especially of a hot Constitution, when they use too much Exercise in Summer. It infects the Neck, Shoulder-blades, Breast, Arms, Thighs, but more frequently the Secret Parts and the Fundament.

*Hydrocardia*, a Dropsy of the *Pericardium*, so that the Heart swims in Water.

*Hydrocele*, a swelling of the outermost Skin of the Cod, proceeding from a watery Humour.

*Hydrocephalum*, a swelling of the Head by reason of a watery Humour, whence the Sutures of the Brain are forced asunder. It proceedeth sometimes from a bursting of the Lymphatick Vessels; but this only happens in Children, for in other People these Sutures never burst asunder. *The Dropsy of the Head*.

*Hydrocrithe*, Barley-water.

*Hydrodes*



*Hydrodes Febris*, the same with *Typhodes* or *Flodes*.

*Hydrolaum*, the same as *Hydrolaum*.

*Hydrolapathum*, the same with *Pippolapathum*.

*Hydromel*, Mead, a Decoction of Water and Honey.

*Hydromphalum*, or *Hernia A-quosa*, a Protuberance of the Navel, proceeding from watery Humours in the *Abdomen*. The watery Rupture of the Navel.

*Hydronosus*, the same with *Sudor Anglicus*.

*Hydropege*, Fountain-water.

*Hydrophobia*, or *Aqua Metus*, a Distemper highly convulsive, accompanied with fury and shunning of all things that are liquid and splendid; sometimes with a Delirium, a Fever, and other Symptoms, not without great hazard of Life, proceeding from the Bite a mad Dog, or a Contagion analogous to it. An Hydrophoby.

*Hydrophthalmia*, is when the Eye encreases to a wonderful bigness, and sticks almost out of the Head.

*Hydrophthalmion*, is that part under the Eyes which is wont to swell in cachectick and hydropick Persons.

*Hydropica*, Medicines that expel the watery Humours in a Dropsy.

*Hydropiper*, Water-pepper, or Arse-smart.

*Hydropota*, one who drinks nothing but Water.

*Hydrops*, a stagnation of a watery Humour in the Habit of the Body, or some particular Cavity; and 'tis either *general*, as an *Anasarca* and *Ascites*, to which some add a Tympany, but falsely; or *particular*, confin'd to one Part, as a Dropsy in the Head, Breast, Hand, Foot, &c. of which in

their proper Places severally. A Dropsy.

*Hydrops ad Matulam*, the same with *Diabetes*.

*Hydropyretos*, the same with *Sudor Anglicus*.

*Hydrosafaton*, a Potion or Julep made from Roses, useful to be administer'd in burning Fevers.

*Hydorrhodizon*, is Water mix'd with Oil of Roses, given to cool the Body, and to procure Vomiting.

*Hydrosaccharum*, a Syrup boil'd of Water and Sugar.

*Hydrosacra*, a Tumor, or abscess caused by a mixture of Flesh and Water.

*Hydroselinum*, Water-Parfly.

*Hygieia*, Health, which consists in a good temperature and right conformation of Parts. *Sanitas*, or Health, is a disposition of the Parts of human Body for the performance of the Actions thereof. Signs of Health are three; due Actions, suitable Qualities, and when things to be retain'd or discharg'd keep in their due proportion and function.

*Hygieina*, that part of Physick which teaches the way of preserving Health. Some divide it into three parts, *Prophylactick*, which takes notice of future imminent Diseases; *Synteretick*, which preserves present Health; and *Analeptick*, which recovers the Sick.

*Hygreemplastra*, liquid Plaisters, so call'd in contradistinction to the dry ones.

*Hygrocollyrium*, a liquid Medicine for curing Diseases of the Eyes.

*Hygrocirsocele*, a Branch of a winding Vein swoln with ill Blood accompanied with other moi-

moisture, or a compound Species of a Rupture.

*Hygrophobia*, the same with *Hydrophobia*.

*Hymen*, properly a Membrane. 'Tis taken also for the private Membrane in a Virgin, arising from the wrinkling of the lower part of the *Vagina*; in Women with Child, as the Womb grows thicker, it disappears. 'Tis by some call'd the Maiden-head, or Virginitie.

*Hyoides*, or *Lambdoides*, a Bone placed at the *Basis* of the Tongue.

*Hyoscyamus*, corruptly *Jusquiamus*, Henbane; it cools and mollifies very much, disposes to sleep, easeth Pain, and mitigates Acrimony; 'tis good for hot and sharp Defluxions of the Eyes; it stops eruption of Blood and overflowing of the Courses; 'tis also apply'd for Inflammation of the Testicles and other Parts.

*Hyothyroides*, two Muscles of the Larynx, proceeding from the Bone *Hyoides*, and reaching the Cartilage call'd *Scutiformis*, like a Shield, and destin'd to contract or shut up the opening of the Wind-pipe.

*Hypaleiptron*, an Instrument used to spread Plaisters with; 'tis also call'd *Spatha* and *Specillum*, a Spatula.

*Hypecoon*, some call it *Alcea vesicaria*, others *Cuminum Sylvestre*, others a sort of horn Poppy.

*Hypercatharsis*, is said when a Purge works too much.

*Hypercrisis*, a critical Excretion above measure.

*Hyperephidrosis*, a too much Sweating.

*Hypericum*, St. John's Wort; it is an excellent diuretick and vulnerary Herb; a Decoction of it

cures tertian and quartan *Agues*; it stops spitting of Blood, and expels Gravel; a Tincture of the *Flowers* is excellent in a *Mania*, and the *Flowers* infused in Spirit of Wine kill *Worms*; the compounded Oil of this Herb is much used; 'tis excellent for a Bruise or Ach, and for spitting Blood.

*Hyperoon*, are two holes in the upper part of the Palate, which receive the *Pituitous Humours* from the *Mamillary Processes*, and after they are separated, discharges 'em at the Mouth.

*Hypersarcosis*, or *Ecsarcoma*, an Excrescence of Flesh in any part of the Body. A spongyous Excrescence.

*Hypnotica*, those things which by fixing the *Spirits* by straitning and shutting up the Pores of the Brain cause Sleep. *Hypnotick* or *Soporiferous Medicines*.

*Hypocatharsis*, gentle Purging.

*Hypocaustum*, a Place, or Stove where Medicines are dry'd, or kept.

*Hypocharis*, is *Sonchus levis*.

*Hypocistis*, a small Plant (growing like Mistletoe on an Oak) from the Root of the Shrub *Cistus* when it flowers; from this Plant the Juice is prest.

*Hypochondriaca Affectio*: See *Hypochondriacus Affectus*.

*Hypochondriaca Medicamenta*, are Medicines used in the cure of *Hypochondriack Distempers*.

*Hypochondrium*, or *Subcartilagineum*, the upper part of the *Abdomen* under the Cartilages of the Chest.

*Hypochondriacus Affectus*, or *Affectio Hypochondriaca*, a pure flatulent and convulsive Passion, arising from flatulent and pungent Humours in the Spleen, or Pan-



creas, which afflicts the Nervous and Membranous Parts. The Hypochondriack Disease.

*Hypochyma*, a depraved Sight, whereby Gnats, Cobwebs, little Clouds, &c. seem to swim before the Eyes. The cause of it seems to consist in turbid Humours, or sometimes in the Optick Nerves, whose little Pores are obstructed by the Matter that is thrust into them.

*Hypochysis*, the same with *Hypochyma*.

*Hypocranium*, an abscess between the Scull and the *dura Mater*.

*Hypocratis Manica*. See *Manica Hippocratis*.

*Hypoclepticum Vitrum*, a Glass Funnel to separate Oil from Water.

*Hypodesis*, the Bandage that is used before the Bolsters are apply'd.

*Hypodesmis*, the same with *Hypodesis*.

*Hypogastrium*, the outermost part of the Abdomen or Belly, betwixt the *Hypochondres* and the Navel.

*Hypoglossis*, or *Ranula* & *Batrachion*, an Inflammation or Exulceration under the Tongue; also a Medicine that taketh away the Asperity of the Larynx.

*Hypoglossum*, or *Laurus Alexandrina*, *Bislingua*, or *Hippoglossum*, Horse-Tongue.

*Hypoglottides Pilula*, are Pills to put under the Tongue to assuage a Cough.

*Hypopedium*, the same with *Supplantale*.

*Hypophaulum*, a vulgar Diet which observes a medium betwixt a plain and an exquisite Diet.

*Hypopheon*, is *Hypecoon*.

*Hypophora*, deep and fistulous

*Ulcers*, which gape like *Ulcers* and *Cavities* in the Flesh.

*Hypophysis*, the same with *Cataracta*.

*Hypophthalmia*, a Pain in the Eye under the horny Tunick.

*Hypopyon*, a gathering of Matter under the horny Tunick of the Eye.

*Hyposarca*, the same with *Anasarca*.

*Hyposarcidium*, the same as *Anasarca*.

*Hypospathysmus*, an Incision made by three divisions upon the Forehead, to the *Pericranium*: nor is it sufficient to make Incision by those three Lines, but the Spatula must be thrust under, for which reason this sort of Incision is so named.

*Hypospadia*, those who from their birth render their Urine under the Bridle of the *Glans*.

*Hyposphagma*, Bloodshot, from a stroke on the Eye.

*Hypostasis Urinae*, that thick substance which generally subsides at the bottom of Urine.

*Hypostathme*, the gross Sediment in Liquors, as that of Oil, &c.

*Hypostrophe*, the contersion of the Body under any Distemper.

*Hypothenar*, the space from the fore to the little Finger, as also one of the Muscles of the Thumb.

*Hypotheon*, a Remedy used in the nature of a Suppository.

*Hypotrope*, the return of a Distemper, the original cause thereof having never been totally removed.

*Hypothesis*, the Supposition of a thing. A Supposition.

*Hypozoma*, a Membrane that parts two Cavities, as the *Media-stinum* in the *Thorax*.

*Hypsiloides*; see *Hyoides*.

*Hyssop*

*Hyssopus*, Hyssop; 'tis hot and acrid, it attenuates, opens, and cleanses; 'tis chiefly used in Diseases of the Lungs, frequently apply'd outwardly to remove Blood that's settl'd in the Eyes, a bunch of it being boil'd in Water, and apply'd thereto; 'tis also very good for Bruises.

*Hystera*, the same as *Uterus*.

*Hysteralgia*, a Pain in the *Womb* proceeding from an Inflammation, or otherwise.

*Hysterica Passio*, or *Suffocatio hypochondriaca*, *Uterina*, *uteri ascensus*, &c. Fits of the Mother, a Convulsion of the Nerves of the *Par Vagum* and Intercoastal in the *Abdomen*, proceeding from a pricking irritation or explosion of *Spirits*. This Distemper does not always depend on the Womb, as is commonly thought; we have seen it more than once in Men, because the *Spleen*, *Pancreas*, and other adjacent Bowels, are often the cause of it.

*Hysterica*, Medicines good against the Diseases of the Womb.

*Hysterocele*, the Falling of the Womb.

*Hysterotomotomia*, or *Sectio Cæsarea*, a cutting the Child out of the Womb, which is done thus: You make a *Semilunar Section* under the Navel, along the *White Line*, the cavity whereof looks toward the said Line; then, according to the direction of the *Fibres*, the *Fœtus* being extracted after the Section, the Wound in the Womb contracts it self, so that the Blood scarce flows more plentifully than in a natural Birth; but if the Mother be dead, chuse the most convenient Place you can.

*Hysterotomia*, an Anatomical Dissection of the Womb.

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*Jacca*, a Name used for divers Plants.

*Jacobaea*, Ragwort; it cureth *Ulcers*, *Inflammations*, and *Fistula's*. Being apply'd hot to the Belly in form of a Cataplasm, it cures the *Gripes*.

*Jalappa*, the Root is blackish without, within somewhat red, with black and resinous Circles, if it be good. 'Tis also call'd *Gialappa*, *Chelopa*, *Clopa*, *Jalapium* or *Gelapo*, also black *Mechoacan*. It purgeth strongly, and comes from *India*.

*Jalemos*, cold, or worthless; a Term used of a Physician who pursues no rational Method of Cure.

*Jambichi Sales*, a kind of Salt so call'd that is compos'd of many sorts of things, the vertue whereof is to digest crude Humours. The Inventor of this Composition was one *Jamblicheus*, the Basis of which is *Sal Armoniack*, *Pepper*, *Ginger*, and some of the *Aperitive* and *Aromatick* Seeds.

*Janitor*, the same with *Pylorus*.

*Jasminus*, or *Gelseminum*, *Jessamin*; the Flowers are chiefly used to perfume Gloves; the Oil of it heals, mollifies, and opens, and is used in contractions of the Limbs, and the like.

*Jaspis*, a Gem, or opake Precious Stone call'd a *Jaspar*, of which there are many sorts; *Dioscorides* reckons seven.

*Iatrice*, the Art of Physick.

*Iatrochymicus*, a Chymical Physician.

*Iatros*, a Physician.

*Iberis*, a sort of Watercresses; 'tis also call'd *Lepidium*, *Hiberis*,



*Nasturtium agreste*, *Cardamantice*, and *Agricardamon*.

*Ibiga*, or *Chamæpytis*, the same as *Abiga*. See *Iva*.

*Ibiscus*, and *Hibiscus*, is Marsh-mallows. See *Airhea*.

*Ichnos*, that part of the Foot the Latins call'd *Vestigium*; also *Solea*, the Sole of the Foot.

*Ichor*, sometimes signifies the Serum of the Blood, and sometimes a sulphureous and watery Humour which flows from *Ulcers*.

*Ichoroides*, a moisture like Corruption.

*Ictérica*, Medicines good for the Jaundice.

*Icterus*, the Jaundice, is a changing the Skin into a yellow colour, from an Obstruction of the *Ductus Choledochus*, or Glandules of the Liver; or because the Gall abounds more than can be conveniently excern'd, so that it stays in the Blood. It taketh its Name from *ixlis*, a Ferret, whose Eyes are tinged with the like colour; or from a Bird call'd *Icterus*, of the same colour, which the Latins call *Galbulus*, which if one sick of the Palsie sees, says *Pliny*, the Party is cur'd, but the Bird dies. The Latins call it also *Regius Morbus*, the Kingly Disease, because 'tis easily cured in Courts with the Pastime and Diversion there, which cheer the Mind. It is likewise term'd a Suffusion of the Gall.

*Icterus Albus*, the same with *Chlorosis*.

*Ichthyocolla*, the Glue of a certain Fish said to have no Bones. 'Tis used to make a kind of Size or Paste of, and also to fine down Wines, &c.

*Idea*. See *Victorialis*.

*Idea Morbi*, the Propriety and Essence of a Disease.

*Idiopathia*, a primary Disease, which neither depends on, nor proceeds from any other.

*Idiosyncrasia*, a Temperament peculiar to any particular Body.

*Idiota*, hath a double Signification; first, it signifies a private obscure Man; in the second Place a rude *Plebeian* void of all Sense. Or more particularly, unskilful *Physicians* are call'd *Idiots*, who are despisers of true Arts, and set up for Professors of false ones, the Promoters of which are guilty of all manner of *Errors*, and liable to the vilest *Crimes*.

*Idiotrøpia*, the same with *Idiosyncrasia* & *Idiosyncrasia*; the proper and individual Disposition and Nature of the Constitution.

*Idos*, the same with *Hydros*, *Sudor* or *Sweat*.

*Jecoraria Venâ*, the same with *Basilica*.

*Jecur*, the same with *Hepar*.

*Jecur Uterinum*; see *Placenta Uteri*.

*Jejunum Intestinum*, the second of the small Guts; so call'd because 'tis frequently empty: The little glandulous Nipples in it imbibe the Chyle, and convey it to the milky Veins. *Varro* calls it *Hilla*.

*Jeseminum*, the same with *Jasminus*.

*Ignis actualis*, actual Fire, that which burns at first touch, as Fire itself and Searing-Irons. Thus the Bones and Horns of *Animals* are calcin'd by an actual Fire till they become white by the exhalation of the oleaginous and saline Particles, call'd otherwise *Combustion*. Thus Lead is turn'd into Minium or red Lead, and the filings of Steel or Iron into the *Crocus Astringens*, by being expos'd on every side to the immediate

diate Contact of the Fire, call'd by the Chymists *Reverberation*.

*Ignis Circulatorius*, such a degree of heat as the Fingers can easily bear; 'tis call'd circulatory, because it plays not directly upon the Vessel, but goes a winding Course thereto.

*Ignis Potentialis*, potential Fire, a Medicine which, after it hath been laid some time on the Part, exerts its Operation; as a Ruptory, and other corrosive things of that nature. Thus *Metals*, *Minerals*, and *Stones* may be said to be dissolv'd by a potential Fire, such as are the acid Spirits of *Nitre*, *Vitriol*, &c.

*Ignis Persicus*, the same with *Gangrena*. 'Tis taken also for a Carbuncle.

*Ignis Reverberii*, a very strong degree of Fire, the Flame being heightned by Bellows, or other proper contrivance, as in a Wind-Furnace.

*Ignis Rota*, is when the Flame in the Furnace surrounds the distilling Vessel on all sides.

*Ignis Sacer*, the same as *Erysipelas*, yet some take it for an *Herpes*.

*Ignis Suppressionis*, is when the Retort or distilling Vessel (being put into Sand in the Furnace) is ply'd with a fierce Fire both below and above the Sand; as it is practis'd in the Preparation of the Cinabar of Antimony.

*Ignis Sylvestris*, the same with *Phlyctena*.

*Ignitio*, calcination made by Fire.

*Ile*, the Cavity from the *Thorax* to the *Bones* of the *Thighs*. *Pliny* observes, That all the Intestines in all Animals, except a Man and a Sheep, are call'd *Ile*.

*Ileum Morbus*, see *Iliaca Passio*.

*Ilex*, the Scarlet-Oak.

*Ilia*, the lateral parts of the *Ab-*

*domen*, betwixt the last Rib and the secret Parts.

*Ilingus*. See *Scotomia*.

*Ilicus*, *Amor Insanus*, or a *Delirium* from too much Love; the same with *Furor Uterinus*.

*Ilium*, the third of the small Guts. It begins where the *Fejunum* ends, and ends it self at the Gut call'd *Cecum*. 'Tis one and twenty Hands breadth in length.

*Ilium*, a Disease for the most part of the Gut *Ilium*, and is called *Valvulus* when the upper part of any Intestine is involv'd in the under, and on the contrary.

*Ilium Os*, part of the Bone called *Innominatum*, without any particular Name. 'Tis so nam'd, because it contains the Gut *Ilium*. Its Circumference is circular, the upper broadest, 'tis connected to the *Os Sacrum*. The upper part of it is call'd *Spina*, the interior *Costa*, and the exterior *Dorsum*. 'Tis larger in Women than Men.

*Iliaca Passio*, or *Dolor Ilicus*, *Miserere mei*, *Volvulus*, *Tormentum*, & *Chordapsus*, the same with *Ileum Morbus*.

*Iliaca Vasa*, those double-fork'd Vessels of the *Trunks* of the great Artery, and the great Vein of the *Abdomen*, about the Place where the Bladder and the Womb are.

*Iliacus Musculus*, one of those that bend the Thigh, 'tis inserted by a Tendon which grows together with the Tendon of the *Muscle Psoas*; it arises from the whole internal Cavity of the *Os Ilium*, with a thin and carnous beginning.

*Illambonis*, *Collyrium*, is the Name of a Medicine for *Ulcers* of the *Eyes*.

*Illecebra*, *Hellecebra*, *Sempervivum Minus Acre*, Wall-pepper, Stone crop.



*Illinctus.* See *Eclegma*.

*Illutatio*, vel *Illuamentum*, is an External or Topical Remedy, when some Member of the Body is to be anointed either in the Bath, or afterwards with Clay; and if it dries, to change it, and lay on afresh, to heat, dry, and discuss the Part affected. This Method is twofold, either Natural, which is done with Clay found in the bottom of Medicinal Waters; or Artificial, which is prepar'd from many things. To this belongs the anointing or Cerate of the ancient Wrestlers.

*Imaginatio*, *Phantasy*, is an Action or Function of the Soul, which in Brutes, as well as Men, by the assistance of the Animal Spirits, receives the Ideas of exterior Bodies, and impresses them firmly on the Mind so as to make 'em apparent and distinguish'd.

*Imbecillitas*, signifies that state wherein they are plac'd, which are neither fit nor strong to labour, as Children, old Men, infirm People, and those that are recovering. But with respect to those that are sick, it signifies a greater Prostration of Strength.

*Imbibitio*, the same with *Ablutio*, when a Body is so often wash'd that it will admit no more. The same with Rectification and Cohobation.

*Immerſion*, the putting Metals or Minerals into some corrosive Matter, that they may at length be reduc'd to a *Calx*. 'Tis also a kind of Lotion or Washing, when Matters are put into Water, in order to clear them from some exterior, useſeſs, or noxious qualities. Thus *Lime*, *Ceruse*, *Tutty*, are put whilst red-hot into Water, to free them from their *Acrimonious Particles*.

*Immerſus Musculus*, the same with *Infra Scapularis*.

*Impaſtatio*, is when a certain Matter is mix'd with something more ſolid, to reduce it into *Paste*.

*Impatiens Herba*, or *Nolimetan-gere*, leaping Mercury.

*Imperatoria*, or *Oſtrutium*, Maſterwort; this Herb is alexipharmick and ſudorifick; it expels Wind, and is excellent in the *Cholic*; 'tis chiefly uſed in the biting of venomous Creatures, and malignant Diſeaſes; it helps Expectoration, and cures a ſtinking Breath; 'tis good for Phlegm, Diſeaſes of the Head, a Palsy, Apoplexy, and the like; half a Spoonful of the Powder of it taken in Wine an Hour before the Fit comes, is ſaid to cure a Quartan Ague; 'tis also counted very good for the Dropſy, and long Fevers; a piece of the Root put into an hollow Tooth, eaſes the Pain. Its ſhape and vertue is much like *Angelica*.

*Imaginatio*, the ſame with *Phantasia*.

*Imperialis Corona*, Crown Imperial.

*Imperfecta Crifis*, See *Crifis*.

*Impetigo Celfi*, the ſame with *Lepra Græcorum*. *Celfus* makes four ſorts: The moſt harmleſs, ſays he, is that which is like a Scab, for it is red and hard, and exulcerated and gnaw'd; but it differs from it, in that it is more exulcerated, and is accompanied with ſpeckl'd Pimples, and there ſeems to be in it certain Bubbles, from which, after a certain time, there falls, as it were, little Scales, and it returns more certainly. Another ſort is worſe, almoſt like a ſort of Meazles, or hot Pimples in the Skin, but more rugged and redder, and of different Figures: In this Diſtemper little Scales fall from the Surface of the Skin, and is call'd



*Rubrica.* The third sort is yet worse, for it is thicker and harder, and smells more, and is cleft on the top of the Skin, and gnaws more violently; 'tis Scaly too, but black, and spreads broad and slow; 'tis call'd *Nigra*. The fourth sort is altogether incurable, of a different Colour from the red; for 'tis something white, and like a fresh Scar, and has pale Scales, some whitish, some like the little Pulse call'd *Lentil*; which being taken away, sometimes the Blood follows. Otherwise the Humour that flows from it is white, the Skin hard and cleft, and spreads farther. All these sorts arise especially in the Feet and Hands, and infect the Nails likewise. *Impetigo* some reckon the same with *Lichen*. See *Lepra Gracorum*.

*Impletion*, the same as *Repletion*; a fullness of the Body.

*Impetigo Plinii*, Pliny's *Impetigo*. the same with *Lichen Gracorum*.

*Impregnatio*, when one thing is fill'd with another; for instance, as when Tartar is said to be impregnated with an Emetick Vertue by Antimony; or when an *Alkali* is totally impregnated with an *Acid*. But properly Impregnation is said when a Woman has conceiv'd after Coition.

*Impressio*. This Word may be taken Actively and Passively. Actively, it signifies some violent Extrinsical Action, when by Chance or Art something is apply'd to a Body with Violence that forces it out of its situation; as for example, when a Chirurgion in a Luxation or Fracture presses the prominent Bones with some force into their former Place; this is call'd an *Impression*. 'Tis taken passively for the suffer-

ing or undergoing that violent Action.

*Impulsio*, signifies a violent motion, made from the thing mov'd touching upon it, so that that which moveth it remains not behind; so the Heart impels the Blood into the beginning of the Great Artery, which successively moveth forward the rest with the same Pulsation.

*Imputrescibilis*, incorruptible; when Heat and Moisture are equally and moderately mix'd with each other.

*Inauratio*, a gilding of Pills, or other things.

*Inappetentia*, want of Stomach, for want of Ferment in it, or of sufficient Respiration.

*Incarnantia* & *Incarnativa*, Medicines generating *Flesh*, the same with *Sarcotica*.

*Inceratio*, a mixture of moisture with something that is dry, by a gentle soaking, till the Substance be brought to the consistence of soft Wax.

*Incidentia*, the same with *Attenuantia*.

*Incineratio*, the reducing the Bodies of Vegetables and Animals into Ashes by a violent Fire. This is perform'd sometimes also by the Sun, through the help of a Burning-Glass; as for instance, in *Antimony*, *Vitriol*, &c.

*Incisio*. See *Encope*.

*Incisores Dentes*, the same with *Primores*, the fore-Teeth.

*Incisorii*, the same with *Primores*, is a sharp small Knife used by Chirurgions to cut off what is superfluous, or to dilate a Wound, &c.

*Inclinatio*, when the clear liquid part is separated by a decantation from the gross Sediment, as in



certain Liquors that fine themselves by standing ; or when you pour off the Water after Edulcoration.

*Incorporatio*, a mixture, whereby moist things are contempered with dry into one Body, as into a Mass, as much moisture being added as is requisite to the consistence of the mix'd Body, so that it becomes like a thin Paste as it were ; whence it may be call'd also *Impastatio*, and in some things *Subactio*, a Kneading. Things thus incorporated must be left in a digestive Heat, that by mutual action and suffering they may get one temperature common to both.

*Incrassantia*, thickening things, are those which being indu'd with thick ropy Parts, and mix'd with thin liquid Juices, bring them to a thicker consistence, by joining and knitting their Parts.

*Incubus*, *Incubo*, and *Asthma Nocturna* ; the Night-mare. See *Ephialtes*.

*Incurvatio*, the same with *Cyrtoma*.

*Incus*, one of the Bones in the inner part of the Ear. It is like a Grinder, and lies under the Bone call'd *Malleus*. It has two Processes below ; one shorter, which leans upon the scaly Bone ; another longer, which sustains the top of the *Stapes*, or triangular Bone, that bears upon the Cavity of the inner part of the Ear, whilst it immerses itself into the Place call'd the Oval Window, with a pretty broad *Basis*.

*Index*, the Fore-finger.

*Indicans*, is something observ'd in the Body, upon which account something is said to be done that ought to contribute thereunto. An *Indication*.

*Indicantes Dies* ; those Days which signify that a Crisis will happen on such a Day, which are therefore call'd *Indicant* ; such are 4, 11, 17, 24.

*Indicatio*, that which demonstrates what's to be done in Diseases ; and it is threefold ; *Preservatory*, which preserves Health ; *Curative*, which expels a Disease that has already seiz'd upon a Person ; and *Vital*, which respects the strength and way of Living.

*Indicator*, one of the Muscles extending the Fore-finger.

*Indignatorius Musculus*, the Muscle that turns the Eye aside.

*Indicatum*, that which is signified to be done in order to the Recovery of Health.

*Indices Dies* ; see *Critici Dies*.

*Indicium*, the same as *Signum* ; a sign or token of a Disease.

*Indicon*, it signifies a kind of Pepper or Wood, as *Guaiacum*, or the Matter of a certain blue Colour they call now *Indicum* or *Indigo*, made from a Plant call'd *Anil*. But others will have it to be the Juice of a Plant which the Dyers use call'd *Glastum* or *Woad*, and by some *Waid*.

*Inductio*, a Term for anointing, or making any other Application to the Part affected.

*Indurantia* ; see *Sclerotica*.

*Indusium* ; see *Ammties*.

*Inedia*, abstaining from Meat, when one eats less than formerly.

*Infectio*, the same with *Tinctus*, from whence the *Ars Infectoria* is call'd *Tinctoria*, the Art of Staining or Dying ; but with Physicians 'tis us'd for *Contagion* or *Infection*, and denotes a Malignity, Plague, or Pestilence.

*Infirmus Venter* ; see *Abdomen*.

*Inflammasio* ; see *Phlegmone*.

*Inflatio*,

*Inflatio*, the distention of a Part from flatulent Matter.

*Influentia*, the same with *Influx*, and is meant not only of the motion of Humours into any Part, as every Influx of Blood that is made from the Heart thro' the Arteries, but also of the Influence or Vertue of Plants, Metals, Minerals, &c.

*Infrascapularis Musculus*, or *Suprascapularis Secundus*, proceeds under the Spine, from the Basis of the *Scapula* with the second, *Suprascapulary*, carnous and thick, and runs into the Ligament of the Shoulder with a short and broad Tendon, which is reckon'd the fourth.

*Infundibulum*, five *Enchyta*, or *Tritorium*, a Funnel.

*Infundibulum Cerebri*, the same as *Choana*.

*Infundibulum Renum*, the Pelvis or Basin thro' which the Urine passes to the Ureters and the Bladder.

*Infusio*, is an extraction of the Vertue of Medicines with a convenient Liquor, which, if it be purgative, may be taken at once; and to this the Name properly agrees. 'Tis also used for such Medicines as (having been infused for some time) serve for outward Applications. 'Tis likewise call'd *Maceration*, *Dilution*, *Infusion*.

*Ingenitus*, the same with *Innates*, or innate. Amongst the Cures of Scabby Diseases, or the Venereal, there are reckon'd fix to be *Cura Ingenua*, which relate to Warts, fungous Excrescences, &c.

*Ingluvies*, intemperate Eating, Gluttony: This is the cause of many Diseases, and the danger of the Sick, go from the Kitchen. *Helmont* calls it the Mother of three Vices of the Blood, *Fulness*, *Stagnation*, and *Heterogeneity*.

*Ingredientia*, various Simples that constitute one Compound.

*Inguen*, the Place from the bending of the Thigh to the Secret Parts. The Groin.

*Injectio Intestinalis*, the same as *Clyster*.

*Inguinalis*; see *Aster*.

*Inium*, the beginning of the oblongated Marrow, which is the common Sensory, because the Species which are receiv'd from the external Organs are convey'd thither by the Nerves.

*Innominata Glandula Oculi*; see *Caruncula Oculi*.

*Innominata Tunica Oculi*, the Tunick of the Eye that wants a Name, is a certain subtil Expansion of the Tendons from the Muscles, which move the Eye to the circumference of the *Iris*, or Honey Membrane.

*Innominata Officula*; see *Cuneiformia*.

*Innominatum Os*, others call it *Os Coxa*, or *Ilium*, it is plac'd at the side of the *Os Sacrum*, consisting of three Bones *Ilium*, *Os Pubis*, *Ischium*, join'd by Cartilages, and appear distinct by three Lines till 7 Years old, but grow all into one Bone at riper Years. They are call'd also *Cuneiformia* and *Ossa Innominata*, Nameless Bones.

*Innominatus Humor*, or *Institus*, a Secondary Humour, as the Ancients call it, wherewith they thought the Body was nourish'd; for those Nutritious Humours they talk of are four, *Innominatus*, *Ros*, *Gluten*, *Cambion*. The Innominate Liquor.

*Inosculatio*, the same with *Anastomosis*, a mutual connexion of Vessels that are different, or of the same kind.

*Inpinguedo Porci*, Costmary, singularly



gularly useful in the *Phthisis* or Consumption of the Lungs.

*Inquietudo*, a Convulsive Motion of the Muscles in the Loins, Neck, and Limbs, wherein the Sick throw themselves from one side to another, lifting up both their Arms and Legs; sometimes lying on their Backs, at other on their Bellies; sometimes sitting up in the Bed, then again rising. This Inquietude happens either at the beginning of a Fever, or continues so long as it lasts, and is a common Symptom in the Plague; also great Pains causing Restlessness, especially in the *Cardialgia Colica* and *Nephritic* pains. Besides, a Delirium oft accompanies Inquietude, but most of all when Death is near at hand, and the Patient's Strength is not quite exhausted.

*Insania*, or *Amentia*, Madness, an abolition or depravation of Imagination and Judgment.

*Infessus*, a Bath for the Belly, proper for the lower parts, wherein the Patient sits down to the Navel. They are for several uses, *viz.* for easing Pain, softening of Parts, dissolving flatulent Matter, and frequently for exciting the Courses.

*Insolatio*, an Infusion of things in the heat of the Sun before they are fermented.

*Insomnis*, one who keeps awake unseasonably, and beyond Nature.

*Inspiratio*, an alternate dilatation of the Chest, whereby the Nitrous Air is communicated to the Blood, to accend it by the Windpipe and the *Vesicular* parts. The cause of Respiration does not seem to consist only in the dilatation of the *Thorax*, as commonly thought, but in the contraction of the *Tunnick*, which discovers the upper part of the *Oesophagus*, and the

most close Recesses of the Windpipe.

*Inspissatio*, is when a liquid Substance is by Evaporation reduc'd to a thick consistence. *Inspissation*.

*Instinctus*, Instinct, to which is generally added the Epithet *Natural*. This is a proper intrinsic Principal of Motion in Brutes, by vertue of which certain determinate Motions in their Bodies and all their Senses are acted, so that in some of 'em it seems to emulate the Power of a Rational Soul in some measure, especially in their internal Senses; but whether it be Substance and what that is, or the Animal Spirits themselves, or something be separated from these, or whether it be a certain co-essential Property, is not yet sufficiently determin'd by the Naturalists.

*Instrumentum* or *Organum*, a word of great use in the Art of Physick; generally it signifies every thing apply'd to a certain Action, Use, or Operation. In *Physiology* that part of the Body is call'd an Instrument which can produce a perfect Action; otherwise 'tis call'd an Instrumental or Organical Part; but all Parts of the Body ought to be consider'd by the Physician as Instrument or instrumental. So a Muscle, Vein, and Artery are reckon'd among the first Instruments, but the Hand, the Foot, and the Leg among the second.

*Insuccatio*, the thickening of Aloes, &c. in the Juice of Violets or Roses, or the like.

*Intellectus*, Cogitation, whereby a Man apprehends an Object; it seems to be transacted in the *Corpus Callosum*, for the Expansion of Spirits is there.

*Intemperies*, seu *Dyscrasia* & *Acra*  
*crasia*, a Disease which consists in  
in-



inconvenient Qualities of the Body, and these are either manifest or occult; the *manifest* are either simple or compound; the simple is, when one Quality is peccant, as a hot, thin, hard, acid, salt Disposition. &c. The compound is when more Qualities than one are peccant, as a hot and salt, a cold and acid Disposition, &c. An *occult* ill Disposition or Distemper is such as proceeds from some poisonous Qualities, as from the Air, from poisonous Animals, &c. It comes from the Air when the Nitre in it becomes contagious by reason of standing stinking Waters, daily Drought, Earthquakes, &c. whence malignant pestilent Fevers, and Plagues themselves, arise; for the Vapours being taken away, that which remains of the Air (by reason of the Sulphur and Salt in it) contracts an ill Savour, whereupon the Air and its Nitre degenerate from their due Temperature and Crasis. And I believe the same happens from very dry Grounds, for sulphureous and saline Particles (intermix'd with the watery ones) abound, which render the Nitre of the Air sharp and pointed like Arsenick, Mercury sublimate, or *Aqua stygia* which being suck'd into the Lungs, coagulate and corrode the whole mass of Blood, making its *Spirits* vanish, whence proceed *Quinsies*, *Pleurisies*, *Pestilential Swellings*, &c.

*Intentio*, the same with *Indicatio*.

*Intercalares dies*, or *Intercidentes*, which others call *Provocatorii*, are those Days wherein Nature, either by reason of the vehemence of the Fit, or from some external Cause, is excited to expel the load of a disease unseasonably; such are the third, fifth, ninth, thirteenth and nineteenth.

*Intercidentes dies*; see *Intercalares*.

*Intercostales Musculi*, on either side 22, eleven external, and so many internal; they all are weaved between the Ribs, and have oblong Fibres crossing one another like an X. The External arise from the lower parts of the upper Ribs, and descending obliquely toward the hinder parts are inserted into the higher parts of the interior; the Internal proceed on the contrary.

*Intercostalis Nervus*, a Nerve proceeding from the Spinal Marrow added to the *Par Vagum*, which also branches in the Abdomen thro' all the Viscera.

*Intercus*; see *Anasarca*.

*Interfoemineum*, the same with *Perinaeum*.

*Intermissio Februm*; see *Apyrexia*.

*Intermittens Febris*, is call'd a Fever or Ague that ceaseth and returns at certain times; 'Tis either Quotidian, Tertian, or Quartan, and some add the Quintan.

*Intermittens Morbus*, a Disease which comes at certain times and then remits a little. Intermittent Fevers or Agues proceed not from any fictitious Focus, but only from a wrong assimilation of the Chyle.

*Internodium*, the joining together of the Bones of the Fingers, their Articulation and orderly Coherence.

*Internuncii dies*; see *Critici dies*.

*Interossei Musculi* or *Abductores*, are six in the space of the *Metacarpus*, three outward and three inward; they somewhat help Extension.

*Interpassatio*, the stitching of Bags, that the Matter included should not fall in a heap. 'Tis the same with *Interfuere*.

*Inter-*



*Interfcapularia*, the Cavities betwixt the Shoulder-blade and the *Vertebra*.

*Interfcapularium*, a Process of the Scapula, in the part of it that rises, commonly call'd the *Spine*.

*Intertrigo*, or *Attritus*, an Excoriation of the Parts near the Fundament, or betwixt the *Thighs*, or a fleaing of the Skin, proceeding from a violent Motion, especially Riding. It happens frequently to Children that the *Cuticula* in their Thighs and Hips are separated, and as 'twere shaven off from the true Skin, which pains 'em so, that it makes 'em restless. Galling of the Skin.

*Intestina*; see *Enteron*.

*Intubus* & *Intubum*; see *Endivia*.

*Intumescencia*, the same with *Tumor*.

*Isula Campana*; see *Helenium*.

*Involucrum Cordis*; see *Pericardium*.

*Jonthus*, or *Varus*, is a little hard callous Swelling in the Skin of the Face.

*Jos*, the same as *Venenum* or Poison.

*Josacchar*, that is the Sugar of Violets.

*Iotacismus*, call'd so from an Impediment of the Tongue, when that Organ can't pronounce certain Words and Letters.

*Jovis Barba*; see *Barba Jovis*.

*Jovis Flos*, is *Crocus*.

*Irio*, or *Irion*, Bank-crefs.

*Iris*, or *Consecratrix*, the Flower de Luce.

*Iris*, the Fibrous Circle next to the Pupil of the Eye, distinguished with variety of Colours. *Iris* also signifies the red Orrice.

*Iros*, under this Name there is a certain Species of a *Schirrhus* of the Spleen.

*Isada*, the *Lapis Nephriticus*, or Nephritick-Stone.

*Isatis*, Woad, us'd in Dying.

*Isatodes*, a blue Bile resembling in colour the Herb *Woad*, where-with Cloth is dy'd blue.

*Ischema*, Medicines that stop the Blood, which by a binding, cooling, or drying Vertue close up the opening of the Vessels, or diminish and stop the fluidity and violent motion of the Blood.

*Ischemon*, a sort of Grass.

*Ischas*, a dry'd Fig.

*Ischias*, the Gout in the Hip, or *Sciatica*.

*Ischium*, the Hip, or Hucklebone.

*Ischnophonia*, first it signifies a smallness or lowness of Voice, in which sense it seems to have been understood by the Ancients, but is more frequently taken for hesitation of the Tongue, or for those that stammer.

*Ischuretica*, Medicines that force Urine when 'tis supprest.

*Ischuria*, such a Suppression of Urine in the Bladder, that little or nothing of it can be discharg'd; as it happens in the Stone of the Kidneys and Bladder, in the Obstruction of the Arteries, of the Kidneys, or of the Urinal Passages or Ureters, by a slimy gross Humour, by coagulated Blood, or Gravel fix'd there; it is also sometimes a Symptom in excessive Sweating, Vomiting, Looseness, loss of Strength, Palsie of the Bladder or Yard, or Frenzies, Apoplexies, and Lethargies.

*Isthmus*, that part which lies betwixt the Mouth and the Gullet, like a Neck of Land. Also the ridge that separates the Nostrils.

*Ithmoidea Ossa*. See *Ethmoides*.

*Itinerarium*, a Chirurgeon's Instrument



Instrument which, being fix'd in the Urinary Passage, shews the Neck or *Sphincter* of the Bladder, that an Incision may be more surely made to find out the Stone. See *Catheter*.

*Iva Arthritica*, or *Mischata*, the same as *Chamæpytis*, call'd *Ajuga*, five *Abiga*, by the *Latins*; as also *Ibiga*: See *Abiga*.

*Juba*, a hairy substance like that at the top of Reeds; as you may observe also in the *Millet*.

*Judaicum Bitumen*; see *Asphaltites*.

*Judaicus Lapis*, is a Stone shap'd like an Olive, with many small streaks lengthways, of a dark Ash-colour, almost as hard as a Flint-stone; found in *Judea*, from whence it receives its Name, tho' it is found also in *Silesia*. Some call the bigger sort the Male, and the lesser the Female. *Aëtius* calls it *Lapis Syriacus*; and some others, *Phrenicites* & *Tecolithos*. 'Tis often prescrib'd in a *Nephritis*.

*Jugale Os*, the same with *Zygoma*.

*Juglans*, the Walnut-tree, the outward Bark of the Walnut dried, vomits strongly; the Catkins are a gentler Vomit; the fresh Nuts move the Belly, the dry are hot, and hard to digest; they encrease *Choler*, and cause a Cough; the Juice of the outward Bark gargl'd in the Mouth, is very useful in a Relaxation of the Almonds, and for an Inflammation of the Throat; a Decoction of the outward Bark of the green Nuts forces Worms out of their Holes; the green and unripe Nuts candied with the Bark, gently move the Belly, two or three being taken at Bed-time; the Oil of the Nut mix'd with Oil of Almonds, is ex-

cellent in the Stone, two or three Ounces of it may be taken inwardly at a time; the Nuts being infused in Water till the Skin of the Kernel comes off, and likewise two Days in *Aqua Vita*, are said to be peculiarly proper for Obstructions of the Courses; take two or three of the Nuts so infus'd daily in the Morning fasting, for ten Days before the usual time of their flowing.

*Jugularis Vena*, that Vein which goes towards the Scull by the Neck.

*Jugulum*, the same with *Furcula*.

*Jujuba*, a sort of Prunes, of a red colour without, and a luscious taste. They are brought to us chiefly out of *Italy*, and are moderately hot and moist, they attenuate the sharpness of the Blood, and are good for Diseases of the Breast and Lungs, for Coughs, Difficulty of breathing, for Diseases of the Reins and Bladder, and for Heat of Urine. The Syrup of *Jujebs* are cooling, and proper for Coughs, Pleurisies, and for Ulcers of the Lungs and Bladder. *Jujebs* are used in the *Lo-hoch sanans*, and in the Pectoral Decoction.

*Julap*; see *Julepus*.

*Julapium*, the same.

*Julep* & *Juleb*; see *Julepus*.

*Julepus*, a liquid Medicine taken inwardly, of a grateful taste, and clear, made of a convenient Liquor with Syrup or Sugar, without any boiling, and in the quantity of three or four Doses, to alter or refrigerate. A *Julep* consists commonly of one Pound and an half of Barley-water, or of distil'd Water, rarely of Wine, of the cooling Syrup of red Gooseberries, Berberries, Violets, &c. to which they



they commonly add some Drops of *Sulphur*, *Vitriol*, *Salt*, &c. to give it a good Taste. *Juleb*, whence the Word *Julepus* comes, is a *Persian* Word, and signifies a sweet Potion.

*Julus*, *Juli*, the Leaves that first come out, but most properly the long Flowers of the Walnut-tree, call'd by some *Catkins*.

*Junctura*, the same with *Diarthrosis*.

*Juncus*, a Rush.

*Juniperus*, the Juniper-tree, the Wood of this Tree being burn'd, perfumes the Air; the Berries are good for a cold Stomach, and is good against *Wind* and *Gripes*; they provoke Urine, and expel Poison, and are good in Diseases of the Head and Nerves. The Oil of Juniper is much in Use, it helps the Tooth-ach, and is good in the *Cholick*, and against *Gravel*.

*Junonis Rosa*, is the same as *Lilium*.

*Jupiter*, signifies Tin amongst the *Chymists*. Some attribute certain Influences to the Planet of that Name, but with more Vanity than Certainty.

*Jusquiamus*, is *Hyoscyamus*.

*Juvans*, *Auxilium*, seu *Remedium*; Help, Remedy. The same with *Indicatum*.

*Juxtangina*, a sort of an Inflammation in the Throat, call'd *Cynanche*. See *Cynanche* and *Angina*.

*Ixia*, the same with *Cirfos*, or *Varix*.

*Ixia*, and *Ixine*, *Chamalion*, a sort of *Carduus*.

*Ixia*, *Varix*, a Dilatation or swelling of the Veins in any part of the Body, but particularly in the Legs.

*Ixos*, *Viscum*, a glewy or concreted Juice, made from the out-

ward Rind or Bark of certain Trees, as the Oak, Hazel, Holly, &c. and by steeping long in Water, till the glutinous or viscid parts are obtain'd.

*Ixis*, the *Ilia* or *Loins*, being the back part that lies betwixt the *Ischium* and *Lumbus*.

*Iynx*, a certain Bird call'd *Torquilla*, which only turns its Neck about, doing nothing with the other parts of its Body.

## K

*K* *Aib*, curdled Milk.

*Kal*, Sal, or Salt.

*Kali*, A Sea-herb, of which when burnt or calcin'd, they make Potashes for the Use of Soap-boilers and Glass-makers; the Ashes are call'd *Cinis Clavellatus*.

*Catimia*, or *Cadmia Lapis Calaminaris*.

*Keiri*, or *Cheiri* & *Keirim*, Wall-flower; the Flowers are cordial, and good for the Nerves; they ease Pain, provoke the Courses, expel the Secundine and a dead Child. The Conserve of the Flowers, the distil'd Water, and the Oil made of the Flowers by Infusion, are in Use for Apoplexies and Palsies; the Oil is very anodine in Wounds, and Inflammations of the Nervous parts. 'Tis the same with *Leucoion*.

*Kermes*, *Chermes*, *Coccus Infectoria*, *Granum* & *Coccus Baphica*, *Granum Tinctorium*, *Scarlatum*, *Chermes-berries*, the Fruit of a very famous Shrub, known also by the Name of *Ilex*. They come from *Candia*, *Spain*, and some parts of *France*. *Kermes*, or the Scarlet Oak, it grows on stony Hills about *Montpellier*, and in other parts of *France*, and *Italy*. The Grains of *Kermes* are counted by Philosophers and Botanists, the spurious or

EXCRE-



excrementitious Fruit of the Scarlet Oak only. But the learned and ingenious Dr. *Martin Lister* found such kind of Grains growing in *England*, upon the tender Branches of Cherry-trees, and supposes that they are not Excrescences, but the Work of some Insect, for receiving, as in a Nest, its young Ones. The Grains are astringent, and used successfully for Wounds, and wounded Nerves, to prevent Miscarriage, for the Apoplexy, Palsy, Palpitation of the Heart, for Fainting and Melancholy.

*Kina Kina*. See *Cina Cina*.

*Kirath*, feu *Siliqua*, a Weight weighing four Grains.

*Kobalium*, vide *Cobaltum*.

## L

**L** *Abella*, *Leporina*. See *Labia*, *Leporina*.

*Labdanum*, idem quod *Laudanum*.

*Labes*, a Prominence of the Lips, or a Spot or Speckle.

*Labia pudendi Muliebris*, are those two Protuberances, or the exterior part of the Women's Privities, hairy without, betwixt which is the first Entrance of the Men's Yards, whence they are also call'd the Hills of *Venus*, being of a peculiar Substance, such a-one as is not to be met with in any other particular part of the Body. In Virgins, this opening betwixt them is inwardly, almost closed up by certain small Ligaments, but after Coition becomes wider, and increases in bigness after Child-bearing. The Lips of a Woman's Privities.

*Labia Leporina*, such Lips as, by reason of their ill shape, will not meet together, which some call *Rostra Leporina*.

*Labis*, *Volsella*, or *Forceps*, an Instrument to extract any thing out of the Body.

*Labium* & *Labrum*, is the Extremity of the Bones at either end; 'tis also the Extremity of the Mouth; or the outward Edges of a Woman's Privities; and the Lips of Wounds. The Processes of the Bones are also call'd *Labia*.

*Labor*, the same with *Exercitium*, hard Labour or Exercise. The Chymists working in Laboratories are also call'd *Laborantes*, or *Labouring Men*.

*Laboratorium*, a Place adapted by Chymists on purpose for their Operations. It belongs also to the Apothecaries Shops.

*Labrosulcium*; see *Cheilocace*.

*Labrum Veneris*, is the same as *Dipsacus*.

*Labrusca*, is *Bryonia*, see *Bryonia*.

*Laburnum*, a sort of *Anagyris*.

*Labrum*, a Vessel for bathing. It signifies also the same thing with *Labium*.

*Labyrinthus*, a Body full of windings and turnings, as may be seen in the inner part of the Ear, and in the outer Surface of the Brain.

*Lac*, Milk, made by separating of Chyle of the Arterious Blood by the Glandules of the Breast, Milk begins to be made for the most part after the going with Young, or a little before the Birth; but it ceases in old Creatures, those that are with Child, and in menstruous Persons. The Chyle it self is also call'd Milk, as are also some white Juices flowing from divers Herbs.

*Lacca*, *Lake*, 'tis made by wing'd *Emmets*, as Honey by Bees. 'Tis gather'd in *Bengala*, *Malabar*, *Siam*, *Peru* from the young Sprouts of



of a very large Tree, whose Leaves are like the Plumb-tree, and in several other Places. 'Tis red and diaphanous ; and being cast upon the Fire, it emits a pleasant Fume.

*Lacertus* ; see *Brachium*.

*Lachanum*, is the same as *Olus*.

*Lachryma Christi*, or *Lachryma Jobi*, is *Lithospermum Majus*.

*Lachrymales Ductus* : see *Ductus Lachrymales*.

*Lachrymale Puctum*, an Hole made in the Bone of the Nose, by which the Matter that makes Tears passes to the Nostrils. If the Holes grow hard and brawny from an Ulcer in one of the Glands at the Corners of the Eyes, thence arises a *Fistula Lachrymalis*.

*Lachryma*, a moisture which is separated by the Glands of the Eye, to moisten the Eyes, which if it be too much, so that it can't be receiv'd by the *Puctum Lachrymale*, they fall from the Eyes, and are call'd Tears ; as also certain Juices flowing from Vegetables naturally ; as the Tears of *Frankincense*, *Opium*, *Dragons-blood*, &c.

*Laconicum*, or *Caldarium*, and *Assa*, or *Balneum Aereum*, was formerly a Cellar without any Water, made to provoke Sweat, which was done by a hot Vapour, or a dry Heat included therein. Some call it *Calida Sudatio*, and *Cicero Assa*. A dry Bath.

*Lachrymosus* ; see *Dacryodes*.

*Lactatio*, the sucking of Milk from the Breasts for the nourishment of the Child.

*Lactea Febris*, the Milk-Fever, that which comes upon Child-bed Women on the first Days after delivery ; supposed to proceed from the Milk then in the Breasts.

*Lactea Vasa* ; see *Vasa Lactea*.

*Lactes*, some take it to signify

the *Pancreas*, or the *Mesentery*, others the Milky Vessels ; and for the Guts. *Lactes* is also the seminal Matter of the Fishes, which impregnates their Eggs.

*Lactuca*, Lettice ; it cools the Stomach, and qualifies Choler and Heat, and disposes to Rest, and encreases Milk, and yields good Nourishment. In Frenzies, Madness, burning Fevers, and the like, apply to the Temples, and the *Coronal Suture*, and also to the Wrists, Rags dipt in Lettice-Water, wherein *Sal Prunella* has been dissolv'd.

*Lactuca Sylvatica*, the same with *Hieracium*.

*Lactucella*, is the same as *Sonchus*, or *Lactero*. Sow-Thistle.

*Lactucimina*, the same with *Aphtha*.

*Lactumia*, the same with *Achores*.

*Lacuna*, little Pores or Passages in the *Vagina* of the Womb, but no where greater than in the lower part of the Urinary Passage. There flows a certain Serous or Pituitous Matter out of these *Ducts* which lubricitates the *Vagina*, and is look'd upon as Seed. It flows out in a great quantity in the Act of Coition.

*Ladanum*, or *Labdanum*, is a fat Liquor flowing from the Leaves of a Tree that is receiv'd into certain proper Vessels in the Dog-days in *Cyprus*, *Candia*, *Libia*, and *Arabia*, and afterwards harden'd in the Sun. That which comes to us is hard, fryable, of a blackish colour, and inflamable, the Fume whereof is pleasant, and therefore fit for Perfumes.

*Lavigatio*, properly is when Medicines are ground and reduced to an impalpable Powder, by the help of some Liquids, on a Marble-Stone,



Stone, or in a Marble or Stone-Mortar, in the same manner as the Painters grind their Colours. The Chymists call the Powder so ground *Alcool*.

*Lagochilus*, one who has cloven Lips; see *Labia Leporina*.

*Lagophthalmus*, or *Oculus Leporinus*, is when the upper Eye-lid does not quite cover the Eye it self, so that the Eye-lids are not quite closed when they are asleep. Of this there are four sorts. 1. When they are born so. 2. By Custom, in looking often backwards. 3. By Convulsions; and 4thly, by a hard Scar after the cure of a Wound or Ulcer in that part. Hares Eyes.

*Lagopus*, Hares-foot, a sort of *Trifolium*, or *Trefoil*.

*Lambdoides*, the backward Suture of the Skull.

*Lamina*, commonly attributed by *Anatomists* to various Instruments accommodated for cutting of Bodies, as *Scalpella*, *Spathomela*, *Amphismela*, *Specilla*, &c. but more largely it hath relation to the extension of metallick Bodies, as Plates, or thin Leaves, such as those of Gold, Silver, &c.

*Lamium*, Arch-angel, one handful of the Herb beaten up with Hogs-Lard, and applied to the Kings-evil-swelling in the Neck or Throat, discusses them; a Conserve of the Flowers is much commended in the Whites.

*Lampsana*, Nipple-wort; it is reckon'd good for the Nipples when they are sore.

*Lanaria*, is the same as *Saponaria*; see *Struthium*.

*Lancetta*, a Chirurgeon's little Knife, strait pointed, two-edged, used in opening of Veins, cutting of Fistula's, opening of the Fundament, Yard, or Womb, that is shut. A Chirurgeon's Lancet.

*Languor*, is a weakness, dissolution, or remission of the Limbs or Body.

*Lanugo*, in Physiology signifies tender Filaments growing to the Cuticle, like Hair or Wool, as in Mullein, Cudweed, and the like.

*Lanugo*, the tender Hairs or Down of the Face.

*Laonica*, a Cure of the Gout, which is not done by Purgatives, or universal Evacuations, but perform'd by Topical Discharges from the Part affected.

*Lapathum*, or *Rumex*, Dock, of this there are several kinds; the Root of sharp-pointed Dock is of great Use in Physick, for Diet-drinks, for the Scurvy and Itch, and Jaundice; the Powder of the Seeds strengthen the Liver, and stops all Fluxes of the Belly.

*Lapides*, Stones, the hard Shells including the Kernels among Vegetables, and Stones are found in Men and Beasts. Among the Minerals we have precious Stones; and some Medicines, by reason of their hardness, are call'd Stones; as *Lapis*, *Prunella*, *Infernalis*, &c.

*Lapidillum*, a Chirurgical Instrument to extract a Stone from the Bladder.

*Lapis Porcinus*, *Lappa*, or *Bardana*, Burdock.

*Lappago*; see *Aparine*.

*Laqueus*, a Band so ty'd, that if it be attracted, or press'd with weight, it shuts up close. Its Use is to extend broken or disjointed Bones, to keep them in their places when they are set, to bind the Parts close together. The difference of these *Laquei*, or Bands, are several, having their Names either from the Inventors, or from their Use, or from their likeness to, or shape of any thing, or from the



the manner of lying, or their Effect; which, unless they were here delineated, can scarce be understood by a bare Description. *Bands or Snares.*

*Larix*, the Larch-tree, Turpentine distils from this Tree.

*Laryngotomia*, the same with *Bronchotomia*.

*Larynx* or *Guttur*; according to *Galen*, *Larynx* is properly the Head or top of the *Wind-pipe*, which consists of five *Cartilages*. The first pair is call'd *Scutiforme*, like a Shield, which constitute the Protuberance in the Neck, call'd *Adam's Apple*. The second pair is call'd *Annular*, because it is round like a Ring. The third and fourth Cartilage some reckon but one, but if the Membrane be took off, it appears to be two, and are call'd *Guttalis* and *Glottis*. The fifth is call'd *Epiglottis*, which covers the opening of the *Wind-pipe* at the top. Its Use is in the Voice and Respiration.

*Laserpitium*; the same as *Silphium*, a Plant of the ferulaceous kind.

*Lassitudo*, Weariness, which may proceed from several Causes.

*Latialis Morbus*, see *Pleuritis*.

*Lathyrus*, a sort of *Tithymal*.

*Lathyrus*, a sort of Pulse. A *Cicheling*.

*Latissimus Dorsi Musculus*; see *Aniscaptor*.

*Laton*, is *Aurichalcum*, or Copper ting'd of a Gold colour with *Lapis Calaminaris*, which by some ignorant Artists is call'd *Electrum*, and is composed of one Metal, when the *Electrum* is made of many. Hence *Lapis Calaminaris* is call'd *Lapis Latonius*.

*Lavamentum*, the same with *Fotus*.

*Lavatio*, a washing, in Chymistry 'tis meant of Resinous and Earthy Minerals and Metals, cleansed from their filth by washing of them in Water, or some other Liquor.

*Laudanum*, meant only of a Medicine made of *Opium*, and that they call *Opiate Laudanum*, from its excellent Qualities. Authors give several Descriptions of it. It allays the most unsupportable Pains, and stops any Flux.

*Lavendula*, or *Lavandula*, or *Pseudonardus*, Lavender; 'tis cephalick, and good for the Nerves, and is much of the same Vertue with *Stoechas*; 'tis chiefly used in Catarrhs, for the Palsy, Convulsions, Giddiness, Lethargy, and the like; it provokes Urine, and the Courses, and hastens Delivery, and is used for flatulent Gripes; 'tis used outwardly in Fomentations; the distill'd Water, the Conserve, and the Oil, are in use.

*Laver*, or *Sion*, *Becabungia Aquatica*. See *Becabungia*.

*Laureola* or *Daphnoides*, Spurge-Laurel, being chew'd, it inflames the Jaws; taken inwardly, it provokes Vomiting, and hurts and burns the Stomach, and inward Parts; and therefore, by reason of its great Acrimony, 'tis seldom prescrib'd by Physicians; the Powder of it infused in Vinegar, and sprinkl'd upon Cancers, does good before they are ulcerated.

*Laurocerasus*, is a Shrub with Laurel Leaves, but greater and greener, and smoother, and the Fruit of it is like Cherries, and therefore 'tis call'd *Laurel-Cherry*.

*Laurus*, a Bay-tree; a Decoction of the Bark, Berries, and the Leaves, make a good Bath for the Womb and Bladder. The Berries are very useful against all Poisons of



of Venomous Creatures, and the stinging of *Wasps* and *Bees*, and also in the Plague, and for infectious Diseases, and therefore is an Ingredient in the *London Treacle*; 'tis said that seven of the Berries, taken inwardly, will hasten Delivery; being made into an Electuary with Honey, they cure old Coughs, and shortness of Breath, and stop Rheums, they expel Wind, and provoke Urine, and comfort the Stomach. The Oil which is made of the Berries is very useful in cold Diseases of the Joints and Nerves. The Electuary of it is frequently used in Clysters, to expel Wind, and ease the Pain of the Cholick; so do the Berries themselves.

*Laurus Alexandrina*, has got its Name because *Alexander* wore it after having obtain'd a great Victory; in imitation of which the Conquerors among the Ancients have chosen these Leaves as an Emblem of their Victories. It has also got the Name of *Victoriola*. See *Hypoglossum*.

*Laxantia*, Loosening Medicines are those which with their benign Particles softning and scouring the Intestines, cleanse 'em of their Excrements.

*Lazuli Lapis*, 'tis of a deep Sky-colour, not pellucid, adorned with Veins; the *Ultramarine* Colour is made of it. One sort is fix'd, and does not change Colour in the Fire, and is brought from the East; the other is not fix'd, and loseth its Colour in the Fire; this sort is brought from *Germany*. 'Tis given inwardly to loosen the Belly. The *Lazure Stone*.

*Lebes*; see *Cacabys*.

*Ledum*, Hill-Rose.

*Legumen*, Pulse.

*Leipodes*, an ill Conformation of the Feet, or those whose Feet are not hollow, but plain in the Middle or Instep.

*Leiphamos*, such as labour under a defect or want of Blood; or a vicious Disposition of the Spleen, which presupposes a flatulency or impurity of Blood.

*Leipodermos*, in general signifies a defect of the *Cutis* or *Cuticula*, but more strictly a loss of the *Prepuce* from a Disease or Chirurgical Operation.

*Leipyrias*, is a kind of Fever of a continued Malignity, with an Inflammation of the interior *Viscera*, join'd to an *Erysipelas*, where the Internals are burnt up, and the Externals tremble with cold.

*Lelygismenos*, *Contortus*, twisted or bent in.

*Lemnia*, a kind of Medicinal Earth which is gather'd in the Isle of *Lemnos*, otherwise call'd *Terra Sigillata*.

*Lenientia*, the same with *Laxantia*.

*Leno*, and *Linon*, that part of the Brain call'd *Tercula Herophili*, that place where the third Cavity of the *Meninx* is join'd to the first, second, and fourth.

*Lens* & *Lenticula*, Ducks-meats 'Tis cooling, and good in Inflammations; it also cures Childrens Ruptures. An Infusion of it in White-wine cures the Jaundice, six Ounces of it being taken every Morning for nine Days. It grows in standing Water.

*Lenta Febris*, that Fever whereby a Man consumes leisurely, occasion'd frequently by the Obstructions of certain *Viscera*. A Consumptive Fever.

*Lenticulare Instrumentum*, a

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Chirurgical Instrument to make the Bones smooth.

*Lentigines* or *Ephelides*, Freckles, are little Spots, especially in Women, chiefly in their Faces, but sometimes in their Hands, Arms, and the upper part of the Chest, which is expos'd to the Air; the Skin is sometimes spotted thicker, sometimes thinner, with them as with so many Specks, but without any trouble or Pain. In some they appear only in Summer, not in Winter; in others they continue the Year round.

*Lentiscus*, the Mastick-tree, or rather Shrub, which produces the Mastick. All the Parts of it are binding, the Bud, Leaf, Branch, Fruit, and the Bark of the Root. The Juice press'd from the Bark of the Root, and the Leaf boil'd in Water, taken inwardly, is good for a Looseness, the Bloody-flux, and for the falling of the Womb and Fundament. The Oil of the Mastick-tree is mix'd in Medicines for curing the Leprosy, and is much commended for the falling of the Hair, and for Inflammations of the Gums, the Oil being held in the Mouth moderately hot. Mastick-trees grow only in the Island of *Chios*. Mastick is preferr'd before all other Medicines in those Diseases where there is need of Binding; and the best is of a light colour, clear and transparent, sweet-scented and fryable; 'tis sometimes adulterated with the Resin of the Pine-tree and with Frankincense, but the Cheat may be easily discover'd by the Smell.

*Leontiasis*, the same with *Elephantiasis*.

*Leontopetalon*, Lions-blade.

*Leontopodium*, or *Pes Leonis*, Lyons-foot.

*Lepidium*, vulgarly called *Piperitis*, Pepperwort; the Leaf is acrid and hot; the Herb bruised cures the Hip-gout; boil'd in Beer, it hastens Delivery; 'tis commended against the Leprosy.

*Lepidoides*, the scaley Suture of the Scull. See *Mendosa*.

*Lepidosarcoma*, a fleshy Scale-like Tumor, or an Abscess in the Mouth that at first is hard and round, but upon cutting shews the Bones like Scales.

*Leporina Labia*, the same with *Lagochilus*.

*Leporinus Oculus*; see *Lagophthalmus*.

*Lepra*, the Leprosy, a dry Scab, whereby the Skin becomes scaley like Fish. It differs from *Leuce* and *Alphus*, in that a Leprosy is rough to the Touch, and causeth an itching, for the Skin is the only part affected, and therefore it being flea'd off the Flesh, underneath appears sound and well.

*Lepra Arabum*, the same with *Elephantiasis Græcorum*.

*Lepra Græcorum*, or *Impetigo Celsi*, is the highest degree of scabbedness; but it must be observ'd (lest any should be gravel'd in the reading of Authors) that we here speak of the *Leprosy of the Greeks*, not the *Arabians*; for that which the *Arabians* call a Leprosy is the *Elephantiasis* of the *Greeks*, and is nothing else than an universal Canker of the whole Body. A Leprosy is a Disease proceeding from black Bile diffused thro' the whole Body, whence the Temperature, the Form and Figure, and at last the very Continuity of the Body is corrupted, and becomes a Canker thro' the whole Body. The *Arabians* call the Leprosy of the *Greeks* *Albaras Nigra*, which



is the same with a kind of Ring-worm or Tetters that flea's the Flesh, and is a rough violent Scab in the Skin, accompanied with Scales like Fish, and an itching. There's a greater Corruption of Humours in a Leprosy than in a Scabbedness, and from the latter there only fall little Flakes like Dandriff from the Head, but from the former as it were Fish-Scales, so that one passes from Itching to a Leprosy by the Scab; for *Pruritus*, or Itching, is a certain small Asperity of the Skin, wherein (unless you scratch very hard) nothing falls from thence; when it is grown to a Scab the Humour is more apparent, and certain little Particles like Dandriff fall off, whether it be scratch'd or no, for in a Scab the Matter is thinner, and at last preys upon the surface of the Skin, but in a Leprosy 'tis thicker, and not only feeds upon the surface, but the inner part of the Skin. *Celsus* doubtless meant this Leprosy of the *Greeks* by the Word *Impetigo*, but not the *Lichen* of the *Greeks*, which some call *Impetigo*. The *Leprosy of the Greeks*.

*Leptunica*, attenuating, cutting Medicines, which separate the gross and viscous Humours with their Acute-Particles.

*Lethargus*, a Lethargy; 'tis a Drowsiness causing a heavy Sleep call'd *Coma*, accompanied with a Fever and Delirium; and 'tis nothing else but a heap of too much incongruous moist Matter within the Pores of the barky Substance of the Brain. This Distemper doth not seem to come of itself, but rather from the degeneration of Fevers.

*Levator Musculus*, one of the Muscles of the *Scapula*.

*Leucacantha*, is the *Spina Alba*, *Carlina*, *Chamaleon*. Cotton thistle.

*Leucanthemum*, the same with *White-flower*; 'tis sometimes apply'd to the *Cammomile-flower*.

*Leucanthos*, signifies in general a Plant bearing white Flowers.

*Leuce*, or *Vitiligo Alba*, when the Hairs, Skin, and sometimes the Flesh underneath, turn white, the Flesh being prick'd with a Needle is insensible, emitting no Blood, but a milky Humour. It differs from *Alphus*, in that it penetrates deeper, and changes the Skin, so that the Hairs are changed too. 'Tis call'd by some the *White Leprosy*.

*Leucelectrum*, White-amber.

*Leucænus*, White-wine.

*Leuciscos*, a Fish of the Mullet-kind, otherwise called *Alburnus*.

*Leucoion*, Wall-flower.

*Leucolachanum*, wild Valerian.

*Leucoma*, a white Scar in the horny Tunick of the Eye.

*Leucophagum*, a white Liquor made of Almonds macerated in Rose-water, and of Capon or Partridge boil'd, bruised and strain'd thro' an Hair-Sieve. 'Tis used in a Consumption.

*Leucophlegmatia*, or *Anasarca pituitosa*, a pituitous Dropsy, or a Dropsy that hath seiz'd the whole Body.

*Leucophyllon*, is a kind of dry Ointment, the particular Use of which is for the Neck and Armpits, by reason of its grateful Smell.

*Leucopyren*, is the Name of a mix'd Colour of White and Gold, much like ripe Wheat.

*Leucorrhæa*, *Fluor Albus*, or a simple Gonorrhœa in Women.

*Leviathan Penis*, the *Priapus* of a Whale, commended by some in a *Fluor Albus* and a *Dysentery*.



*Levisticum*, also call'd *Smyrnion* and *Ligustrum*, because it grows in *Liguria*, *Lovage*. 'Tis alexipharmick, diuretick, and vulnerary; it strengthens the Stomach, and doth good in an Asthma; it opens Obstructions of the Liver and Spleen, and cures the Jaundice; 'tis used outwardly in *Baths* and *Cataplasms*. The Vertues of it are much the same with *Angelica* and *Masterwort*.

*Libanos* and *Libanotos*: See *Thus*.

*Libanotis*; see *Rosmarinus*.

*Liber*, the inner part of the Bark of Vegetables next to the Wood.

*Libra*, a pound, containing 12 Ounces in Physick, but 16 among Traders.

*Liburnum*, the same with *Viburnum*.

*Lichen*, a kind of Moss, so call'd, because 'tis the chief Remedy in a Distemper that is call'd *Lichen*.

*Lichen*, barbarously call'd *Serpigo* or *Zerna*: *Haly Abbas* calls it *Petigo* and *Sarpego*; the Vulgar, *Volatica*. *Lichens* are certain Asperities of the Skin, and as 'twere Tumors, which itch much and send forth Matter. The *Greeks* and *Arabians* have made two sorts of *Lichen*, the one mild and gentle, the other fierce and cruel; and according to *Avicen*, some are moist, which being rub'd send forth a kind of Dew; others are dry, but the moist are safest; the dry is made of a salt pituitous Matter turn'd into a melancholy Blood. And again he writes, That one *Manginea* (*Impetigo*) brings off the Skin, by reason of its great dryness, but t'other doth not; and, that one is ambulatory and malignant, t'other fix'd and

standing; as also, that one is old, and t'other fresh. Hence it appears that the *Scabies* of *Cornelius Celsus* was nothing but the *Lichen* of the *Greeks*, and the *Impetigo* of the *Arabians*. It comes in any part of the Body, but especially in the Face and Chin, as *Galen* has it; for a *Lichen* (says he) is a most ungrateful Distemper in the Chin, because it makes it itch exceedingly, and stretcheth out the Parts affected. 'Tis not a little dangerous, it spreading over the whole Face, sometimes reaching the Eyes, and at last rendring the Party affected extreme filthy and loathsome. The *Lichen* of the *Greeks* is *Pliny's Impetigo*, or an Inequality of the Skin, extending itself to the neighbouring Parts, and accompanied with an extraordinary itching and dry Pimples; a *Ringworm*. *Lichen* is also the callous part in a Horse's Foot, likewise a sort of green Moss.

*Lien*; see *Splen*.

*Lienteria*, a Loosness, when the Meat is sent out before it be alter'd, not staying in the Stomach, but falling immediately into the *Intestines* with a Noise, Distention and Pain.

*Ligamentum*, a Ligament, is a solid and very fibrous part, proceeding from Matter almost like a Cartilage, different in size, number, and situation, broad or round as it comes near the Constitution of a Membrane or Cartilage, dryer or moister, harder or softer, more or less tough and flexible, and design'd by Nature for the connecting of Parts, especially Bones, that they may better perform their Motions. A *Ligament*.

*Ligamentum Ciliare*, the Ligament of the Eye-lid, or the *Ciliar Ligament*. *Liga-*



*Ligamenta Uteri*, the Ligaments of the Womb.

*Ligula*, the same with *Clavícula*.

*Ligusticum*; see *Levisticum*.

*Ligustrum*, Privet.

*Liliago*, a Diminutive of *Lilium*.

*Liliasphodelus*, is the same as *Hemerocallis*.

*Lilium*, a Lilly. The distill'd Water of the white Lilly is given to Women that have hard Labours, and to expel the After-birth; the Root is commonly used in Cataplasms to assuage Pain, and to ripen Tumors; the Oil of it serves for the same purpose. 'Tis reported that many People in Dropsies have been cur'd with the Juice, mixt with Barley-flower, and made into Bread, which Bread they must use only for the space of a Month or six Weeks. The Root, the Leaves, the Flowers, and the Seeds of the yellow and white Water-lilly, are used in Fluxes, especially for a Gonorrhœa. The Root of the white Water-lilly moderates the Flux of the Courses, and cures the heat of Urine.

*Lilium Convallium*, Lilly of the Valley, the Flowers and Leaves are counted good in Apoplexies, Palsies, for the Falling-sickness, and Giddiness, and other cold Diseases of the Head.

*Lilium inter Spinās*, *Caprifolium*, or *Matrisylvia*, Wood-bine.

*Limatio*, or filing, is a reducing to Powder hard bodies by the File; 'tis also us'd in case of too sharp or rough Teeth, or Corruption or Excrescence of the Bones.

*Limodorum*; see *Orobanche*.

*Limonia Malus*, and *Limonium*, Limons; they are more acid than Oranges or Citrons, and therefore

it is probable the Juice is colder. 'Tis proper for all those Uses that Citrons are, but 'tis not so effectual against Poison, yet it is more powerful in hot Diseases; it quenches Thirst, and lessens Feverish Heats. The Juice of it is very proper for the Stone, and to cleanse the Urinary Passage. The Syrup of the Juice is good for Obstructions of the Kidneys, it quenches Thirst, is us'd in burning Fevers, and strengthens the Heart and Stomach, restrains the Effervescence of Choler, and is used with good success to stop Vomiting, the Hickup, and to take off a burning Fever especially when mix'd with *Sal Absinthii*, or other fix'd *Alkali*. The Peel is candied with Sugar for Sweetmeats. The distill'd Water of Limons is reckon'd an excellent Cosmetick.

*Limonada*, Limonade, a kind of Mixture or Julep, made with the Juice of Limons, Water, and Sugar.

*Limonium*, *Pyrola*, and *Tintinnabulum*, are the same thing; see them in their proper places.

*Linamentum*, the same as *Moros*.

*Linaria*, or *Urinalis*, Toadflax, a small Glas of the distill'd Water of this Herb, with a Dram of the Powder mix'd with it, evacuates Urine powerfully in the Dropsy; the Water also purges by Stool, and cures the Jaundice, but especially the Decoction of the Herb in Wine, which also opens Obstructions of the Liver; the Water, or the Juice drop'd into the Eyes, cures Inflammations, and the redness of of them; Rags dipt in the Water, cleanses Ulcers, and the Juice takes off Spots from the Face.

*Linctus*, the same with *Eclegma*.



*Linea Alba*, a Concourse of the Tendons of the Muscles of the *Abdomen*, excepting the Tendons of the straight ones, for the Tendons of the oblique Muscles unite, and meet so on both sides, that they make a kind of Tunick that covers the *Abdomen*, as if they were all but one Tendon. 'Tis white, and not fleshy, proceeding from the pointed Cartilage to the *Os Pubis*; and is narrower below the Navel than above.

*Lineæ Fatales*, certain Wrinkles in the Forehead, whereby many things are vainly foretold.

*Lingua*, the *Tongue*, an oblong, broad, thick Member, and thickest at the Root, but thinner and sharper at the end, of a moderate bigness, that it may move more quickly. In the exterior and upper part of the *Tongue* there are a great many little bodies which break out from the Surface of the *Tongue*, and bending moderately, incline backwards towards the Root, so that they look like a Comb that cards Wool. These Cartilaginous Bodies, in an Ox especially, seem to resemble the figure of a Boar's Tooth; in the lower part they have a certain Cavity. They are made of a thick, tenacious, fibrous matter, which seems like a heap of little Rods: About the sides of the *Tongue* they grow smaller and smaller, so that they almost disappear, and certain membranous Bodies are plac'd at their *Basis* which resemble a Cone, but by and by a more obtuse and pappy Substance: All the little Protuberances are cloath'd with the Membrane of the *Tongue*, being firmly implanted in a certain tenacious Tunick thereof, and having under 'em a thick, viscous and nervous Substance, especially in those

places where there are remarkable Pits in the *Tongue* dispos'd in like order and manner, so that in the inner part of the *Tongue* there are a great many of 'em, and which are implanted in a certain viscous sort of Body. When the Membrane that covers the whole *Tongue* is taken off there appears a certain glutinous Substance with a nervous pappy Body something yellow, which spreadeth as the Membrane doth, and discovers remarkable *Nervous Protuberances*, disposed in a wonderful order. The next thing that appears are little *Nipples*, in greater plenty than those already mention'd, and of a different sort, for as many little *Protuberances* cover the outside of the *Tongue*, so as many *Nervous Nipples* of this sort are found within: These proceed from the common pappy Substance, grow tolerably high, and shoot out farther into *Nervous Sprouts* from the top of 'em, about which you discover innumerable little *Protuberances* proceeding from the same Stock, and of an equal height, only slenderer, like a Cone, and which go within their proper Cavities, ready-made in the crass viscous Substance before mention'd, and at last end toward the outermost Membrane; besides, the substance of the *Tongue* is musculous. The Centre of the *Tongue* consists of several sorts of *Fibres*, long, transverse, and oblique, which being mutually interwoven with one-another, look like a Coverlid or net-work. Its Motion is owing to peculiar *Muscles* of its own, whereby it is contracted or abbreviated. The pairs of *Muscles* serving for this office are, the *Styloglossum*, *Basioglossum*, *Genioglossum*, *Ceratoglossum*, and *Myloglossum*.

*Lingua*



*Lingua Canis*, or *Canina*. See *Cynoglossa*.

*Linimentum*, an external Medicine of a middle consistence, betwixt an Oil an Ointment.

*Linum*, Flax.

*Lipodermus*, a Disease of the Skin covering the Glands of the Yard, so that it cannot be drawn back.

*Lipopsychia*, a small Deliquium.

*Lipothymia*, *Defectus Animi*, *Defectio Animæ*, *Deliquium Animi*, Weakness, when People are inclin'd to Swooning.

*Lippitudo*, a certain rougness within the Eyes, as if Sand had got in 'em. Blearedness, Blearey'd.

*Liquamen*, signifies Fat which runs by the heat of the Fire, as by roasting, broiling, &c.

*Liquamumia*, i. e. *Adeps humanus*, Mans-grease.

*Liquatio*, may be taken in a larger or more confin'd sense; in the largest signification 'tis the dissolution of any Matter into a more fluid consistence, either by Fire or any other Dissolvent, and is afterwards understood of *Maceration*; but strictly 'tis the same with *Fusion* which only Fire or the Heat of the Sun performs.

*Liquatio*, the same with ———

*Liquefactio*, the melting of Rosin or Wax, with Oil or Fat, over a gentle Fire; or the melting of Salts in a Cellar; also the melting of Metals and Minerals in an open Fire.

*Liquid-Ambra*, or *Liquida Ambra*, so call'd from its odoriferous Scent, being an oily resinous Substance thick at bottom which being a kind of Sediment, is kept by itself, the more liquid part swimming like an Oil on the top. It flows from the Tree call'd *Ococol*, growing in *New Spain*.

*Liquiritia*, *Liquorice*; it is good for the *Lungs* and *Reins*, it mitigates *Acrimony*, helps *Expectoration*, and gently loosens *Childrens Bellies*; 'tis chiefly used for *Coughs*, *Hoarsness*, *Consumptions*, *Pleurisies*, *Erosions* of the Bladder, and *Sharpness* of Urine. See *Glycyrrhiza*.

*Liquor*, *Liquor*. Tho' this is made use of for all Juices or liquid Substances, yet it more properly belongs to those made by *Deliquium*, such as are commonly called *Oils*, by some *Balsams*, and frequently *distill'd Waters*.

*Lirion*; see *Lilium*.

*Lithranthrax*, *Carbo Fossilis*; 'tis a kind of Jet or Pit-coal, such as we use for Fuel. It is a Bituminous Earth fed with *Vitriolick Springs*, and yieldeth both *Pitch*, *Oil* and *Sulphur*.

*Lithargyrium*, *Litharge*, or the frothy Excrement that remains after the purification of Silver by Lead. There's two sorts of it, golden and silver, tho' they differ only in boiling.

*Lithiasis*, the generation of the Stone in the Kidneys or Bladder.

*Lithoides*, *Os Petrosum*, the stony Bone.

*Lithontriptica*, Medicines that break or dissolve the Stone.

*Lithospermum*, *Milium Solis*, Gromwel.

*Lithotomia*, a cutting the Stone out of the Bladder, and is thus perform'd, the Operator lays the Person afflicted on a soft Pillow (after he hath leapt from on high) in the Bosom or Lap of a strong Man, then then ties the Hands on each side fast to the Sole of the Foot, and two People do also hold the Knees as far asunder as possible; after this the Operator moistning one Finger on his left Hand (or if necessity require the



two foremost) with Oil of white Roses, he thrusts them up in the Fundament, and with his right Hand presses the upper parts of the Secrets lightly, that so the Stone may be brought to the *Perinaum*, which when he has forc'd thither with his Finger, he cuts with a two-edg'd Knife proportionably to the bigness of the Stone, in the left side, betwixt the Testicles and the Fundament, near the Suture of the *Perinaum*, bringing the Stone toward the Knife; and if the Stone come not out, either of its own accord or by thrusting with the Fingers, he draws it out by Pincers, or some such Instrument of Art. The Stone being drawn out, and all the Bands loos'd, he binds up the Wound duly, applying Remedies to stop the Blood, and taketh care that the Wound be closed up, lest the Urine should continually drain through. This way is call'd *Apparatus minor*, and is us'd especially in Boys, tho' it be frequently practic'd too in adult Persons in these Countries. But in the *Apparatus major*, or the greater Operation, the Patient (bound as before) is set upon a Table, and held there, then the Chirurgeon thrusts in his Instrument, call'd *Itinerarium*, by the Urinary Passage into the Bladder, so far as the very Bladder, and cutting a hole as before, he puts another Instrument call'd *Conductor* into the hollow part of the *Itinerarium* thro' the Wound; then the *Itinerarium* being taken out of the Urinary Passage, he putteth in his Instrument call'd *Forceps*, (a sort of Pincers) or any other fit to pull out the Stone through the Wound he made, that he may lay hold on't, and bring it out. This being done, the Wound is bound up and consolidated, as 'tis in Children; but if it

be large, 'tis stitch'd, and an Instrument of Silver apply'd to it for 2 or 3 Days, which is useful to let out concreted Blood, Phlegm, and gravelly Urine. There is yet another way of taking out the Stone, *viz.* by making a hole in the *Abdomen*, by which the Stone is taken out of the Bladder; and in this way no dribbling of Urine need to be fear'd. And this method appears to have been lately introduced, or renew'd with tolerable success.

*Lithotomus*, a Chirurgeon or Operator that is skilful in cutting out the Stone. A Stone-cutter.

*Litus*, is *Linimentum*.

*Lividus Musculus*, or *Pectineus*, one of the Muscles that move the Thigh.

*Lixivium*, fix'd Salt dissolv'd in Water; most commonly 'tis made of Ashes, out of which by fair Water a Salt is drawn. Lye.

*Lixivium Sal*, a fix'd Alkali; as the Salts of Tartar, Worm-wood, &c.

*Lobus Auris*, the lower part of Lap of the Ear.

*Lobus Hepatis*, aut *Pulmonis*, the larger Parts, wherein the *Viscera* are divided.

*Locus*, is the same as *Phaseolus*.

*Lobuli Adiposi*; see *Sacculi Adiposi*.

*Localia Medicamenta*, those Medicines which are apply'd outwardly, as *Plasters*, *Ointments*, *Salves*, &c. Outward or topical Medicines.

*Loch*, and *Lohoch*, the same with *Eclegma*.

*Loch Sanum*, & *Expertum*, a sort of *Linthus* good for the Lungs.

*Lochia*, those matters which are evacuated by Women in Childbed, after the Birth of the *Fœtus*, also the Membranes call'd *Secundina*.

*Loci Chymici*, Chymical Vessels and Furnaces.

*Loci*



*Loci Muliebres*, the same with *Uterus*.

*Loculamenta*, the Pod of Seeds.

*Locusta*, the same as *Oculi* or *Gemma*; it also signifies a certain Insect.

*Loboch*, the same with *Eclegma*.

*Loimographia*, a description of contagious Diseases.

*Loimos*, pestilent Poison which proceedeth from the Nitre of the Air, too highly exalted and pointed with heterogeneous Particles, which being receiv'd into the *Lungs*, infect and corrupt the Blood and animal Spirits.

*Lomentum*, Bean-flower.

*Lonchitis*, Spleen-wort.

*Longanon*, the last Gut. See *Intestinum Rectum*.

*Longissimus Dorsi Musculus*, the longest Muscle of the Back.

*Lopidoides*, the same with *Lepidoidos*.

*Lordosis*, the bending of the Backbone forward.

*Loricatio*, a term among Chymists, signifying the covering of a Retort with Clay or some other Matter when 'tis to be exposed to a naked Fire, in order to defend and preserve it.

*Loripes*, crooked-leg'd; it is also call'd *Varius*.

*Lotio*, a particular Bath, wherein the Head, *Armpits*, *Hands*, *Feet*, and *Natural Parts* are wash'd, and that with Physical Decoctions. Some Medicines are also frequently wash'd with fair Water, by reason of their Saltness and Acrimony, as in *Calxes* and the heavier Soil of *Brass*, that stick to the highest part of *Furnaces* or *Melting-houses*. Thus *Herbs* are wash'd from the Sand and other impurities adhering to 'em, and *Worms* with Wine, for a Medicinal use.

*Lotium*; see *Uron*.

*Lotus*, is used both for a tree and a Plant. The Name is also given to the sweet-scented *Trefoil* and the *Melilot*, beside some other *Herbs*.

*Lozangia*, Lozenges, the same with *Morsuli*.

*Lubricite*, Medicines or Aliment of an oleaginous or lubricating nature; that easily pass thro' the Body, and having a relaxing quality are said to lubricate.

*Lucius*, a Pike.

*Lucomoriano*, *Dormitio*, is said to be a preternatural Sleep lasting for some days, taken from a fabulous Story of a People sleeping half the Winter in Snow.

*Ludus*, it relateth either to the Exercise of the Body join'd with the Recreation of the Mind, or more strictly taken for a Venereal Act. The *Ludus* of *Paracelsus* and *Helmont* is a peculiar Stone, reduced by Art into a fluid body, which (when cold) turns to a Stone again, and is a great *Arcanum* against the Stone.

*Lues*, in the largest sense is taken for all manner of Diseases; sometimes 'tis restrain'd to contagious and pestilential Diseases, but more strictly signifies the *Venereal* or *French Pox*.

*Lues Moravica*, or *Pannonica*; see *Febris Ungarica*.

*Lues Venerea*, *Morbis Gallicus*, *Italicus*, *Neapolitanus*, *Hispanicus* and *Siphylis* according to *Fracastorius*, the French Pox, is a malignant and contagious Distemper communicated from one to another by Coition, or other impure Contact, proceeding from virulent Matter, and accompanied with the falling of the Hair, Spots, Swellings, Ulcers, Pains, and many other direful Symptoms.

*Lumbago*,



*Lumbago*, a Pain in the *Muscles* of the *Loins*, clogg'd with Scorbutick Matter, so that the Patient is forc'd to stand upright.

*Lumbricales Musculi*, or *Vermiculares*, are four in each Hand, and as many in the Feet. They are so call'd because of their figure and smallness.

*Lumbrici*, little Worms or Animals produc'd by Corruption in human Bodies; they are of different Shapes, round, flat, long &c.

*Lumbus*, or *Lumbi*, the *Loins*.

*Luna*, according to Chymists, signifies Silver.

*Lunaria* or *Bulbonac*, Moonwort; an Ointment of it used to the Region of the Reins, is counted a certain Cure in the Bloody-flux.

*Lunatici*, Lunaticks, or those that have the Falling-sickness.

*Luparia*; see *Lycotanon*.

*Lupia*, a Tumor or Protuberance about as big as a French Bean. Some take it for a *Meliceris*; others, for a *Ganglio*.

*Lupinus*, a kind of Pulse.

*Lupinus*, a weight equal to half a Dram. *Fornelius* says it is only six Grains, but *Agricola* and *Mercurialis* make it eight Grains, or rather the third part of a Scruple, so that a Dram contains nine *Lupines*.

*Lupinus*, *Lupines*, they are chiefly used outwardly for *Gangrenes*, and malignant *Ulcers*, and the like, in *Cataplasms*.

*Lupulus*, Hops, they are Diuretick, good in the Jaundice, and for *Hypochondriack Diseases*, and expel the Gravel; the buds of Hops eaten in Spring-time, being first butter'd, purge the Blood, loosen the Belly, and open Obstructions of the Liver and Spleen.

*Lupus*, is an equivocal Word. 1<sup>st</sup>, It signifies a fierce, wild, ra-

pacious Animal, that destroys Cattle and Sheep. 2<sup>dly</sup>, *Lupus* is the Name of a Sea-fish, so call'd from its Rapaciousness. 3<sup>dly</sup>, It is a kind of *Spider*, which destroys Flies, and feeds upon them, having a broad Body. Lastly, *Lupus* signifies a malignant cancerous Ulcer, seizing on the lower parts, especially the Thighs, and eating away the Flesh around it, like a *Wolf*, that preys on all it meets with. *Lupus* is also meant by *Antimony*, because in the purification of Gold made by *Antimony*, this by its *Sulphur* corrodes, absorbs, and imbibes all the *Heterogeneous* parts, as well *Metallick* as otherwise, which the Goldsmiths understand well.

*Lupus Receptivus*; see *Lupulus*.

*Lupus Salictarius*; see *Lupus*.

*Lutatio*, a cementing of Chymical Vessels, with Lute. A *Lutation*.

*Luteola*, Dyers-weed.

*Lutum*, Woad, used also by the Dyers.

*Lutum*, a Lute, whereby Vessels for Distillation are cemented, 'tis made of some glutinous Matter mix'd with Water, such as Flower, Whites of Eggs &c.

*Luxatio*, or *Dislocatio*, & *Eluxatio*, Disjointing, is when a Bone goes out of its own Cavity into another place, which hinders voluntary Motion.

*Lycanche*, a Quinzay that's mortal to *Wolves*; see *Angina*.

*Lycanthropia*, *Rabies Hydrophobica*, a Madness proceeding from the biting of a mad *Wolf*, wherein Men imitate the howling of *Wolves*.

*Lychnis*, or *Lucernula*, a Plant of which there are various kinds.

*Lycium*, a Juice extracted from the Boughs or Trunk of the Tree *Pyxyacantha*. It grows in many

Places;



Places ; as *India*, *Spain*, *Cappadocia*, *Lycia*, and the like. 'Tis an astringent Medicine.

*Lycostonum Aconitum*, *Aconitum Ponticum*, *Luparia*, *Lupicida*, vel *Cenicida*, Wolf's-bane.

*Lycoides*, a Madness like that of *Wolves*, proceeding from the Retention of Seed.

*Lycopodium*, Wolf's-claw ; a kind of Moss.

*Lycopsis*, seu *Anchusa*, a Name sometimes given to *Bugloss*.

*Lydius Lapis*, *Cotricula*, or *Lapis Heracleus*, is the Stone that is found in the River *Tmolus*, and other Places ; on which Gold and Silver being rub'd, the Colour is try'd. 'Tis call'd the *Touch-stone*.

*Lygismos*, a Contorsion, Luxation, or contraction of the Joints.

*Lygmos*, the Hiccup, a convulsive Motion of the Nerves which spreads up and down the Gullet, returning after short Intermissions. It proceeds from some troublesome Matter that vellicates the *Oesophagus*.

*Lympha*, a clear limpid Humour, consisting of the Nervous Juice and Blood ; which, being continually separated by the *Glandules*, is at last discharg'd into the Blood again by Vessels peculiar to it. The *Lympha* comes not immediately from the Blood or Nervous Juice, as some think, but it is the Superfluity of each, which was more than enough for the Nourishment of a Part, like the Marrow in Bones. 'Tis taken sometimes for that Water which flows from the pricking of *Nerves*, and other *Wounds* ; and which does not really flow from the *Nerves* themselves, but from the *Lymphatick Vessels* which are cut and wounded.

*Lymphatica Vasa* ; see *Vena Lymphatica*.

*Lyncis Lapis*, or *Belemnites*, seu *Dactylus Idaeus*, 'tis round and pyramidal, and of various Colours ; 'tis prescrib'd in Nephritick Cases. It grows in many Places of Germany, in Prussia, Pomerania, Switzerland, &c.

*Lyngodes Febris*, a Fever, accompanied with the Hiccup.

*Lynx*, the same with *Singultus*.

*Lynx*, is a wild Beast call'd so, betwixt a *Wolf* and a *Deer*, having delicate Spots on the Skin, and endow'd with an exquisite Sight.

*Lyfimachia*, or *Lyfimachium*, & *Salicaria* ; the Plant Loose-strife.

*Lysis*, signifies Solution, and is taken according to the Variety of the subject for every Removal of Diseases, whether it happens from Art or Nature. Or it is opposite to the *Crisis*, and so is the slow Cessation of a Disease, or it signifies an Evacuation by Siege, &c.

*Lyssa*, *Rabies Canum*, the Madness of *Dogs*, or that *Furor* to which *Dogs* are most subject, of all Animals, to fall into in the *Dogdays*. And this furious *Delirium* is easily communicated to Mankind when they are bit by mad *Dogs* ; but how the *Miasmata* become Venomous, is not yet determin'd ; but it seems to consist in a slow, viscous, saline Acidity that is very heterogeneous ; and some think there is a little Worm bred under the Dog's Tongue, which is the Cause of this Madness : But later Authors pretend to account for it much more mechanically ; by supposing the Saliva of the Dog at this time to abound with saline spiculæ, or sharp Darts that



that prick, vellicate, and wound the Nervous System.

*Lyssodectos*, the Bite of a mad Dog.

*Lyteria*, a sign of the solution or going off of a great Disease.

## M

**M** in prescribing, signifies an handful; it is often written with the addition of two Letters, *Man*. At the end of a Recipe, it signifies *Misce*, Mix.

*Maceratio*, a sort of Infusion, when some hard Bodies are infused with Heat in Water, or some other Liquor.

*Machina*, an Engine, signifies in Physick some large Instrument; as a Bench, Ladder, Table, or such like, made use of in setting of Bones after Dislocation.

*Macis*; see *Moschata Nux*.

*Mace*, is the covering of the Nutmeg, and is very aromatick, 'tis full of much spirituous heat, and is therefore good for cold Diseases. 'Tis much of the same Virtue with the Nutmeg; but because its Parts are finer, it works more powerfully, and is more penetrative. *Macer Veterum*, or the Mace of the *Ancients*, was the woody Bark of a Tree, thick, and of a reddish Colour, brought out of *Barbary*, and of a bitterish and an astringent taste. There is also a kind of a *Macer* in some of the *Eastern Islands*, which seems to resemble that of the *Ancients*.

*Macrocephalos*, or *Capito*, a great Head.

*Macrocosmus*, the whole Universe, as Man is call'd the *Microcosm* or lesser World, in comparison of the Universe.

*Macropiper*, Long-pepper; see *Piper*.

*Macula Epatica*, a Spot of a brown, or of a sad yellow colour, about a Hand's breadth broad, chiefly seizing upon the Groins, the Breast and Back; nay, sometimes it covers the whole Body, is attended with a certain slight Asperity of the Skin, which lets fall Scales, or a sort of Dandriff from it, which yet do not stick altogether, but are disseminated here and there, and sometimes disappear, sometimes break out again. *Liver-spots*.

*Macula Matricalis*, or *Nevus*, a Spot with which a Child is born, of a brownish colour.

*Macula Volatica*, a red or purple Spot here and there in the Skin, which if it touch any Orifice in the Body, as the *Mouth*, *Nostrils*, *Eyes*, *Ears*, &c. and pierce so far, it becomes mortal. 'Tis fatal to Children.

*Madarosis*, a Baldness of the Head.

*Magdaleones*, pieces of Plaister made up into Rolls, in form of a Cylinder.

*Magisterium*, properly signifies a Powder prepar'd by Solution and Precipitation, improperly a resinous Matter made the same way, which is more truly call'd an Extract. *Magisteria*, as they are various, so are they variously prepar'd; a solvent Liquor is always pour'd upon a dry Matter reduc'd to Dust, if it can be had, or (if necessary) calcin'd, which is different according to the diversity of the *Magistry*, plain or distill'd Vinegar, both by it self, and sharpen'd with Spirit of Nitre, Vitriol, Salt, &c. These are only in *Minerals* and *Animals*; a



*Lixivium* prepar'd of Salt of Tartar and Water in Vegetables, Spirit of Wine in things Sulphureous, that is, endu'd with an Oily part; yet these things belong rather to Extracts. There is a precipitating Liquor pour'd upon dissolv'd Bodies, commonly Oil of Tartar, *per deliquium*, Urine, salt Water, Spirit of Vitriol, Nitre, &c. in Minerals and Animals, common Water, or Allom-water in Vegetables; and there will subside at the bottom of the Glass a coagulated Substance which must be dry'd, and (if necessity require) first wash'd, and then burn'd. A *Magistry*.

*Magistralia Medicamenta*, those Medicines that Physicians use to prescribe in the Shops for several Uses, and are commonly call'd *Usualia*, Usual, because they ought to be used frequently, perhaps once a Week, twice a Month, &c.

*Magma*, is a thick Ointment, as also the Dregs that are left after the straining of Juices.

*Magna Arteria*, the same with *Aorta*.

*Magnale*, among the *Paracelsians* signifies the great Mystery, or the Divine and hidden Secret.

*Magnes*, a Load-stone, highly useful in Navigation, for the discovery of the Poles; it attracts Iron, and is found in Germany, Norway, Sweden, and Italy. The Load-stone reduc'd into Powder is mix'd with some Plaisters, to draw (as they pretend) Iron out of a Wound, but in vain; for this Stone powder'd, loosens, or at least not exerts its Vertue. It also stops Blood, and is by some call'd *Sideritis*.

*Magnesia*, is commonly taken to signify the same as *Marcasite*.

*Majorana*, Marjoram, it digests and attenuates; 'tis good in cold Diseases of the Head, taken any way; the Powder of the dry'd Herb snuffed up the *Nostrils*, provokes sneezing.

*Mala*, or *Gena*, that part of the Face which is betwixt the Eyes, and the interior or lower Jaw-bone. The Cheek.

*Malabattrum*, according to the Description given thereof by *Acosta*, is a Twig or Branch of the Cinnamon Tree, with its Leaves and Berries, it being exactly the same with a Leaf of the Cinnamon Tree I keep by me. *Dioscorides* says, these Leaves grow in marshy Places, and swim upon the Water. *Garcias ab Orta*, with some others, will have them to be the Leaves of a Tree growing plentifully in India, but especially in *Cambaia*, near the Water-side. Whether the *Malabattrum* of the Ancients be the same with ours, is much to be doubted. The *Indian Leaf*.

*Mala Insana*, or *Melanzana*, as the *Neapolitans* call them, or *Poma Amoris*, Mad-Apple.

*Malacia*, a deprav'd Appetite, which covets those Things which are not fit to be eaten. Also a Tenderness of Body.

*Malactica*, or *Emollientia*, those things which soften Parts with a moderate heat and moisture, by dissolving some of them, and dissipating others. *Softening Remedies*.

*Malagma*, the same with the Ancients as *Cataplasma*.

*Malagma*, the same with *Malacticum*.

*Malandria*, the Name of a certain Disease in Horses, call'd the *Malanders*, which are large Chinks, Cracks,



*Cracks*, or *Ulcerous Chaps* under the Horse's Knee, or behind, betwixt the *Knee* and the *Fetlock*; it is a *Species* of the *Elephantiasis*, or *Leprosy*, from whence those who have these Ulcers are call'd *Malandriofi*.

*Malaxatio*, the working of *Pills*, and especially *Plaisters*, into a Mass with other things, either with the Hand, a Pestil, or the like Instrument.

*Malazissatus*, one whole virile Member is not Protuberant, but lies within the Belly.

*Malicorium*, the Rind of the Pomegranate.

*Malignus Morbus*, a malignant Disease, is that which rages more vehemently, or continues longer than its Nature seems to portend, as a Pestilent Fever.

*Malinathalla*, the same with *Cyperus*.

*Malleus*, one of the four little Bones in the Ear.

*Malleus Pedis*; see *Malleolus*.

*Malleolus*, or *Malleus*, is twofold; *External*, which is the lower Process at the foot of the Bone of the Leg, call'd *Fibula*. Or *Internal*, which is the lower Process of the Bone of the Leg, call'd *Tibia*, these make the Ankle.

*Malthacode*, a Medicine render'd soft by the mixture of Wax.

*Malum Mortuum*, a sort of black Itch, with crusty *Pustules*, without any Matter or Pain, appearing most commonly about the *Hips* and *Legs*.

*Malogranatum*, & *Malum Punium*, or *Granatum*, the Cartilage call'd *Xiphoides*; otherwise it signifies a Plant.

*Malva*, common Mallow; it mollifies, eases Pain, loosens the Belly, and mitigates sharpness of Urine; 'tis used outwardly in *Cataplasms* and *Fomentations*, to ripen Hu-

mours, and to ease Pain, and in *Clysters*, to loosen the Belly in Nephritick Pains. Three Ounces of the Decoction of the Leaves of the distil'd Water of them, with one Ounce and an half of *Syrup of Violets*, cure heat of Urine presently.

*Malvasia*, a rich generous Wine made in *Candia*, from Grapes dry'd upon the Vine.

*Malvaviscum*; see *Althea*.

*Malus*, the Apple-tree. The Vertues of Apples are various, according to the different tastes of them; those that are sowre and harsh are astringent, and therefore are good in Fluxes of the Belly; and when they are roasted they are proper Food for those that have Fevers. Such as are a little acid are agreeable to the Stomach, and cheer the Heart: Sweet Apples are somewhat hot and loosening; rotten Apples take off Inflammations and swelling of the Eyes; the Core of an Apple cut out, and a Dram of Frankincense put in, and roasted with the Apple, and eaten, opens Obstructions of the *Lungs*, and is good for difficulty of breathing; the same apply'd outwardly to the Side, eases the pain of it; 'tis best to eat Apples two or three Hours after Meals; the altering Syrup of Apples is good for melancholy People; the purging Syrup of Apples is a proper Purge for melancholy People; the Confection of *Alkermes* is made with the Juice of Apples, as is also the Ointment call'd *Pomatum*. The *English Apples* are counted the best in Europe.

*Malus Armeniaca*, the Apricock-tree. The *English Apricocks* are better than the *French* or *Italian*, and more wholsom than the *Peach*.

The



The Oil of the Kernels is excellent for Inflammations and swelling of the *Hemorrhoides*, and for pains of the *Ears*; the Kernels eaten cure the Heart-burning.

*Malus Persica*, the Peach-tree; the Fruit has a sweet and pleasant smell, and refreshes the Spirits; the Leaves boil'd in Beer or Milk, kill Worms, and expel them; the Water of the Flowers takes off spots from the Face; the Syrup of the Flowers is a very proper Purge for Children, and frequently used for that end.

*Mamma*, *Mammilla*, *Uber*, the Breasts, Dugs, &c. *Grammarians* call the inner part *Ubera*, and the outward Protuberances *Mammæ*. A Breast or Dug is a globous, white, and soft body, lying upon the Pectoral Muscle on both sides, made up of conglomerated Glandules in the inside, by the Mediation whereof the Milk is separated from the Arterial Blood, and is convey'd out by very little Pipes, which pass thro' the Nipples.

*Mammiformes Processus*, two Apophyses of the Bone of the back part of the Scull; see *Mastoides*.

*Mammilla*, the same as *Mamma*.

*Mandibula*, *Maxilla*, the Jaw, either upper or lower. The upper is made of twelve Bones, on each side six. The first is at the external corner of the Eye; which join'd with the fore-process of the Bone of the Temples, produces the Jugal Bone. The second constitutes the inner corner of the Eye, has a large Passage in it, by which the superabundant moisture of the Eye descends to the Nostrils. The third is within the Circle of the Eye, interposed betwixt the other two. The fourth (the greatest of all) makes the greatest part of the Cheeks and

Palate, and is elaborately carv'd for the Reception of the Teeth. The fifth helps to make the Nose. The sixth, with another Bone along with it, terminates the Extremity of the Palate: And all these are join'd rather by a plain Line than by Sutures. The lower Jaw at riper Years grows into one continued Bone, extream hard and thick, and consequently very strong. It has two Processes, one acute, call'd *Corone*; the other in the form of a little Head, call'd *Condylus*. It has two Holes within, and as many without, which make way for the Nerves; the under Teeth are implanted in it, and it is jointed with the inner side of the Bone of the Temples, call'd *Os Petrosum*.

*Mandibulares Musculi*, the same with *Masseteres*.

*Mandragora*, *Mandrake*; it is either male or female, and grows spontaneously in hot Countries as *Spain*, *Italy*, and the like, in Woods and shady places. *Mandrakes* are reckon'd among Narcotick Medicines. Some have question'd whether the Apple of it be wholsom, but *Faber Lynceus* says, that both the Pulp and Seed may be eaten. The Bark of the Root, which is brought to us from abroad, especially from *Italy*, is narcotick, but 'tis seldom used inwardly, 'tis outwardly used for redness and pain of the Eyes, for an *Erysipelas*, hard Tumors, and the Kings-evil.

*Manducatorii Musculi*, the same with *Masseteres*.

*Manranese*, a mineral substance used to colour Glass, or make it the clearer.

*Mania*, a sort of Madness, a deprivation of Imagination and Judgment, with great Rage and Anger,



but without a Fever and Fear. It proceeds from sulphureous saline Animal Spirits, like *Aqua stygia*, which cause strange furious Impulses in the Body, not by consent of Parts, but by their own Strength.

*Manica Hippocratis*, a wollen bag cut in the form of a Pyramid, wherewith aromattick Wines, Medicines, and other Liquids, are strain'd.

*Manoides*, a Phrensie, like the Madnefs meant by *Mania*.

*Manipulus*, a dry Measure used by Physicians in their Prescriptions, for 'tis a determinate quantity, to wit, as much as can be held in one Hand, meant chiefly of Herbs. *Fasciculus* is a different quantity from *Manipulus*, a handful, for it properly signifies an armful.

*Manna*, is said to be a fat Dew sticking to Trees. *Tho. Bartholine* travelling thro' *Calabria*, says, he gather'd it from the Ash-tree. The best Manna comes from *Calabria*; it sweats out of the Branches (being cut) and Leaves of the Ash-tree, and grows hard by the heat of the Sun. 'Tis used to loosen the Belly; 'tis a very gentle Medicine, and may be safely given to old Men, Children, and Women. Some say, that certain swarms of Insects (*Bartholine* says *Grashoppers*, *Christian à Vega* says small *Bees*) suck this Juice out of the Trees, which they discharge upon the *Twigs* and *Leaves*. It grows also in the *East-Indies*, in *Syria*, *Persia*, *Goa*, *Ormus*, and *Ceylon*. Whilst liquid, 'tis call'd *Tereniabin*, but when hard *Mastichina* or *Granata*: 'Tis also call'd *Mel Aëreum*. *Aëromeli*, *Tereniabin*, *Trungibin*, *Terengibil*, *Drosomeli*, &c. Some are of opinion that the Sugar of the Ancients was nothing but Manna.

*Manna Chymicorum*, something distil'd from white *Precipitate* whiter than Snow. 'Tis also called *Aqua Cœlestis*.

*Manna thuris*; see *Thus*.

*Manforii Musculi*, the same as *Masseteres*.

*Mantichora*, is an Indian Animal that hath three rows of Teeth.

*Manubrium*, belongs to Chirurgeons Instruments, and is that part which is held in the Hand call'd the Halft, or Handle.

*Manucodiata*, the name of a Bird in *India* that has no legs.

*Manutigium*, the rubbing of the Eyes with the Hand.

*Manus Christi*, or *Saccharum perlatum*, a sort of Sugar, so call'd because 'tis put into Cordials for very weak People.

*Marasmodes*, a Fever which at last ends in a Consumption.

*Marasmus*, the highest degree of an *Atrophia*, or a lingering Consumption of the whole Body, attended with great variety of Symptoms. A consuming Fever.

*Marathrum*, is the same as *Fœniculum*, or Fennel. See *Fœniculum*.

*Marcasita*, or *Bismuthum*, a Metallick Excrement produc'd in the generation of a Metal, from some part that was unfit for generating it, and chang'd into a whitish Mineral Body hard and brittle. It differs from *Cachymia* because that is composed of more volatile parts, which were separated at the beginning of the generation of Metals, whereas *this* being more fix'd, was not segregated till at last. *Bismuth*, *Marcasite*. In general it signifies a kind of Vitriolic-stone, from whence Vitriol is made, tho' it also usually contains much Sulphur, and some Metal.

*Marciaton*, the Name of a *Malagma*.

*lagma*, or Liniment, prepared for taking away Pain in the Joints.

*Marcov*, the same with *Marasmus*.

*Marga*, Marle, a certain fat matter contain'd in some Stones, from whence 'tis stiled the *Marrow of Stones*.

*Margarita*, Pearls, call'd also *Perla*, and *Uniones*, if they are large: They grow in certain *Shells*, also in the *Creatures* themselves living in those *Shells*, as we see in English and other *Oysters*. They are Oriental and Occidental; the Oriental are the best and most resplendent, especially the *Persian*. The Occidental ones are found in several places of *Europe*, in *Scotland*, *Silesia*, *Friesland*, *Bohemia*. In Physick, they are said to strengthen the Heart, but their chief Qualification is, to correct Acidity.

*Margos*, signifies the same as *Insanum*, or Diseased.

*Maris*, 83 Pound 4 Ounces in weight.

*Marisca*, the same with *Ficus*.

*Marmaryga*, the glistening and coruscation of the Eyes.

*Marmelata* & *Marmelada*, Marmelade, the Juice of Quinces condensed into a Jelly with Sugar, and is either plain or spiced, for the use of Families.

*Marmor*, Marble-stone, is of divers sorts, some being white, as the *Alebastrites*; some red, some black, as the *Lydius Lapis*; some of mixt colour, as the *Porphyrites* or *Ophites*. Marble-stone.

*Marmoraria*, is *Branca Ursina*.

*Marmorata Aurium*, Ear-wax, a certain Excrement of the Ears, laid there in the auditory Passage from the Openings of the *Arteries*, or sweat out from the *Cartilages*. See *Cerumen*.

*Marmoreus Tartarus*, a Stone found in the Body of Man as hard as Marble.

*Marocostinum*, a kind of Extract or Mass of Pills compos'd of *Marum* and *Costus*, recommended in *Zemler's Pharmacopœia*.

*Marogus*, according to *Paracelsus* is a certain strong somniferous Narcotick, so powerful that any one may by its means undergo the greatest Torture, without injury.

*Marrubium*, or *Prassium*, Horehound. The Juice of white Horehound mixt with Honey is good for those that have *Coughs*, and are consumptive; the Powder of it kills *Worms*; the Tops of it infused in Wine, and drank three mornings, is good to provoke the *Courses*, to expel the *Secundines*, to strengthen the Stomach, and to cure an ill Habit of Body. A Conserve of the *Flowers* made with Honey, and an ounce of it took in the morning for 40 days, cured a Nobleman of a *Scirrhus* in his Liver, when *Chalybeates* and other Medicines would do no good.

*Marrubium Nigrum*; see *Ballote*.

*Mars*, the God of War, but among the Chymists it signifies Iron or Steel.

*Marsupialis Musculus*, or *Bursalis*, and *Obturator Internus*, the ninth Muscle in order, according to our Anatomy, whereby the Thigh is mov'd.

*Marsippon*, *Marsypion*, or *Marsupium*, *Sacculus*, a Bag or Pouch in which any thing is kept.

*Marsupiale Americanum*, is a certain Exotick Animal, which *Aldrovandus* calls half a Fox and half an Ape; 'tis brought from *Virginia*, and Dr. *Tyson* hath given us an accurate description of it.

*Martialis*; see *Mars*.



*Martiatum Unguentum*, a certain Ointment consisting of certain aromatick Vegetables, Oils, Gums, Wax, and Grease, good for wounds

*Martius Panis*, or *Pasta Regia*, a Composition of sweet Almonds beaten with Rose-water into a Pulp, and being mixt with Sugar, is baked in an Oven like our Cheesecakes.

*Marum*, an exotick Plant, like in Figure and Vertue to Marjoram.

*Mas*, Male, also an oblong and sharp pointed Instrument, which is put into the Trepan, that it may stand at first more firmly. See *Modiolus*.

*Maslach*, a Composition, prepar'd by the *Turks* of *Opium*, one Dram whereof is a Dose, tho' sometimes they take three Drams without any prejudice, especially when they are about to fight the Battles of *Mars* or *Venus*.

*Massa*, all the Blood is commonly call'd the *Mass of Blood*; and every Composition of Powder, and other dry things work'd into one substance with a Liquor, as *Pills*, and the like, is call'd a *Mass*.

*Masseteres*, *Mansorii*, or *Manducatorii*, & *Mandibulares*, Muscles of the lower Jaw, produced from the upper and the Jugal Bone, they are connected to the lower Jaw, and can move it right side, left side, and forward, by reason of the various disposition of *Fibres*.

*Masticatio* & *Manducatio*, chewing, an Action whereby we mince the Meat, and mix it with the Spit in the Mouth.

*Masticatorium*, a Medicine to provoke Spitting. See *Apophlegmatismus*.

*Mastix*, or *Mastiche*, Mastick,

is the Gum, Resin, or Tear of the Mastick-tree, growing in *Chios*, *Syria*, *Candia*, *Provence*, *Spain*, &c. the best is yellowish, transparent, well scented, and fryable. All the Parts of it are binding, viz. the *Buds*, *Leaves*, *Branches*, *Fruit*, &c. And the *Bark* of the *Root*, with the *Leaves*, boil'd in Water, and taken inwardly, are good for a Looseness and Bloody-flux. The Oil of Mastick is successfully mix'd in Medicines for the Leprosy.

*Mastoidei*, or *Mastoides*, Processes like *Breasts* or *Dugs*, which from a broad Basis end in an obtuse Top, and are shaped like Teats in a Cow's Udder; also *Muscles* which bend the Neck, proceeding from the Neck-bone and the Breast-bone, terminating in the Process *Mammiformis*, i. e. like a Dug or Pap. See *Mammiformis Processus*.

*Mastos*, the same with *Mamma*.

*Mater*, the same with *Matrix*, or *Uterus*; it signifies also a Woman who hath brought forth a Child.

*Mater Dura*, a Membrane that sticks close to the interior part of the Scull in some Places, and mediately covers both the *Cerebrum* and *Cerebellum*. It hath four Cavities, which supply the place of *Veins*, and come together betwixt the Brain and *Cerebellum*; which Conjunction *Herophilus* calls *Torcular*.

*Mater tenuis*, a Membrane that immediately covers the Brain and *Cerebellum*, extremely full of blood Vessels, made to keep in the Spirits generated in the Brain and *Cerebellum*, that they fly not away.

*Mater Perlarum*, *Macra Perlarum*, or *Margaritarum*, are certain

tain Shells resembling Pearl in their colour. Mother of Pearl.

*Materfylva*, is *Caprifolium*; see *Caprifolium*.

*Materialista*, a Druggist, or a Merchant that dealeth in Medicines.

*Mathedoram*, Sal-Gem.

*Matorium*, Ammoniacum, or Galbanum.

*Matracium*, a little Bag containing calcinated Tartar, or the like, prick'd here and there for the emission of Liquor, in a Cellar, or any other moist place. 'Tis also apply'd to an Urinal Glass, such as is used to be brought to Physicians to inspect and judge of Urine; call'd also in Latin *Mantula*. In Chymistry 'tis used for a Glass, otherwise called a Bolt-head. employ'd to distil, digest, or sublime in a Sand Furnace.

*Matricalia*, such things as are used for Diseases of the Matrix or Womb.

*Matricaria*, Feverfew; it is much used in Diseases of the Matrix; a Decoction of it expels the After-birth, cures *Mother-fits* and Fevers, and doth all a bitter Herb can do. Bees can't endure it, and if any one carries it in his Hand where they are, he need not fear being stung.

*Matrix*, the same with *Uterus*; but by the Chymists the Elements of all things are call'd *Matrices*. *Paracelsus* constitutes three, one the Water on which the Spirit of God rested; the other, that of the World; and the third, Eve the Mother of all Men; therefore the *Matrix* is that in which natural Bodies first arose.

*Matronalis Flos*, or *Viola*, Dames Violet.

*Maturantia*, are such Medicines

as have a Quality to bring Tumors and Abscesses to a purulent Matter, or cause them to ripen as 'tis called.

*Maturatio*, the ripeness of Tumors; among the Chymists it is taken for Digestion, Circulation, Fermentation, and Projection.

*Maxilla inferior*, the lower Jawbone; 'tis that which contains the under Teeth, and has a Process on each side, the foremost call'd *Corone*, and the hinder *Condylus*.

*Maxilla superior*, the upper Jawbone; it hath eleven Bones belonging to it, five on each side, and one without a fellow, *viz.* The first in the lesser Corner of the Eye. The second in the greater Corner of the Eye. The third, which is the greatest of all, constitutes the whole Palate, and contains the uppermost Teeth. The fourth with its fellow constitutes the ridge of the Nose. The fifth is placed at the extremity of the Palate, where the holes of the Nostrils tend toward the upper part of the Gullet. See *Mandibula*.

*Maza*, a kind of Bread made in *Hippocrates* and *Galen's* time, of roasted Barley-flower, with Oil and Honey; but, in after-Ages, instead thereof, was made a kind of Bread of Almonds and Sugar, call'd *Maza panes*, or in English *Macaroons*.

*Meatus*, certain Vessels in our Body, such as *Veins*, *Arteries*, the *Lymphatick Vessels*, &c. are thus call'd, which afford a Passage to some fluid or other.

*Meatus Auditorius*, the Auditory Passage, which begins from the Cavity of the inner part of the Ear, and is cloath'd with a thin Skin as



far as the brim of the *Tympanum*, or Drum of the Ear. Its Use is to receive the Air and audible Species, and to contain the Ear-wax.

*Meatus Urinarius*; see *Urethra*.

*Mechanopœotica*, is an Invention of Water-works, to raise Springs and Fountains by the help of Pipes, Wind-mills, Bellows, &c.

*Mechili*, a certain monstrous kind of Men, by *Paracelsus* understood to be such as were reckon'd *Gyants*, *Cyclops*, &c.

*Mechoacanna*, a white purging Root like Briony; it is brought from the *West Indies*, especially from *New Spain*. There is also *Peruvian Mechoacan*, or white *Rhubarb*, for there are two sorts; the first comes from the Isle of *Mechoacan*, whence it has its Name; and the other, which is much better, from the Continent, about *Nicaragua*. *Mechoacan* purges flegmatick and watery Humours from all parts of the Body, especially from the Head, Nerves, and Breast; 'tis good for old Coughs, the Cholick and the French-Pox; 'tis taken most commonly in substance, being powder'd, and taken in a proper Liquor, especially in Wine; 'tis not given in a Decoction, because it has been found by Experience that boiling destroys the Vertue of it; it is corrected by adding a third part of Cinnamon, Annise, or Mastick; 'tis best when it is fresh, whitish within, and of an ash-colour without.

*Mecon*, is the same as *Papaver*, or *Poppy*.

*Meconium*, Opium, or the condensed Juice of Poppies. Also the Excrements of a *Fœtus* which stick to the Intestines after the Birth, so call'd from the blackness of Poppy Juice.

*Meconologia*, a Description of *Opium*.

*Medea*, a Proper-Name for a Witch or Enchantress; also the Name of a Medicine prepar'd of Sulphur and a moist Bitumen. This being spread upon another Body, presently heals it. 'Tis likewise the Name of a Gem, so call'd, because 'tis believ'd to be first found by that Sorceress *Medea*; but perhaps more truly called *Lapis Medus*, as relating to the Country of the *Medes*. It is black, having a Vein of a Gold colour, yielding a Saffron Juice and a Vinous Taste. 'Tis commended by the Magicians particularly against Drunkenness, and to reconcile Love. *Rulandus* thinks it a Species of the black *Hematities*.

*Medela*, the same with *Curatio*.

*Mediana Vena*, the middle Vein in the bending of the Cubit betwixt the *Cephalick* and *Basilick*. 'Tis safely open'd, because there is neither Nerve nor Artery under it; but you must have a care of hurting the Tendon that lies underneath it, which would produce Convulsions, a Gangrene, &c. The *Median Vein*.

*Mediastinum*, a doubling of the Membrane of the *Pleura*, which divides the *Lungs*, and other *Viscera* of the Breast into two parts. It proceeds from the *Vertebres* of the Back, and going on forward, reaches the Breast-bone, and makes this Partition. The *Mediastin*.

*Mediastinum Cerebri*, the same with *Septum Transversum*.

*Medica*, a sort of Trefoil, call'd by some of the *Hedge-hog Trefoil*.

*Medicamentum*, a Medicine, a convenient Help, whereby Diseases are repell'd for the Recovery of

of Health; and it is either *Actual*, which affects the Body at first touch with that Quality it is endow'd with, as hot Iron, cold Water; or *Potential*, whose Efficacy is not perceiv'd till it be stir'd up after some stay in the Body, as Pepper, Radish, sharp Salts, &c. Again, a Medicine is endow'd with first, or second, or third Qualities, all which depend upon the Temperament and the various Motions of Particles in our Bodies. Medicine is three-fold Chirurgery, Physick (strictly so call'd) and Diet.

*Medicina*, Physick, it has met with Variety of Definitions, according to the various Intentions and Opinions of the several Authors that have treated of it; but properly it is an Art assistant to Nature, and preserving Health in Humane Bodies as much as is possible, by convenient *Remedies*. *Sennertus*, and others, rightly divide it into five parts. 1. *Physiologia*, which treats of Humane Constitution, as it is found and well, to which belongs *Anatomy*. 2. *Pathologia*, which treats of the preternatural or morbid Constitution of our Bodies. 3. *Semiotica*, which treats of the signs of Health and Diseases. 4. *Hygieinia*, which delivers Rules of the Regimen to be observ'd in the Preservation of Health. 5. *Therapeutica*, which teaches Diet, Chirurgery, and the Medicinal part, properly so call'd. The general Division of Physick is only into two parts; the *Theoretick*, and the *Practick*. The subject of Physick is Humane Body, as curable; and its End and Design is Health. *Hippocrates* calls it a long Art, and *Paracelsus* a short one; but in reali-

ty it is a Long, a Great, and a Noble Art.

*Medicinales Dies*. See *Critici Dies*.

*Medicus*, a Physician, a Man highly skilful in the Art of Physick; modest, sober, and courteous. *Scaliger* describes a Physician thus: That he ought to be a learned, honest, mild, diligent, fortunate Man, and of ripe Years, one that relies upon God, not arrogant with his Knowledge, Labour, or Success; nor Covetous.

*Medimnus*, a Measure containing One Hundred and Eight Pounds. This Measure relates only to dry things.

*Meditullium*, that spongy substance betwixt the two *Lamina* of the Scull, or in general, it signifies the middle part of any thing.

*Medium*, the same with *Viola Mariana*.

*Medius Venter*; see *Thorax*.

*Medulla* in *Mineralogia*, or the Description of Minerals, is that softish part which is found in some Stones. In *Phytologia*, or the Description of Plants, it signifies the middle, softer, and more excellent part, which they call *Cor* and *Matrix*. In Animals it is the fat and soft substance contain'd within the Cavities of the Bones, call'd *Marrow*.

*Medulla Cerebri*, a white, soft substance, cover'd on the outside with the barky substance, which is more of an Ashy colour; it makes that which is call'd the *Corpus Callosum*, or callous Body within. Imagination and the Distribution of Animal Spirits are perform'd there. *Malpigi* asserts, that it consists of innumerable Threads or Filaments.



*Medulla Lactis*, or *Lactis Flos*, is Butter.

*Medulla Oblongata*, the beginning of the *Spinal Marrow*, whence arise the *Nerves* within the Scull, it descends to the *Os Sacrum*, thro' the Hole of the hinder part of the Head and the *Vertebres*. It sends out ten pair of *Nerves* to the *Chest*, the *Abdomen*, and the *Limbs*. It is also call'd the common *Sensory*, because that where the Original of the *Nerves* is, there is the common place of the Reception of *Species* from the *External Senses*.

*Medulla Ossium*, Marrow in the *Bones*. is a fat substance, laid up in the *Cavities* or *Porosities* of the *Bones* by the *Arteries*; 'tis kept in a Membrane, and is quite destitute of all Sense; 'tis red in the great *Cavities*, and white in the less, soft and succulent in spongy *Bones*. We may imagine likewise, that it is but a sweating of the *Bones*, in that they receive more Sulphureous fat Matter than they can convert into Nourishment, which afterward flows to the inner part of the *Bones* by *Ducts* and little *Cavities* for that purpose, after that is receiv'd by the *Veins*, and communicated to the Blood.

*Medulla Spinalis*, five *Dorsalis*; the *Spinal Marrow*, or the Tail of the Brain, is that part which goes down the middle of the Back by the *Vertebres*, and is terminated at the *Os Sacrum*; 'tis also of the same Nature and Use as the Brain. 'Tis a Coagmentation of *Nerves*, and has the Use of them; upwards it is forked: Hence, if either Part be obstructed, there arises a Palsy on one side. It sends out thirty pair of *Nerves* on each side to the *Limbs*, the great *Cavities*, and other Parts of the Body.

If it be wash'd with a convenient Liquor, it will sever into a great many little *Fibres*.

*Megalocalos*, *Ventricosus*; one that hath got a great, prominent, strutting Belly.

*Megalophonos*, he that hath a large sounding Voice, a *Vociferator*.

*Megalosplauchnos*, one whose *Viscera* are swell'd to the hardness a Tumor, and which exceed Nature by reason of some Tumor, as a *Schirrhus*, *Oedema*, or *Inflammation*.

*Mel*, Honey.

*Mela*, a Chirurgeon's Instrument, call'd *Specillum*. the Vulgar call it *Tenta*, a Tent, from trying. 'Tis made for the most part of Silver, or Ivory; and that to probe Ulcers, or to draw the Stone out of the Yard, &c. 'Tis of different shapes, according as it is differently used.

*Melampodium*; black Hellebore.

*Melampyrum*, *Triticum Bovinum* & *Vaccinum*, Cow-wheat.

*Melanagoga*, Medicines which expel black Choler.

*Melanopiper*; see *Piper*.

*Melancholia*, a Sadness without any evident Cause, whereby Peo-ale fancy terrible, and sometimes ridiculous things to themselves. It proceeds from the Degeneracy of the Animal Spirits from their own Spirituous saline Nature, into an acid, like the Spirit of Vitriol, Box-tree, Oak, &c. Also 'tis call'd black Choler, or black Blood, Aduft, and *Salinosulphureous*.

*Melanosmega*, black Soap.

*Melanthium*, is the same with *Nigella*.

*Melanteria*, is a Juice found in Metals of a black colour; altho' (when dry'd) it often turns to an

Ash.

Ash-colour ; 'tis very astringent, but hath a caustick quality, as *Misy*. Some call it Metallick Ink, and 'tis otherwise call'd Taylors-Chalk, and Taylors-Ink.

*Melanthelaon*, is Oil exprest from black Cummin.

*Melas*; see in *Alphus*.

*Mele* ; see *Mela*.

*Meleagris*, is *Fritillaria*. See *Fritillaria*.

*Melia*, is *Fraxinus*.

*Meliceris*, a Tumor shut up within a *Tunick*, proceeding from Matter like Honey, without Pain ; round yielding if prest, but quickly returning again. It seems to proceed from *Lymphatick Particles*, which do not circulate right, and which (when the moisture is evaporated) leave a Honeyish kind of substance, as it happens likewise in a *Steatoma*, and an *Atheroma*.

*Melicratum*, *Hydromel*, or *Mulsum*, a Drink made of one part Honey, and eight parts Rain-water ; *Mead*, *Metheglin*.

*Meligeion*, an almost obsolete Word, signifying a Sulphureous spreading swelling, attended with a Putrefaction of the Bones.

*Melilotus*, a kind of sweet-scented Trefoil, call'd also *Sertula Campana*, *Melilot* ; it digests, mollifies, and eases Pain ; for which purpose 'tis commonly used in *Plaisters* and *Cataplasms*.

*Meliphyllum*, is *Melissa*.

*Melissa*, Baulm, 'tis reckon'd among the cordial Herbs, it removes Melancholy, and cheers the Heart ; 'tis much commended for fainting and beating of the Heart, for the Palsy, the Falling-sickness, and for other cold Diseases of the Brain.

*Melissophyllum*, or *Meliphyllum*, is the same with *Melissa*.

*Melitema*, a sort of Cake, work'd up with Honey and Medicines.

*Melo*, a Melon, 'tis cold and moist, and apt to putrify in the Stomach, and to occasion Fevers and Gripes ; the Seed is one of the great cold Seeds.

*Melocactus*, is *Melocarduus*.

*Melocarduus*, *Melocactus*, *Pomum Spinosum*, *Opontiatum*, *Echinomelocactus*, is an exotick Plant, like a Melon.

*Melocarpus*, is the Fruit of Birthwort.

*Melopepon*, a sort of Gourd, or middle thing betwixt a *Melon* and a *Pompion*.

*Melosis*, is searching with a Probe.

*Melotis*, the same with *Mela*, but lesser.

*Membrana*, a nervous, fibrous, broad, plain, white, dilatable substance, which covers the *Bowels*, the great *Cavities* of the Body, the Muscles, &c. and is endow'd with an exquisite Sense.

*Membrana Adiposa*, the fat Membrane that comes round the *Kidneys*.

*Membrana Carnosa*, the same with *Panniculus Carnosus*.

*Membrana Urinaria*, the same with *Allantoides*.

*Membranosus Musculus*, or *Fascialis Latus*, and *Fascia Lata* ; it moves the *Tibia*.

*Membrum*, a Member, an organical body, made up of several similar parts, design'd for the performance of voluntary Actions.

*Memoria*, Memory, the Retention of Marks of Footsteps imprest in several places in the barky Substance or folding Fibres of the Brain, by the motion of Objects. Memory resides in the substance of the Brain call'd *Corticalis*, like Bark.

*Men-*



*Mendosa Sutura*, or *Squammea*, a scaly Connexion of Bones, as may be seen in the Bone of the Temples, and the Bone of the forepart of the Head; see *Lepidoidos Sutura*.

*Meningophylax*, that which preserves the Meninx or Membrane of the Head, as thin Gold or Silver Plates, which are apply'd when the Scull is open'd.

*Meninx*, see *Mater dura & Tenuis*.

*Mensa*, the broader part of the Teeth, call'd *Grinders*, which chew or mince the Meat.

*Menses*, the Courses, or Excretions of Blood every Month from the Womb, and not from its Neck or Passage call'd *Vagina*. The cause thereof consists in a fermentative matter generated in the Substance of the Womb, or a Seminal matter infused into the Blood from the *Testicles*, or *Ovaria* in a Woman; which being mix'd with the *Mass* of the *Blood*, ferments it into such a motion, that 'tis forc'd to discharge itself every Month. They begin usually when Young Maids grow ripe, at Twelve or Fourteen, but cease naturally in Women with Child, past Children, and those that give suck. They are mention'd under divers other Names, as *Menstruum*, *Profluvium mulierum*, *Lunare virus*, by Ovid; *Profluvium genitale*, by Pliny.

*Mensis Chymicus*, or *philosophicus*, consists of forty Days, because chymical digestions appear to be most kindly made in that space of time.

*Menstrua Alba*; see *Fluor Albus*.

*Menstruum Mulierum*; see *Menses*.

*Menstruum*, that which is to be distil'd, or a Liquor that corrodes *Metals* and dissolves *Stones*, as *Vinegar*, *Aqua fortis*, Spirit of Wine, &c. It may be taken also for the

*Caput Mortuum* which is left after distillation. A *Menstruum* or dissolving Liquor.

*Mensura*, or *Measure*, is a certain determinated quantity, relating both to dry and Liquid Matters.

*Mentagra*, a sort of wild Tetter or Ringworm, which was not known in *Claudius's* days.

*Mentalis*, is a kind of Muscle that is plainly membranous, and inserted from the middle of the Chin to the lower Lip, according to *Bidloo*.

*Mentha*, Mint; it strengthens the Stomach, taketh off Crudities and the Hickup, stops Vomiting, and expels Wind. Two ounces of the Water drank, stops Vomiting; outwardly apply'd, it takes off the hardness of the Breasts, dissolves curd'd Milk, and prevents the breeding of it; the distil'd Water cures the Gripes in Children; the very smell of it strengthens the Brain, and preserves the Memory.

*Menthastrum*, a sort of Mint, wild-mint, or cat-mint.

*Mentula*, the same with *Penis* or *Clitoris*.

*Mentulagra*, is a Disease of the Virile Member of generation, when the Muscles and Nerves erecting that Member are either convuls'd or contracted, so that the Patients are properly call'd *Spadones*, cramp'd.

*Mentum*, the Chin.

*Mercurius*, call'd also *Hermes*, and Quicksilver. This Name is given by *Chymists* to all Liquids that will not take fire, whether spirituous, acid, or aqueous. Some take it for the Spirit drawn from *Plants* or *Animals*, or for any acid Liquor prepar'd by Chymistry; but the proper use of the word is for running quick-silver.

*Mercurialia*, all things that are prepar'd with Quicksilver.

*Mer-*



*Mercurialis*, a Herb so call'd.

*Merobalineum*, a sort of *Semipucium*, adapted for the bathing of one or more Parts of the Body.

*Mesaraum*, the same with *Mesenterium*, whence its *Vessels* are call'd as well *mesaraick* as *mesenterick*. See *Mesenterium*.

*Mesaraica Vasa*; see under *Mesaraum*.

*Mesenteria Vasa*; see *Mesaraum*.

*Mesenterium*, the Membrane of the *Peritonæum* double, enrich'd with Glandules, Arteries, Nerves, Veins, chylerous and lymphatick Vessels; 'tis in the middle of the *Abdomen*, and contains the *Intestines* in a wonderful manner; it hath a great Glandule in the middle, call'd *Pancreas Asellii*, about which are several other lesser Glandules, to which the milky Vessels of the first rank tend from the *Intestines* and lymphatick Vessels, the *Liver*, and other Parts. From these Glandules again the milky Vessels of the second rank ascend to the Vessel that carries the Mass of Chyle, and discharge themselves into it. The *Mesenterium*.

*Meseraum*; see *Mesenterium*.

*Mesocolon*, that part of the *Mesentery* which is continued to the great Guts.

*Mesoglossum*, the same with *Genniglossum*.

*Mesomphalon*, *Umbilicus*, the Navel.

*Mesonuctium*, the middle of the Night.

*Mesoppleurii*, the *Intercostal Muscles*, twenty-two on each side; eleven external, and as many internal. See *Intercostales Musculi*.

*Mesopotamenon*, is a kind of Ointment call'd *Oenautharius*, prepar'd of White-wine and white Lilly-flowers.

*Mespilus*, the Medlar-Tree, Medlars; the best are the biggest, which have Pulp enough, and little Stones, let 'em be well ripen'd or mellow'd in Hay, or else hung up in the Air. They are pleasant to the Taste, comfort the Stomack and Belly, mitigate the heat of the Stomach very much, stop Fluxes and Vomiting, and provoke Urine. The Stones beat to powder, and drank in White-wine expel the Gravel. There are a sort of Medlars without Stones which being grafted on a Quince-tree, come to be of a notable bigness, and have a pleasant taste.

*Metabasis*, the passing from one Indication to another, and from one Remedy to another.

*Metabole*, a change of Time, Air, or Diseases.

*Metacarpus* & *Metacarpium*, the Back of the Hand, made of four oblong little Bones which expand the Palm of the Hand, and are call'd *Post-Brachialia*.

*Metachoresis*, signifies a Secession, or change of the morbid matter into another place, and is the same with *Metastasis*.

*Metacondyli*, the utmost Bones of the Fingers next to the Nails; the middlemost and first are called *Procondyli*.

*Metalepticus*, this is said of a particular motion, otherwise called translative, of the muscles.

*Metallum*, Metal, a solid rigid Substance found in Mountains and subterraneous Cavities. The several sorts of 'em are comprehended in this Verse;

*Sol*, *Mars*, *Luna*, *Venus*, *Saturnus*,  
*Jupiter*, *Hermes*.

Gold is the most solid Metal, the  
Tincture



Tincture whereof is highly extol'd by the chymists. *Hermes* or *Mercury* is reckon'd by some among the Metals, but all Metals being malleable, it can at the best be accounted but an imperfect Metal.

*Metallurgus*, or *Metallicus*, one who searcheth after Metals as the Chymists.

*Metallurgia*, is that part of chymistry whereby Metals are search'd after, and brought out of the Mines, and purified for human uses.

*Metapedium*, the same in the Foot that *Metacarpus* is in the Hand.

*Metaphrenum*, the part of the Back which comes after the *Diaphragm*.

*Metaporopœia* or *Metaporopœsis*, is a change of the minutest Passages of the Body, from a preternatural state to a natural one, and is the same with *Metasyacrisis*; from whence that Cure is term'd so which is exhibited in inveterate Cases when no other means will do.

*Metaptosis*, the degenerating of one Disease into another, as of a Quartan Ague into a Tertian; or on the contrary, of an Apoplexy into a Palsy, &c.

*Metastasis*, when a Disease goes from one Part to another, which often happens to Apoplectick People, when the Matter that affects the Brain is translated to the Nerves.

*Metasyncrisis*, the Operation of a Medicine externally apply'd, which fetcheth out the Humours from their closest Recesses.

*Metatarsus*, the five little Bones of the Foot, connected to the Bones of the first part of the Foot, which immediately succeeds the Leg.

*Methodica Medicina*, that which was invented by *Themison Laodiceus*, and improv'd by *Thessalus*

*Trallianus*, who said, that the Art might be learnt in six months time.

*Methodici*, were those that endeavour'd to reduce Medicine by a certain method into a most compendious System.

*Methodus*, a part of Physick, wherein Remedies are found out by Indications, for restoring Health.

*Metopium*; see *Galbanum*.

*Metopum*, the Forehead.

*Metrenchytes*, is an Instrument or Syringe wherewith Liquors are injected into the Womb. The Syphon is call'd a Womb. A Syringe.

*Metretes*, a Measure containing 108 Pints (some say 120) and of Oil 105.

*Metroproptosis*, *proidentia*, or *Prilapsus Uteri*, a bearing-down of the Womb.

*Meum*, Spignel, or *Fœniculum Porcinum*; 'tis one of the Ingredients of *Venice-Treacle* and *Mithridate*, and blossoms in June and July. Wild Dill. It expels Wind, forceth Urine and the Couries, and is used for Mother-fits, for the Gripes, Catarrhs, and to help Expectoration. 'Tis an Ingredient in several Compositions, in Treacle, and many others, but notwithstanding that, it causeth the Head-ach.

*Mezerium*, or *Chamaelea*, a Shrub of the Kind of the *Laureola*; some call it Pepper of the Mount, and *Mezenon*. 'Tis very hot and acrid; being chew'd in the Mouth, it burns the Jaws and Throat, but it purges Choler strongly, being corrected by infusing it 24 Hours in Vinegar. Some correct it by infusing it in Wine, and drying it again; but the Leaves, Bark, or Berries, howsoever they are prepar'd and corrected,

rected, are seldom us'd, by reason of their malignity; nor indeed ought they to be so, except in desperate Cases, or for want of safer Medicines.

*Miasma*, a contagious Infection in the Blood and Spirits, as in the Plague and Scurvy.

*Micleta*, a Medicine to stop Blood.

*Microcosmus*, Man is so call'd as being a *Little World*, or a Compendium of the greater.

*Microphthalmus*, one who hath little Eyes from his birth.

*Microsphyctos*, one whose Pulse is small or weak.

*Mictio*, or *Mictus*, signifies an Excretion of Urine.

*Migma*, a mixture of divers Simples.

*Migrana*, the same with *Hemicrania*; a Pain sometimes on the right, sometimes on the left side of the Head.

*Miliaris Herpes*; see *Herpes*.

*Militaris*, *Stratiotes*, *Aleopalustris*, *Sedum aquatile*, & *Aizoon Palustre*, Water-Housleek; it stanches Blood.

*Milium*, Millet.

*Milium Solis*; see *Lithospermon*.

*Millefolium*, Milfoil; it stops Blood, is used for bleeding at the Nose, and for all Fluxes; 'tis outwardly apply'd for Hæmorrhages, and for the Head-ach, as also to heal Wounds and Ruptures.

*Millepedes*, Hog-Lice.

*Mina*, or *Mna*, sixteen Ounces, according to the *Athenian* weight, but the *Roman* was only twelve Ounces and an half, and that of *Alexandria* twenty Ounces.

*Minera*, an Earth or Matter whereof Minerals, and especially Metals are made; as Mines of Gold, Silver, Copper and Tin.

*Mineralia*, those things which are neither Vegetables nor Animals, as the six perfect Metals, Gold, Silver, Tin, Copper, Iron, Lead; and the imperfect Metals, call'd more especially Minerals, as Antimony, native Cinnabar, Sulphur, Marcasite, Lead, Chalk, Orpine, Quicksilver, Bole, and sorts of Stones, and the like. To these are added Salt-petre, Sal Gemmæ, Sea-salt, Alum, a sort of Vitriol, Borax, &c. but these are mix'd Salts, compounded of an Alkali and an Acid, together with acute Particles of *Minerals*. Some will add to this also *Amber*, which however seems to be rather the Gum of a Tree, and the *Coral*, which is a Submarine Vegetable.

*Minuta*, a kind of an acute fainting Fever that hurries on the Pulse, takes away the strength in one or two Paroxysms, so that they scarce hold it to the fourth Day.

*Mirabilis Peruviana*, the same with *Solanum Odoriferum*.

*Mirach*, a Disease so call'd, or a Pain of the Guts, which proceeds from acute pungent Humours, or from an Apostem of the *Mesentery*.

*Misadir*, the volatile Salt of *Sal-Armoniack*.

*Misamar*, a white round Node or Corn in the Foot, proceeding from a Bruise or hard Exercise; likewise an Erysipelas, Inflammation, &c.

*Misce*, is in Prescriptions express'd by an *M*, signifying a mixture of two or more Medicines or Ingredients.

*Miserere mei*, or *Chordapsus*, a most vehement Pain in the Guts, proceeding from an Inflammation of 'em, or Involution, and the Peri-



Peristaltick Motion invers'd ; whence the Excrements are discharg'd by the Mouth. 'Tis also call'd *Volvulus*, and *Iliaca Passio*.

*Mistio*, the same with *Mixtura*.

*Misy*, a Mineral, or rather an Efflorescence of the Chalcites, of a golden colour.

*Mirella*, a Swathe, which holds up the Arm when 'tis either hurt or wounded.

*Mithridatium*, a Medicine, of the consistence of an Electuary, compounded by King *Mithridates*, and formerly esteem'd a great Antidote, but is now out of date. *Mithridate*.

*Mitrales Valvula* ; see *Episcopales*.

*Miva*, the Flesh or Pulp of a Quince boil'd up with Sugar to a thick consistence. See *Marmelata*.

*Mixtura*, *Misflura*, *Mixtio*, *Misfluo*, *Crama*, *Croma*, and *Chrama*, a solid or liquid Substance mix'd together of several Medicines. Indeed mixtures are very different, according to the scope of the Physician ; they are taken especially in Drops or Spoonfuls, and sometimes in Draughts, and are made either of Liquors only, (such as are distill'd Waters, Spirit and Oil any way mingled together, as Waters with Waters, Oil with Oil, Waters with Spirits, &c.) or of Liquors with convenient Syrups, Powders, Confections, Opiates, all of 'em together, or only some. A mixture.

*Mneme*, a sort of Cephalick Balsam, describ'd by *Schroder*.

*Mnemecephalicus*, a kind of distill'd Balsam, which, for the wonderful Vertue attributed to it, of preserving the Memory always

perfect, *Charles Duke of Burgundy* gave ten thousand Florins for, to an *English* Physician. 'Tis describ'd by *Sennertus* and *Schroder*, who have given it this Name.

*Mna* ; see *Mina*.

*Mochlia*, the restitution of Bones that were dislocated, or out of joint.

*Modiolus*, *Trepanum*, or *Anabaptiston*, an Instrument which is used in profound Corruptions, Contusions, Cuts, and Fractures of the Bone, not to be apply'd, unless, 1<sup>st</sup>, the Chips and Prominences of the Bones do prick ; 2<sup>dly</sup>, when the upper Table is entire, but depress'd, and the lower broken ; 3<sup>dly</sup>, when the extravasated Blood would choak a Man with Corruption. The manner of perforating is thus: When the Hairs are shaven off, the Skin is to be cut to the *Pericranium*, avoiding as prudently as may be the *Muscles* of the *Temples* and the *Sutures* ; and for this time the Wound is to be bound up, unless there be so little Blood spilt that the *Pericranium* may at the same time be pull'd off from the Scull ; then after a few hours you may stop the Ears of the Patient, and take one of these Instruments call'd a Male *Modiolus*, whose Point is to be fix'd in the Scull, but so far off the Fracture that it touch it not (much less the Suture) with its Teeth ; tho' some never avoid the *Sutures*, and assure us that they have perforated them as successfully as any other Part ; then hold the Instrument fast with your left Hand, and turn it round with the right, till you have cut out a pretty deep Circle ; after this, take a female *Modiolus* (which has no point in the middle) and

and turn it round as before. In the mean time take away the Dust that proceeds from the Perforation, and moisten the Instrument in Oil and Water to make it cool and slippery. The Blood that appears will shew that you are now gone as deep as the second Table, *i. e.* beyond the Scull, to the Meninx, and then you must press very gently, lest the Membrane of the Brain be unadvisedly hurt. When the Bone begins to wag, put something in betwixt the sides of the Wound, loosen it, and take it out with a pair of Chirurgeon's Pincers. A *Borer* or *Trepan*.

*Modius*, a measure containing 16 Sextaries.

*Mogilalos*, one who hath an Impediment in his Speech.

*Mola*, *Patella* or *Rotula*, a round and broad Bone at the jointing of the Thigh and Leg, where the Knee, excepting this Bone, is begirt with a membranous Ligament.

*Mola Carneæ*, a fleshy and sometimes a spongy Substance, without Bones or Bowels; 'tis often black like concremented Blood, and sometimes extream hard, preternaturally brought into the World instead of a *Fœtus*.

*Molares*, or *Maxillares Dentes*: See *Dentes*.

*Mollientia*; see *Emollientia*.

*Mollugo*, a sort of Aparine.

*Molopes*, *Vibices*, *Enchymoma*, *Sugillationes*, all signify the same thing, *i. e.* red Spots, like those which remain in the Skin after beating, in malignant and pestilential Fevers. See *Enchymoma*.

*Moly*, a sort of Garlick; a name famous among the Ancients; the Root being held as sacred, or fatal to dig up; and only lawful for the Gods.

*Molybdæna*, Native and Factitious; the Native is only a mixture of the Lead and Silver Mine; the Factitious is a sort of Litharge.

*Molynsis*, the same as *Miasma*.

*Monoceros*, the same with *Unicornu*, and signifies the *Rhinoceros*, or *Unicorn*.

*Monocolum*, the Gut *Cæcum*.

*Monohemera*, Diseases that are cured in one day.

*Monopagia*; or *Monopegia*, a sharp fixed Pain in the Head, afflicting one single place.

*Mons Veneris*, the upper part of a Woman's Secrets, something higher than the rest. The Mountain of *Venus*.

*Monstrum*, a Monster, is a *Fœtus* with a double Head, without any Hands, Feet, &c.

*Mora Bacci*; see *Rubus*.

*Mora Bati*; see *Rubus*.

*Mora Vacinia*; see *Rubus*.

*Mora Vaccinia*; see *Rubus*.

*Morbilli*, the Measles, red Spots which proceed from an Aerial Contagion in the Blood; they neither swell nor suppurate, and differ only in Degree from the Small-pox.

*Morbus*, a Disease, such a state of Body as renders one unapt for the due performance of our Actions; or 'tis an ill Constitution in a Man which hurts any of the Faculties, according to *Sylvius de le Boe*. Diseases are twofold, either from an ill *Conformation* or an *Indisposition*: An ill Conformation is sixfold, for it consists in Number, Magnitude, Figure, Cavity, Surface, and Situation. Indisposition is either *occult* or *manifest*; the *occult* is poisonous, contagious, and pestilential; the *manifest* is either simple, as hot, cold, moist, dry, &c. or compound, when more Qualities than



than one are peccant at once, as cold and moist, hot and moist, and thelike. There's a Disease by *Idiopathia* peculiar to ones self, by *Protopathia*, when one has it first by *Deuteropathia*, at secondhand, and by Sympathy. Also Diseases are simple or compound, gentle or malignant, short, long, acute, continued, intermittent, hereditary, native, pituitous, bilious, melancholy, Summer, Winter, Autumnal, Epidemick, &c.

*Morbus Gallicus*; see *Lues Venerea*.

*Morbus Hispanicus*; see *Lues Venerea*.

*Morbus Indicus*; see *Lues Venerea*.

*Morbus Regius*, the same with *Icterus*.

*Moretum*, a sort of Drink that the German Women use much when they think they have conceiv'd, for they are firmly perswaded that it spoils a false Conception, and strengthens a true one. 'Tis so call'd from the Mulberries they put in it.

*Moria*, Dulness, Folly, or Stupidity, is a defect of Judgment and Understanding, and proceedeth chiefly from want of Imagination and Memory.

*Morosis*, the same with *Moria*.

*Morphaa*, the same as *Alphus*.

*Morselli*, the same with —

*Morsuli*, *Morselli*, *Tabella*; they are Medicines of a square figure for the most part, made of Powders, &c. mix'd with Sugar dissolv'd, and poured on a wooden, stone, or brazen Table, to be consolidated. *Morsels*, *Tablets*, or *Lozenges*.

*Morsus Canis rabidi*, the same as *Cynanthropia*.

*Morsus Diaboli*, the same with *Ornamentum Foliatum*, Devils-bit.

*Morsus Gallinae*, Chickweed, Hen-bit.

*Morsus Ranae*, a lesser sort of Water-lilly.

*Mortariola*, or *Caverna*, are the Caverns or sockets wherein the Teeth are lodg'd.

*Mortarium*, a Mortar, made either of Marble, Brass, Iron, Wood, or Glass.

*Mortificatio*, or *Sphacelus*, a Mortification; being the extinction of the native Heat, and privation of Sense, not only in the Skin, Flesh, Nerves, and Arteries, but even in the very Bones. 'Tis distinguish'd from a Gangrene by the total Corruption and Stink, it being also insensible both of the Knife and Fire. In dressing of Mortifications the Chirurgeon ought to consider well the application of Medicines, that he does not in the extinguishing one Gangrene raise another, by the too long use of sharp Medicaments; therefore when he feels the Ulcer warm, and findeth it to cease gleet-ing, he ought to forbear the use of them, and to dress it with warm *Digestives*, as Basilicon, Oil of Turpentine hot, and the like.

*Morum*, the same with *Pladaro-sis* or *Thymus*.

*Morus*, the Mulberry-tree; the Leaves are much used in *Italy*, *Sicily*, *Spain*, and *France*, to nourish Silk-worms. The Fruit of the black Mulberry, before 'tis ripe, cools, dries, is very astringent, and therefore proper for a Looseness, the Bloody-flux, the Flux of the Courses, and for spitting of Blood; 'tis likewise good for Inflammations, and ulcers in the Mouth or Throat: When it is ripe it loosens the Belly, quencheth Thirst, and excites Appetite. The Syrup of it is much used for *Gargarisms*, as is also Honey of it. The Fruit are windy, and cause Pains in the Stomach, and are



are soon corrupted; being wash'd in Wine, they become less hurtful. Those that eat sowre Mulberries must eat with 'em a little Sugar, but in hot Weather they agree with young Men, especially if sanguine and cholerick, and with other People, provided their Stomachs are clean, and free from ill Humours.

*Moschata Nux*, a Nutmeg, 'tis also call'd *Nux aromatica*, *Moschocaryon*, *Moschocarydion*, *Nux myristica*, or *Unguentaria*; the Male is oblong, and the Female round; it comes from the *East Indies*, and Mace grows round it: The Tree grows in the Island *Banda*, situate near the *Æquator*; 'tis about the bigness of a Pear-tree, its Leaves not unlike the Peach-tree, but somewhat shorter, rounder and broader: The Fruit also resembles a Peach, whose exterior Rhind, when come to full maturity, splits like the green Shell of our Walnuts, and is eaten by the Inhabitants; after this comes the *Mace*, consisting of many reddish Leaves; these grow over another hard Rhind, in which is enclosed the *Nutmeg*. I keep one by me entire, with the exterior Rhind about it: 'Tis somewhat astringent, stomachick, cephalick, and uterine; it discusses Wind, helps Concoction, mendeth a stinking Breath, prevents Fainting, doth good in the Palpitation of the Heart, lessens the Spleen, stoppeth a Looseness and Vomiting, provokes Urine, and quickeneth the Sight. *Nutmeg* is of great use in the Bloody and other Fluxes, for it hath all the Vertues necessary for a Remedy fitted to these Diseases; the Oily Substance of it defends the Guts from sharp

Humours, easing the Pain; the Aromatick Quality consisting in the Airy Spirit, penetrates the noble Parts, and comforts 'em; the Earthy Part binds, dries up *Ulcers*, and cicatrizes 'em. Candy'd Nutmegs are used in all cold Diseases of the Head, for a Palsy and other Diseases of the *Nerves* and *Womb*; besides, they are reckon'd Cordial. It has been found by Experience, that the frequent and excessive use of the Nuts occasion Sleepiness, for they are very narcotick; indeed they are good for Wounds, and for a Palsy in the Parts that serve for swallowing. The best *Nutmegs* are those that are weighty. The Oil of *Nutmegs* is very stomachick, being used either inwardly or outwardly.

*Moschelaum*, is a Composition of Musk and Oil.

*Moschus*, Musk, a sort of Matter flowing from the Navel of a certain Animal, as some will have it, but others positively affirm, that it cometh out of the Testicles.

*Motos*, a piece of Linen teaz'd like Wool, which is put into *Ulcers*, and stoppeth a Flux of the Blood.

*Motus Convulsivus*, a Convulsive Motion, or *Convulsions*, and relates chiefly to the *Epilepsy*.

*Motus Peristalticus*; see *Peristalticus*.

*Moxa*, a certain Down growing on the lower part of the Leaves of Mugwort; it cometh from *Japan* and *China*, and hath been much in request for curing the Gout, by being burnt upon the Part affected.

*Muccus*, the same with *Mucus*.

*Mucago*, *Mucilago*, and *Mucus*, a viscidous Extraction made of  
 Q Seeds,



*Seeds, Gums, Roots, &c. with Water.*

*Mucarum*, the same with *Mucharum*.

*Mucharum*, a barbarous Word, some will have it to signifie Infusion of Roses by itself; others, the Infusion boil'd up to a Syrup with Sugar.

*Mucilago*, the same as *Mucago*.

*Mucro Cordis*, or *Apex*, the lower pointed end of the Heart.

*Mucronatum Os*; see *Ensiformis Cartilago*.

*Mucronata Cartilago*; see *Ensiformis Cartilago*.

*Mucus*, we call it Snot, a liquid, thick, and viscous Excrement that flows from the *Processus Papillares* by the *Os Cribriforme* to the Nostrils and Palate.

*Mucus Intestinorum*, the Slime of the Guts; 'tis a sort of viscous Matter that flows from the Glands, whereby the Guts are sufficiently defended from all sharp and hard things that pass thro' them.

*Muliebria*; see *Cunus*.

*Mulo Medicina*, the same with *Veterinaria*, a part of Medicine, that anciently regarded the Cure of the Diseases of Cattle; but is now fall'n into the Hands of Farriers and illiterate Persons.

*Mulsum*, the same with *Hydromel*.

*Mumia*, Mummy, of this there are four sorts: 1<sup>st</sup>, The *Arabian*, being a liquid substance, issuing forth out of the Sepulchres, from the *Carcases* embalm'd with *Aloë*, *Myrrh*, and *Balsam*. 2<sup>dly</sup>, The *Egyptian*, being a Liquor issuing from the dead Bodies embalm'd with *Pissasphaltus*, or a sort of Pitch gather'd in *Palestine*; with this they used to embalm the dead *Carcases* of those of less note, being the same that are sometimes sold in

*Europe*. The 3<sup>d</sup> sort is a factitious *Pissasphaltus*, being a mixture of Pitch and Rosin, which they sell for the true *Mummy*. The 4<sup>th</sup> sort is that of dead *Carcases* dry'd under the Sands by the Heat of the Sun, especially in the Country of the *Hammonians*, betwixt *Cyrenaica* and *Alexandria*, where Travellers are bury'd in the Sands by the Violence of the Winds. The first sort is the best.

*Mumificatio*, is a preserving of dead Bodies from Putrefaction, or Corruption. An Embalming of the Dead.

*Mundatio*, a Purification.

*Mundificativum*, a Medicine that cleanseth Ulcers.

*Muralis Herba*, is the same as *Parietaria*.

*Muria*, *Salzilago*, a Liquor or Pickle of Salt and Water, as Brime; the natural *Muria* is a Sea-water, or that from which our Salt is boil'd.

*Murrha*, the *Lapis Calcedonis*, the *Chalcedonian Stone*, or a Gem particularly found in *Carmania*, concreted from a Juice in the Earth by means of the Sun's Heat.

*Musca Caput*, the same with *Myocephalum*.

*Muscari*, a sort of *Hyacinth*.

*Muscerda*, Mouse-dung, the use whereof is noted in Physick; being apply'd to the Glands, it stimulates or provokes to Stool.

*Muscosus*, is a sort of conglobate Glands, among some modern Anatomists they are call'd *Vasculosa*, or *Vasculous*, as Nuck mentions in his *Adenographia*.

*Musculus*, a Muscle, an organicle part furnish'd with two *Tendons*, and a fibrous or fleshy Belly, or middle part. Its Office is to move the Members that are contiguous.



tigious to it. This Motion or Contraction is perform'd by the Animal Spirits from the Brain to the Tendons by the Nerves, and thence to the middle of the Muscles, where they contract them, and when that is done recede to the Muscles again. The Ancients divided the Body of a Muscle into the Head, Belly, and Tail, in which Division they call'd the Extremity of the Muscle, connected to that part towards which the Contraction was made, the Head; the end or part of the Muscle inserted into that part which was to be mov'd, the Tail; and lastly, the intermediate part of the Muscle, which is more swell'd with Flesh, they called the Belly; and then, in the performance of motion, they suppose the Muscle was swell'd about the Head and Belly, and consequently shorten'd in its length, so that it drew the Member to which it was fasten'd near to it: But how this was done they say not. Muscles are destin'd either to the Use of *Cavities* or *Limbs*, and are diversly denominated from their shapes, Places where they are, and Actions they perform.

*Musculosa Expansio*; see *Myodes Platysma*.

*Muscus*, or *Ufnea*, Moss, 'tis an Excrement like *Downe*, that sticks to Trees, or Bones expos'd to the open Air. The Powder of Cup-moss being given in Posset-drink, or Small-beer, cures the Hooping-cough, by a Specifick Quality, a Scruple of it must be given Night and Morning; or an Ounce of the Moss may be boil'd in a quart of some Pectoral Water, till half is consum'd, then strain it, and make a Syrup with Sugarcandy: This Cup-moss is of an Ash-co-

lour, and like a Cup. Moss of a dead Man's Skull being put up the Nostrils, stops bleeding; this sort of Moss is common in *Ireland*.

*Must*, is the Crude or Unfermented Juice of Grapes, of which there are two kinds; viz. that which spontaneously runs from the Fruit, before 'tis press'd or trodden; and the common sort, which is forcibly squeez'd out by the Press or otherwise. The Word *Must* is also sometimes used to signify a sweet, rich Wine that is very apt to fuddle or prove heady; and sweet luscious Wines are commonly drank under this Name in *Holland*.

*Mustellanci*; see *Galiancones*.

*Mutus*; see *Aphonia*.

*Myacantha*, five *Ruscus* aut *Bruscus*, in *Ruscus*.

*Myax*, *Mytulus*, vel *Mutulus*, is spoke of the Snails, which are either River or Sea-Snails, and are commonly us'd both for Food and Physick.

*Myceta*, and *Mycetes*, are Mushrooms.

*Mychtismos*, a sighing or moaning, which is a sorrowful Noise made with the Lips shut.

*Myconoides*, an Ulcer that emits a *Mucus* like Snot from the Nostrils.

*Mycteres*, the Nostrils, or the Receptacles of pituitous Humours which distil out of the Brain by the *Processes Papillares*, the Extremities of the Olfactory Nerves.

*Mydesis*, Corruption or Rottenness from too much moisture.

*Mydriasis*, a too great Dilatation of the Pupil of the Eye, which makes the Sight dim.

*Myelos*, the Marrow of the Bones, or of the Brain, or the Spinal Marrow.



*Mygale Mus Araneus*, a Shrew-mouse, so call'd because it is of the Species of Mice, but of a Mouse-dung colour, the biting of which is reckon'd Venomous.

*Mylites, Molaris*, a sort of Stone, such as they use for grinding of Corn. Its use is in *Scirrhus Tumors* of the *Ligaments* and *Tendons*, being heated red-hot, and quench'd.

*Myle*, the same with *Molagenu*.

*Myloglossum*, a pair of Muscles which arise about the backside of the Grinding Teeth, and are inserted into the Ligament of the Tongue, and are said to turn the Tongue upwards.

*Mylpha*, the falling off of the Hairs of the Eye-lids. Also Medicines against the falling off of Hair.

*Myocephalum*, the falling of the *Tunica Uvea* just begun, like the Head of a Fly, whence it has its Name.

*Mypodes Platysma*, a broad Musculous Expansion in the Neck, proceeding therefrom a sort of a fat Membrane.

*Myologia*, a Description of Muscles.

*Myopia*, a certain dimness of Sight in distant Objects, and yet a Perspicacity, in things near at hand. Purblindness.

*Myopiasis*, the same with *Myopia*.

*Myopops*, one that is Purblind; which is occasion'd by this, that the Sunbeams entering in to a great quantity, represent the Object confusedly in the Brain. See *Myopia*.

*Myosotis*, is *Muris Auricula*.

*Myotomia*, an Anatomical Dissection of the Muscles.

*Myrach*, an Arabian Word, and signifies the same with *Epigastrium*.

*Myracopum*, an Ointment that takes away Weariness.

*Myrica*, is *Tamariscus*.

*Myriophyllum*, is *Millefolium*.

*Myristica Nux*, the same with *Moschata Nux*.

*Myrinx*, the same with *Tympanum*.

*Myrmecia*, a sort of Warts; they are harder and lower than those fleshy Tumors call'd *Thymi*, take deeper Root, and occasion greater Pain, broad below, small at top, and emit less Blood. They are scarce ever any bigger than a sort of Pulse call'd *Lupines*. They breed in the Palm of the Hand, or the sole of the Foot.

*Myrobolani*, the several sorts are *Chebuli*, *Citrini*, *Bellerici*, *Indi*, and *Emblici*, all of them purge and bind like Rhubarb. Doubtless these are not the same used and mention'd by the ancient Physicians unless they used them fresh and in perfection, whereas they come to us as dry and of little value.

*Myron*, the same with *Unguentum*.

*Myropola*, one that sells Ointments.

*Myrrha*, Myrrh, it comes from *Arabia*, *Ethiopia*, and other Places. 'Tis certainly a Resinous Gum, condensed of some foreign Tree, tho' we don't know what sort of Tree. The best *Myrrh* is the cleanest, which is rough, light, and breaks easily, smells sweet, tastes bitter and hot; it heats, disposes to Rest, and is good in cold Diseases of the Head; it conglutinates and dries, it provokes the Courses, and hastens Delivery; 'tis good for old Coughs, and difficulty of breathing, and for Pains of the Breast and Sides, and for a Looseness and for the *Bloody-flux*; it cures a *Hoarseness*, being held in the Mouth, and what dissolves of it being swallow'd; it heals Wounds of the Head, and is frequently



quently used to Bones when they lie naked; it was used formerly to preserve dead Bodies. Some say 'tis good in a Dropsy; 'tis excellent in a Gangrene, and for Swellings and Wounds, especially in the Head. The Troches of *Myrrh* are excellent to move the Courses with ease, in such as use to have them with Pain, a Dram of them being taken in some proper Liquor. 'Tis an Ingredient in the *Elixir Proprietatis*; and a Tincture is made of it also, and Oil *per deliquium*.

*Myrrhis*; see *Circutaria*, or *Hemlock*.

*Myrtum*, a little piece of Flesh in a Woman's Secrets about the Cleft, proceeding from a Corrugation of the *Vagina*.

*Myrtus*, & *Murtus*, the Myrtle-tree.

*Myrtax*, the upper Lip, and the Hairs up on it.

*Mystrum Magnum*, is a Measure of the Ancients, containing three Ounces and eight Scruples of Wine, and three Ounces of Oil.

*Mystrum Parvum*, a Measure of the Ancients, containing twenty Scruples of Wine, or six Drams of Oil.

*Myttoton*, a mixture of Garlick and the black Olive, which in Diet provokes Urine, opens the Orifices of the Veins, and assists in the Dropsy; tho' others add Onions, Leeks, &c.

*Myurus*, a mutilated Pulse, encreasing or decreasing gradually.

*Myxorrhoeos*, is applicable to such as abound with *Mucus*, as Infants that void a great deal of *Saliva* and *Mucus*, and consequently are not so liable to the *Epilepsy*.

*Myxa*, Snot, a pituitous Humour, which descends from the Extremity of the Olfactory Nerves to the Nostrils.

## N

**N**<sup>o</sup>, with Physicians signifies Number; for instance, take of *Jujubes* N<sup>o</sup> *vj*. that is, Six in number.

*Navi*, Moles, certain native Spots in the Skin; they are two-fold, either plain or protuberant, different in shape and colour. They happen to Childbearing Women from a false Imagination, Drunkenness, Extasie, &c. and in others, from Sun-burn, &c.

*Nakir*, a flying Wind, or running Pain, from one Limb to another.

*Napellus*, Wolf-bane.

*Naphtha*, is a kind of *Bitumen*, of a white colour, something finer than common Brimstone, which will draw the Fire to it from afar. There's a natural and a factitious *Naphtha*, the white answers to *Petroleum*, but the black is call'd *Devil's Dung*, or *Assa Foetida*.

*Napta*, the same with *Natta*.

*Napus*, Turnep; it forces Urine, the Juice and Broth wherein they are boil'd cure the *Quartan Ague*: Raw Turneps cure the Scurvy. Turneps roasted under Ashes and apply'd behind the Ears, cure the Head ach and the Pain of the Teeth. They are apply'd to Ulcers of the Legs, Swellings of the Breast, and to scrophulous and scorbutick Tumors, with good success. The Broth of 'em make a good Gargarism for sore Mouths. Half a dram of the Seed is us'd at a time in malignant Diseases, to expel the Venom.

*Napy*; see *Sinapi*.

*Narcaphthon*, is reckon'd among the *Aromaticks* which was formerly brought from *India*; 'tis of the na-

*Acervum* <sup>3</sup> *significat wafers paper* <sup>ture</sup>



ture of a Bark like the Mulberry-tree, and is said to be the Frankincense Bark.

*Narcissus*, Daffodil; the Root is vomitive, and the Leaves bruised are proper for an *Erysipelas*.

*Narcosis*, a privation of Sense, as in a Palsy, or upon taking of *Opium*.

*Narcotica*, Medicines that stupify, and allay Pain.

*Nardus Celtica*; See *Spica Celtica*.

*Nardus Indica*, *Spica Indica*, Indian Spikenard; great quantities of it grow in *Java*; and it grows like an Onion. 'Tis Hepatick, and good for the Jaundice, and the Stone in the Kidneys. Nard Oil heats, attenuates, digests, and binds moderately, and is good for cold and windy Diseases of the Brain, Stomach, Reins, and Liver. Celtick Nard heals and dries, provokes Urine, strengthens the Stomach, and discusses Wind; 'tis frequently used in Lotions for the Head.

*Nares*, the Nostrils.

*Nasa*, the same with *Natta*.

*Nasalia*, the same with *Erythina*.

*Nasalia*, little globular Bodies that are put into the Neck of the Matrix, made of the same substance as *Pessaria*. See *Pessaria*.

*Nasturtium*, Cresses, the Garden Cress flowers in *May* or *June*, and when the Seed is ripe it withers quite away; the Seed is acrid and hot, for which reason it opens, attenuates, and cleanses; 'tis chiefly used for the Swellings of the Spleen, for Obstructions of the Courses, and to expel a dead Child; it cures the tartareous mucilage of the Lungs, and is good in the Scurvy; 'tis out-wardly used (mix'd with Lard) to cure Scabs in the

Head and other parts of the Body; for Lethargies and sleepy Diseases there is nothing better than Cresses, either boild or eaten in Sallads; for Childrens Scabs, or scald Heads, there's nothing so effectual as *Garden-cresses* beat up with Hogs-lard, for it makes the Scales fall off in 24 hours, and perfectly cures 'em, if they continue the use of it. *Garden-cress* is used every where in Sallads, with Lettice and other Herbs; it qualifies the coldness of the Lettice, comforts the Stomach, and likewise promotes Concoction by its heat.

*Nasturtium Aquaticum*, Water-cresses; they are much used in Spring-time in Broth, to purifie the Blood; they are good in the Stone, for they provoke Urine; they open Womens Obstructions, and relieve those that are in Dropsies. They grow frequently in Brooks and watery places, and flower in *July* and *August*, sometimes before.

*Nasturtium Indicum*, Indian-cress; the Flowers of it smell, and look very pleasantly in Sallads; 'tis good for a weak and cold Stomach, and expels Wind. It grows in *Peru*.

*Nasus*, the Nose.

*Nata*, the same with *Natta*.

*Nates*, are the lower and hindermost fleshy part of the lower Belly, upon which we sit. The Buttocks.

*Nates Cerebri*, two round Prominences behind the beds of the Optick Nerves, which grow to the upper part of the marrowy Substance. They are small in Men, but large in Brutes.

*Natta*, a great soft Tumor without pain and colour, which grows especially in the Back, yet sometimes in the Shoulders. Its Root

is



is slender, yet it increaseth so prodigiously that it will grow as big as a Melon or a Gourd. It is made of a fat Matter, and therefore ought to be reckon'd amongst the *Steatomata*. See *Steatome*.

*Natura*, the same with *Cunus*, or the Gential Parts of both Sexes. Some also call the Temperature and Constitution of any living Creature, Nature.

*Naturalis Facultas*, a Natural Faculty, is an Action depending chiefly on the *Cerebellum*, whereby the Body, without our notice, is nourish'd, encreas'd, and preserv'd by the Blood and Animal Spirits, upon which likewise all *Excretions*, *Digestions*, and *Generations* depend.

*Naviculare Os*, call'd also *Cymbiforme*, is the third Bone in each Foot, in that part of it which immediately succeeds the Leg.

*Nausea*, a loathing of Victuals, with an inclination to vomit, as it happens in many Diseases, as also to those that are Sea-sick.

*Necrosis*, a black and blue mark in any Part, produced by sucking the Skin.

*Nectar*, the famed Drink of the Gods, as *Ambrosia* is their Food; but with Physicians it signifies rather a Medicinal Drink; it hath a most delicious Colour, Taste, and Smell.

*Nedys*, signifies the lower Venter, and more particularly the Ventricle or Stomach.

*Nedysa*, is a kind of Thirst, or violent Drought, fix'd deep in the bottom of the *Viscera*.

*Nefrens*, Toothless.

*Nemomena*; see *Nomas*.

*Nenemie*, a cessation of Wind, a serenity or calmness of the Air.

*Nenuphar*, or *Nenusar*, is *Nymphaea*.

*Neogale*, is new Milk.

*Nepenthes*, Opiate *Laudanum*, a Medicine worthy indeed of being had in great esteem; it signifies without Pain and Trouble, and by reason of the incomparably admir'd Effects it produces, highly deserves the Name of *Laudanum*, a Word importing Praise. *Nepenthes* (some say) was *Helen's* Remedy, wherewith she expel'd all Sorrow from her Heart, and made her self merry and cheerful.

*Nepeta*, is *Cattaria*.

*Nephela*, small white Spots on the Eyes; also little Clouds as it were that swim in the middle of Urine; likewise small white Spots in the surface of the Nails, like little Clouds.

*Nephritica*, Medicines prevalent against Diseases of the Reins.

*Nephriticum Lignum*, call'd also *Santalum Caruleum*, groweth in *New Spain*, and is used in Nephritick Cases, and likewise for Diseases of the Reins, and difficulty of Urine. The Water of it is good for Obstructions of the Liver and Spleen, and is made in the following manner, viz. First they cut the Wood small, infuse it in clear Fountain-water, and keep it in the Vessel till all the Water be drank; then they put on fresh Water, and repeat it till at length the Wood will tincture the Water; in the space of about half an hour the Wood imparts a light Sky-colour to the Water, but it grows deeper in time. It is also good in Fevers, and for the Cholick.

*Nephriticus Lapis*, the Nephritick-Stone, which comes from *Spain*, and is used in Nephritick Pains.



*Nephriticus*, one who is troubled with a Disease in the Reins.

*Nephritis*, or *Affectio Nephritica*, & *Nephriticus Dolor*, a Pain in the Reins, proceeding either from an ill Disposition, or an Inflammation, or from the Stone and Gravel, accompanied with Vomiting, and a stretching of the Thigh.

*Nephros*, a Kidney, on each side of the *Abdomen* one, placed about the Loins, under the Liver and Spleen. 'Tis shaped like a Kidney-Bean; its Substance is made up of abundance of little Conduits. On both sides it receives the Serum from the Glandules which border upon the Arteries, carrying it to the little Bodies in the Reins call'd *Caruncula Papillares*, (which see) that so it may be discharg'd by the *Pelvis*, the Basin, the Ureters, the Bladder, &c.

*Nephrotomia*, the cutting of the Kidneys in case of a Stone or Exulceration, but 'tis seldom put in practice.

*Nerion*, *Rhododendron*, *Rhododaphne*, *Oleander*, *Rose-bay*.

*Nervalia Offa*, the Bones of the *Sinciput*.

*Nervina*, are such Medicines as are used for Distempers of the Nerves.

*Nervus*, a Nerve; 'tis a fibrous, round, long, white, porous Substance, like an *Indian Cane*, and it conveys the Animal Spirits, to make the Parts of the Body moveable and sensible. Ten pair of Nerves proceed from the oblongated Marrow within the Scull, as the Odoratory and Ophthalmic Nerve, that which moves the Eyes, the Pathetick, the Gustatory, or that which perceives Tasts; the Nerve call'd *Timidus*

or *Fearful*; that which serves the Organ of Hearing; the *Par Vagum*; that which moves the Tongue, and the Muscles of the Neck. The Ancients acknowledge only seven pair within the Scull; below the Scull they reckon thirty pair, viz: seven from the Spinal Marrow in the Neck, twelve from the same in the Back, five from the Loins, and six from the *Os Sacrum*. All the Nerves below the Scull proceed from the *Spinal Marrow*, which passing thro' the holes in the sides of the Vertebres, are design'd for the use of the Limbs and great Cavities. A Nerve, a Tendon, and a Ligament are impertinently taken for one and the same thing by Chirurgeons.

\* *Neuritica*, the same with *Neurotica*.

*Neurodes*, a sort of lingering Fever so call'd, by the most learned *Willis*, because the Nervous Juice departing from its own natural *Crasis*, becomes the occasion of an *Atrophy*.

*Neurologia*, an elegant Description of the Nerves, which Dr. *Willis* and *Raymund Vieussens* have given beyond any Person whatsoever.

*Neurometores*, the Muscles call'd *Psoas*.

*Neuron*, the same with *Nervus*.

*Neurotica*, Remedies against Diseases of the Nerves.

*Neurotomia*, an Anatomical Section of the Nerves, also a pricking of Nerves.

*Neurotomus*, one who is troubled with a pricking of the Nerves, or one that dissects 'em Anatomically.

*Ney-*



*Neurototos*, he that hath a Nerve wounded.

*Neutha*, is a Pellicle, or thin Skin cleaving to the Eyes or Ears of Children, or sticking to the whole Face in the Birth-part of the *Amnios*.

*Nicotiana*, is the same as *Tabacum*.

*Nydorosa*, *Dispepsia* ; see *Dyspepsia*.

*Nidus*, the same with *Focus*.

*Nigella*, *Melanthium*, or *Popaver Nigrum*, Guiny-pepper. The Seed is chiefly in use; it expectorates, encreaseth Milk, and provokes Urine and the Courses; 'tis good for the biting of venomous Creatures, and is reckon'd a Specifick for Quotidian and Quartan Agues; 'tis used outwardly in Epitheims, and the like, or the Headach, and likewise to dry Catarrhs. An Oil is prest out of it, the which many ignorant Apothecaries do use instead of Nard-Oil.

*Nibili Album*, the same with *Pompholyx*.

*Nitrum*, or *Salpetra*, a Salt of a bitterish taste, Saltpeter, whereof there are three sorts, (not to mention that of the Ancients, which is scarce known to us) the first is by *Lixivium*, from the Earth; the second grows upon Stone-walls; the third grows upon Rocks. 'Tis a Salt impregnated with abundance of Spirits, out of the Air, which do render it volatile, and is taken from among the Stones and Earth of old ruin'd Buildings; some of it is likewise to be found in Cellars and several other moist places, because the Air does condense it in those places. Saltpetre is also sometimes made by the Urine of Animals falling upon Stones and

Earth. The native Nitre of *Alexandria* is inclining to a Rose-colour, and so is the *Neapolitan*, but that of *Pozzuolo* is yellowish. The more transparent it is, the purer 'tis; that is reckon'd the purest which contains the least share of common Salt, which you may try by throwing a little upon burning Coals, to see whether it is consum'd without leaving any thing behind it. Of Nitre is made *Sal Prunella*, and *Aqua-fortis*.

*Noctambulo*, *Noctambulus* or *Somnambulus*, one who walketh in his sleep, opens Doors and Windows, and goes over high and most dangerous places without perceiving it. The Cause of it is hardly to be given, unless Sleep be divided into *total* and *partial*; the *total* is common ordinary Sleeps, but the *partial* takes place in this case, because Objects are seen indeed, and offer'd to the common Sensory, but penetrate not to the place of Imagination, so as they may be perceiv'd.

*Nodulus*, *Nodus*, a Bag of suitable Ingredients, what the Disease requires, put into Beer or Wine, the Tincture whereof the Patient is to drink.

*Nodus*, the same with *Ganglion* and *Nodulus*.

*Noli me tangere*, a sort of Cancer in the Face, especially above the Chin. There arises a Tumor or Ulcer about the Mouth and Nose like an exulcerated Canker, which grows slowly at the beginning, like a little Pimple; it remains a whole Year, else 'tis less troublesome than a Canker, which gnaws and eats more in one Day than a *Noli me tangere* doth in a Month.

*Nomas*,



*Nomas*, and *Noma*, a putrid Ulcer that feeds upon the glandulous parts of the Mouth, attended sometimes with a Corrosion or Corruption of Bones.

*Nosocomium*, an Hospital for poor sick People, wherein they are attended and cured, if possible.

*Nosologia*, the same with *Pathologia*.

*Nosos*, the same with *Morbus*.

*Nota Materna*, the same with *Nevus*, or rather such Marks as the longing Mother impresses upon the Child in the Womb, on account of something long'd for.

*Nothæ Costæ*, are the five lowest Ribs on each side, call'd *Bastard Ribs*, and are so nam'd because they do not join with the Breast-bone as other Ribs, nor are they boney, as the other are, but cartilaginous. Diseases are likewise call'd *Nothi* (or *Bastard*) that exceed the ordinary and common Rule, as *Tertian*, *Quartan*, or *Quotidian Bastard Agues*. A *Bastard Pleurisie*, &c.

*Nothus*, the Back, or the hind-part of the Chest.

*Novacula*, a Chirurgeon's Knife, the shape whereof differs according to the difference of Operations, and therefore can hardly be describ'd. A Razor.

*Nubecula*, little light Particles that mutually, but loosely, close with one another, and swim upon the Urine.

*Nubes*; see *Nebecula* & *Enaerema*.

*Nucamenta*, Catkins, or Cat-tail, growing on Nut-trees.

*Nucha*, the hinder part or Nape of the Neck, otherwise call'd *Cervix*.

*Nuciositas*, the same as *Myopia*.

*Nucleus*, the Seed included in Nuts or Fruit.

*Numero*, not only *Fruits* and *Seeds* are measur'd by number, but likewise the parts of *Animals*, as *Yolks of Eggs*. In Prescriptions 'tis commonly noted thus, N° or *Num*.

*Nummularia*, Money-wort; it is dry, astringent, and vulnerary. The Flowers and Leaves beat, and apply'd to *Wounds* and *Ulcers*, especially of the *Lungs*, cure 'em. But it is most of all commended for *Ruptures* in Children, the Powder of it being taken inwardly, or the Herb being outwardly apply'd. See *Centum Morbia*.

*Nutrimentum*, the same with *Alimentum*.

*Nutritio*, a natural Encrease, whereby that which continually decays of any corporeal Substance is repair'd by convenient Nourishment.

*Nux*, a sort of Pain in the Head which afflicts a Place about as big as a Nut; as an *Ovum*, a *Clavus*, and several other sorts of Pains in that part. It likewise signifies a Fruit, the Kernel whereof is enclosed in a hard Shell.

*Nux Unguentaria*, the same with *Balanus Myrepfica*.

*Nychthemeron*, four and twenty Hours space.

*Nyctalopia*, is twofold; the first is a dimness of Sight in the Night or in dark places, without any Impediment in the light; the other is a dimness in the Light, and clear Sight in the Night, or in Shades.

*Nympha*, little pieces of Flesh in a Woman's Secrets; so call'd because they stand near the Water that cometh out of the Bladder;



der ; also the cleft or void space in the under Lip.

*Nymphaea*, or *Nenuphar*, Water-Lilly.

*Nymphomania*, the same with *Furor Uterinus*.

*Nymphotomia*, a cutting out of the *Nympha*, the too great Protuberance whereof (especially in those Virgins that are marriageable) sometimes hinders the Enjoyment, or at least renders it difficult. The *Egyptians* cut 'em frequently, and esteem it a kind of Circumcision in Females.

## O

**O** *Belea*, the *Sagittal Suture* in the Scull (see *Sagittalis*) which touches the *Coronal Suture* forward, and the *Lambdoidal*, backward; for it is made of the mutual Conjunction of the Bones of the Forehead.

*Obesitas*, is Corpulency, or Fatness.

*Oblatio*, a Privation or Impediment of some natural Function.

*Oblata Laxativa & Purgantes*, are made of Meal with Sugar and purging Ingredients, and commonly called by the name of purging Wafers.

*Oblivio*, Forgetfulness, a loss of the Ideas of Things once perceived out of the Brain, which happens when things make but a light Impression upon the Brain; as a light Motion is scarce perceiv'd, so a light Impression easily decays.

*Obolous*, half a Scruple, it weighs ten Grains: Physicians mark it thus  $\text{℥ss}$ .

*Obsessus*, one possess'd by the Devil. If this is to be understood of any Distemper, it must relate to *Madness*, and the *Falling-sickness*, tho' these also are now accounted for without such suppositions.

*Obstetrix*, an experienc'd Woman to lay Women in Child-bed and to assist the Birth of the Infant by manual Operation.

*Obstipitas*, the same with *Scoliosis*; 'tis generally meant of all crookedness, obliquity, or bending, but 'tis particularly applicable to the distortion of Bones in *Rickets*, and the like cases.

*Obstructio*, a shutting up of the Passages of the Body, either by Contraction, or by some foreign body which has enter'd within them. An *Obstruction*.

*Obstruentia*, things that stop or condense the Pores of our Bodies, or allay the too swift Motion of the Blood.

*Obturatores Musculi*, some of those that bend and turn about the Thigh.

*Obulus*, the same with *Obolus*.

*Occiput*, the hinder part of the Scull.

*Occulta Qualitas*, a hidden quality, much spoken of by the Ancients, but now almost out of Date.

*Occulti Morbi*, hidden Diseases, are such whereof we either know not the cause, or at least lye hidden within our Bodies; as *Cankers*, *Inflammations* of the Brain, &c.

*Ochema*, a Liquor or Vehicle wherewith Medicines are mix'd.

*Ocheteumata*, by some call'd the *Foramina Narium*, or Nostrils.

*Ochetos*, generally signifies a Passage, Way, Duct, or Canal, by which any thing flows or passes. It hath relation to the *Urinary Passages*, *Veins*, *Pores*, &c.

*Ocheus*, by some called the *Scrotum*, or Cod.

*Ochra*, is a Species of Earth, of a yellowish Colour, from whence it takes its Name, and is either Native or Factitious; the first is found in



in *Chalybeate Springs*, *Coal-Mines*, &c. the other is made of burnt Lead extinguish'd in Vinegar, and is frequently used by *Painters*.

*Ochrus*, *Ochrum*, and *Ochra*, *Pisum Minus*, or *Ervilia*, a sort of Pulse.

*Ocithodes*, Ulcers whose sides are callous, or of the Nature of Warts, but not malignant.

*Ocimastrum*, a diminutive of *Ocimum*.

*Ocimum*, or *Ocymum*, or *Basilicum*, Basil; it comforts the Heart, and expels Melancholy; it cleanses the Lungs, and moves the Courses; it is an Ingredient of three Compound Waters in the *London Dispensatory*; namely, *Gilbert's Water*, *Briony Water*, and the *Cœlestial Water*.

*Ocium*, is reckon'd among the *Non-Naturals*, as a *Species* of Rest, the *Procatartick Cause* of Health and Sickneſs.

*Ocrea*; see *Tibia*.

*Octunx*, a Weight of 8 Ounces.

*Oculares Dentes*, the Eye-teeth, the same with *Cinodentes*.

*Oculus*, the Eye, the external Organ of Sight; 'tis compound of six Muscles, to wit, of two Direct, and as many Transverse, to which a seventh is added in Brutes. It has seven Tuniks, the *Adnata*, *Innominata*, *Cornea*, *Uvea*, *Retiformis*, *Crystallina*, and *Vitrea*. It hath also the *Optick Nerve*, the *Iris*, and the *Pupilla*. See them singly in their proper places.

*Oculi*, in Botany, the Fore-runners of Flowers, which are also call'd *Gemma*, Buds.

*Odaxismus*, the itching of the Gums when Children breed their Teeth; see *Dentitio*.

*Odontagra*, an Instrument for

the drawing out of Teeth; see *Forfex*.

*Odontalgia*, or *Dentium Dolor*, the Tooth-ach, which is caus'd by black rotten Teeth, or an Effervescence of fixt and acid Salt, and therefore 'tis call'd the Gout in the Teeth. Cold also will occasion it.

*Odontiasis*, the same with *Dentitio*, and *Odontophyia*.

*Odontica*, Medicines against Pains in the Teeth. Remedies against the Tooth-ach.

*Odontoides*, that which is like a Tooth, as the Tooth of the second Vertebre, and other Bones.

*Odontolithos*, that kind of stony Tartar that grows to the Teeth.

*Odontophyia*, the breeding of Teeth; see *Dentitio*.

*Odontotrimma*, the same with *Dentrificium*.

*Odoramentum*, a Medicine apply'd to the Nose for its smell. 'Tis compounded of *Labdanum*, *Storax*, *Benzoin*, *Musk*, *Civet*, &c.

*Odoratus*, or *Olfactus*, the Smell, a Sense whereby odoriferous Effluvia are offer'd and represented to the common Sensory, from the Motion and irritation of Nerves implanted in the *Membranes* of the Nose.

*Odoriferum*, the same with *Odoramentum*.

*Oeconomia*, the management of Family Concerns; as also the ordering and management of a Patient. The Distribution of the Juices of our Bodies is also call'd *Animalis Oeconomia*.

*Oedema*, or *Undimia*; sometimes taken in a larger sense by *Hippocrates* for any Tumor, but strictly for a white, soft, insensible Tumor, proceeding from pituitous Matter heap'd up together. It has



no Pulse, and yields easily to the Fingers. It may proceed likewise in some measure from the *Lympha*, or nutritious Juice extravasated and turned into a Jelly. It has divers Names, according to its various kinds; as *Oedema*, *Pklegmonodes*, *Erysipelatodes*, *Scirrholes*.

*Oedemasarca*, the Nature of a *Sarcoma*, or fleshy Tumor.

*Oenantherion*, a sort of Ointment which yields a delicious Flavour, prepar'd from Wine and Lilly-flowers.

*Oenanthe*, Water Drop-wort; what is said of the Vertue of this Plant (namely, that it forces Urine, and expels Gravel) is not certain; there is another sort of *Oenanthe*, call'd Hemlock Dropwater, the *Roots* whereof are said to be venomous; and therefore *Johnson* says, the Ignorance of those is inexcusable, who use the Root of this Herb for the Root of *Peony*; and he affirms, that the *London Herb-Women* sell this Root for the Root of Water Lovage.

*Oenarea*, a kind of Ashes made from Vine-branches.

*Oenelaeon*, a mixture of Wine and Oil.

*Oenos*, that is, *Vinum*, or Wine.

*Oenoides*, diluted Wine, or a Liquor analogous to Wine.

*Oenogala*, a composition of Milk and Wine.

*Oenomel*, Wine and Honey.

*Oenothera*, it is supposed to be *Lysimachium*, or *Onagra*.

*Oesophagus*, is the Muscle that straitens the Gullet, otherwise call'd *Sphincter*.

*Oesophagus*, the Gullet, a membranaceous Pipe, reaching from the Palate to the Stomach, whereby the Meat chew'd in the Mouth, and mix'd with the Juicc there,

passeth to the Ventricle. It hath three *Tunicks*; the *outermost* or *membraneous Tunick*, which comes from the *Peritoneum*, or inner Rind of the Belly, or rather from the *Pleura*, and cloaths the Ventricle; the *innermost* is *Musculous*. The whole *Oesophagus* seems to consist of two *Muscles*, which with their opposite Fibres crossing one another, make four *Parallelograms*. The third is altogether *Nervous*, which is cover'd on the inside with an hairy sort of Coat, and which may pass for the fourth *Tunick*.

*Oestrum Veneris*, the same with *Clitoris*.

*Oesypus*, the filth and greasiness of Sheep, proceeding of Sweat, and cleaving fast to their Wool; therefore they are mistaken who take it to signify the little Clods of Dung which stick to their Wool.

*Officina*, the Apothecaries, the Chymists, or the Chirurgeons Shop.

*Olea*, the Olive-tree; it grows in *Italy* and *France*, and in other places. The Leaves of Olives cool, dry, and bind; they are chiefly used outwardly for Fluxes of the Belly, of the Courses, for an *Herpes*, and the like, and with Medicines for the Eyes. The Olives, when they are ripe, are black, and taste acrid, bitter and nauseous; yet the Oil that is press'd from them is most commonly pellucid, and a little yellowish, it tastes sweet and pleasant; but that which is freest from Colour and Taste is reckon'd the best; so great is the Use of the Oil for Meat and Medicine, that it would take up too much Time to mention all. *Galen*, *Discorides*, *Pliny*, and others, both ancient and modern, have treated largely



largely of it. The Oil best for the Recovery of Health, is that which is made of Olives before they are ripe, and then 'tis call'd *Oleum Omybacinum*. Of this Ointments and many other Compositions are made. Oil of ripe Olives is hot, and moistens moderately; the Old is better than the New, it mollifies, digests, is vulnerary, and loosens the Belly; an Ounce of it being taken hot in Beer, takes off the dryness of the Breast, cures the Gripes, opens the Urinary Passages, cleanses and heals 'em when they are sore; 'tis outwardly used for Clysters and hot Tumors, and the like; mix'd with warm Water, and taken inwardly, it vomits, and therefore is used against Poisons.

*Oleaginosus*, a Fatness in any body of the Nature of Oil, and from whence that may be prest.

*Oleandor*; see *Nerion*.

*Oleaster*, the wild Olive.

*Olecranium*, or *Ancon*, the greater Process of the first Bone of the Cubit call'd *Ulna*; also the upper part of the Shoulder.

*Olecranus*, the same with *Anconaeus*.

*Olene*, *Cubitus*, or the greater Focile.

*Oleum*, Oil, is a fat liquid substance express'd out of Fruits or Seeds; as the Oil of Olives, Almonds, Rape-seed, &c. or distil'd from some fattish substance, as of Cinnamon, Cloves, Anniseed; or compounded, as the Oil of Jessamin, Cammomile, &c.

*Oleum Petra*; see *Petrolaum*.

*Oleum Terra*, is of a strong smell like *Petrolaum*, but more pleasant, and of a bright-red colour; it is brought from the East-Indies, where they say it flows out of a

certain Mountain. 'Tis found also in *Bohemia*.

*Oleum Amygdalarum Dulcium*, Oil of Sweet Almonds; 'tis often used for Coughs and Hoarseness, for the Stone, and outwardly for *Pleurisies*, the Side being anointed with it; 'tis also very good in the Cholick, and Gripes of Children. Oil of Bitter Almonds is chiefly used for Deafness, and Diseases of the Ears. Care should be had in the use of both that they be not rancid, but fresh drawn; otherwise they may cause dangerous Symptoms.

*Oleum Absynthites*, Oil of Wormwood; it strengthens the Stomach, and helps Digestion, the Stomach being bath'd with it.

*Oleum Anethinum*, Oil of Dill, it discusses, and strengthens the Stomach, and is good for *Convulsions*, and eases Pains of the Head, Nerves, and Joints.

*Oleum Cammomelinum*, Oil of Cammomile; 'tis anodine, gives ease in the Cholick and Pleurisy, by bathing the affected Part; or 'tis given in Clysters for the same purpose.

*Oleum de Castoreo*, Oil of Castor, 'tis good in cold Diseases of the Brain, Back, and Nerves; being drop'd into the Ears, it cures Deafness, and Noise; 'tis good for the Rickets, Convulsions, Palsy, and for the Lethargy.

*Oleum Cherinum*, Oil of Wallflowers; 'tis good for the Palsy, the Cramp, and strengthens the Nerves and Joints.

*Oleum Cera*, Oil of Wax; it discusses Tumors, and is good for cold Pains.

*Oleum Cinnamomi*, Oil of Cinnamon; 'tis an admirable Corroborator.



borative, and strengthens the Stomach, it eases Women's Delivery.

*Oleum Euphorbii*, Oil of *Euphorbium*, is much of the same Vertue with Oil of Castor.

*Oleum Guaiaci*, Oil of *Guaiaecum*; 'tis an excellent Remedy for Rottenness of the Bones, the Tooth-ach, and to cleanse old Ulcers.

*Oleum Hirundinum*, Oil of Swallows; 'tis good for Lameness, and for old Aches, and for Pains and Weakness of the Joints.

*Oleum Hyperici*, Oil of St. John's-wort; 'tis an excellent cleansing and healing Oil, and comforts the Limbs and Joints; 'tis good for Bruises and old Aches.

*Oleum Nucis Moschatae per Expressionem*, Oil of Nutmeg by Expression; 'tis very Stomachick, being taken inwardly, or outwardly apply'd.

*Oleum Lateritium Philosophorum*, Oil of Bricks; it softens hard swellings, eases pain of the Spleen and Reins, and is excellent for a Sciatica, and all cold Diseases of the Nerves and Joints.

*Oleum Sulphuris per Campanam*, Oil of Sulphur by the Bell; 'tis used in Juleps, to give them an Acidity, to qualify the heat of continued Fevers; 'tis also good to force Urine.

*Oleum Terebinthiae*, Oil of Turpentine; 'tis excellent for cold Pains, to cleanse Ulcers, and to recover the natural heat of the Parts when decay'd; 'tis also good in Gangreens and Mortifications; and 'tis excellent for stopping of Blood in Wounds, being apply'd hot.

*Oleum Lumbricorum*, Oil of Worms; it gives ease, and is good in all cold Diseases of the Joints and Nerves, is good for Bruises, Wounds, and Rickets.

*Oleum Marjoranae*, Oil of Marjoram; 'tis good for cold Diseases of the Head, for the Stomach, and Diseases of the Nerves.

*Oleum Mastichinum*, Oil of Mastich; it stops Vomiting and Fluxes, and is useful in Diseases of the Head and Nerves.

*Oleum Meliloti*, Oil of Melilot, it eases Pain.

*Oleum Myrrhae*, Oil of Myrrh; it cleanses the Skin from spots, and taken inwardly, 'tis good for Hoarseness, and a Cough.

*Oleum Menthae*, Oil of Mint; it stops Vomiting, and strengthens the Stomach, it being anointed with it.

*Oleum Myrtinum*, Oil of Myrtles; 'tis very astringent, it stops Vomiting and Fluxes, hinders the falling off of the Hair, and strengthens the Limbs.

*Oleum Nenupharinum*, Oil of Water-Lillies; 'tis very cooling, and cures Inflammations, and procures Sleep, the Forehead and Temples being anointed with it.

*Oleum Nardinum*, Nard-Oil; it heats and strengthens, and is good for Convulsions, and sleepy Diseases.

*Oleum Rutaceum*, Oil of Rue; it warms and strengthens the Joints and Nerves.

*Oleum Sabinae*, Oil of Savin; it cures and cleanses Ulcers, and Childrens scabby Heads.

*Oleum Sambucinum*, Oil of Elder-flowers; it discusses, mollifies and resolves.

*Oleum Violaceum*, Oil of Violets; it moistens, cools, and mollifies.

*Oleum Scorpionum*, Oil of Scorpions; 'tis good for the King's-Evil, Cancers, old Sores, it cures Inflammations, and Vices of the Skin;



Skin ; it gives ease in the Stone of the Kidneys, the Reins being appointed with it ; and cures the biting of poisonous Beasts.

*Oleum ex Vitellis Ovorum*, Oil of the Yolks of Eggs ; it cures chaps in Womens Nipples, *Tettars*, and *Ring-Worms*.

*Oleum Rosarum Omphacinum*, Oil of Roses Omphacine, it cools and eases Pain.

*Oleum Irinum*, Oil of *Orris* ; it digests, dissolves hard Swellings, mollifies, discusses, and eases Pain.

*Oleum Vulpinum*, Oil of Foxes ; 'tis good for Pains of the *Joints*, *Sciatica*, *Aches*, *Convulsions*, and *Palsies*.

*Oleum Succini*, Oil of Amber ; 'tis used inwardly for the Falling-sickness, Apoplexy, Palsy, and Hysterick Diseases.

*Oleum è Baccis Juniperi*, Oil of Juniper-berries ; 'tis excellent for the Stone in the Kidneys, the Cholick, and to expel Wind.

*Olfactus*, the same with *Odoratus*.

*Olibanum* : see *Thus*.

*Oligophoros*, small Wine with few Spirits in it.

*Oligotrophia*, a Decrease of Nutrition.

*Oligotrophus*, Meat that nourishes little, to which is opposed *Polytrophus*, that which affords much Nourishment.

*Oliva*, an Olive.

*Olosteum* ; see *Holosteum*.

*Olus* ; see *Lachanum*.

*Olus Atrum*, is *Hippocelinum*.

*Olyra*, a sort of Bread-corn.

*Omasus* ; see *Abomasus*.

*Omentum*, *Reticulum*, the Caul, a double Membrane spread upon the *Intestines*, interwoven with Fat and *Vessels*, like a Fisher's Net, enrich'd also with two or three Glands

*dules* annex'd to the Stomach, the Gut Colon, and the *Pancreas*, and useful to cherish the *Intestines* with its warmth. It hath some Milky and Lymphatick *Vessels*, as also a great many *Ducts* and little Bags of Fat ; concerning which, see our *Reform'd Anatomy*.

*Omocotyle* ; see *Acetabulum*.

*Omogeron*, a green or youthful Old-age.

*Omogra*, the Gout, or rather Rheumatism in the Shoulder.

*Omolinon*, that is *Linum Crudum*, Flax, or Tow, such as the Chirurgeons use to make Lint of, or to apply in *Fistula's* ; or sometimes 'tis used for a Barber's Cloth, the which is tuck'd round the Shoulders while the Hair is cutting, to prevent it from falling down the Neck.

*Omoplata*, and *Homoplata*, the same with *Scapula*. The *Shoulder-blade*.

*Omphacium*, the Juice of unripe Grapes, as also of unripe Olives.

*Omphalocarpus*, is *Aparine*.

*Omphalocoele*, a Rupture about the Navel, to wit, when the *Caul* or *Intestines* are protuberant in that Part, which happens from a relaxation or bursting of the *Peritoneum*, the inner Cover of the Belly.

*Omphalos* ; see *Umbilicus*.

*Onagra*, or *Onothera*, see *Oenothera*.

*Onitis*, a sort of *Origanum*.

*Onobrychis*, Medick-vetchling, or Cocks-head. This Herb breeds a great deal of Milk in *Cows* and other *Animals*.

*Onolosat*, an *Arabick* Word signifying half a Scruple.

*Ononis* ; see *Anonis*.

*Onyx*, see *Unguis*.

*Oocicles*,



*Oocicles*, the Aqueous or Albuminous Humour in the Eyes.

*Oon*, *Ovum*, this is both Medicine and Food, and in Anatomy it signifies a peculiar Conception in *Animals*, especially *Birds*; it consists of five Parts when excluded, viz. the Shell, the Membranes, the White, the Yolk, and the Treadle.

*Ope*, signifies a Foramen or Hole; as the *Foramen* of the *Cranium*, &c.

*Operatio*, the same with *Actio*, an affective Motion, Process, or Operation in Pharmacy, Chirurgery, or Chymistry.

*Ophioglossum*, or *Lingua Serpentaria*, Adders Tongue; 'tis an excellent Wound-herb, either taken inwardly, or outwardly apply'd, for *Ruptures* or bursten *Bellies*. An Oil is made of it: The Leaves being infused in Oil of Olives, is much commended for all *Wounds* and *Ulcers*, and is not inferior to Oil of *St. John's-wort*.

*Ophiscorodon*, Serpents Garlick.

*Ophites*, the Serpentine-stone, is a kind of Marble, as hard as a *Porphyrite*, of a deep green colour, but speckl'd with Spots of a lighter green. There are also some of an Ashcolour. They are found in *Italy* and *Germany*, and especially in *Mysnia*, but this last is somewhat softer than the rest.

*Ophiasis*, when the Hairs grow thin and fall off here and there, in so much that they leave the Head spotted like a Serpent. See *Alopecia*.

*Ophris*, or *Ophrys*, is *Bifolium*.

*Ophthalmia*, or *Lippitudo*, is an Inflammation of the *Tunicks* of the Eyes, caus'd by the gathering and extravasation of certain Juices. An Inflammation of the Eyes.

*Ophthalmica*, are medicines used in Distempers of the Eyes; hence the *Euphrasia*, or *Eye-bright*, is call'd *Ophthalmica*.

*Opiata*, or *Electuarium*, a Medicine taken inwardly, of a consistence like to those *Opiates* in the Shops, (*Treacle* or *Mithridate*) and is made up into several Doses of several Ingredients, mixt with Honey or Syrup.

*Opiatum*, a Medicine in form of an Electury, with Opium mix'd in it, as *Venice Treacle*, *Mithridate*, *Diascordium*, &c.

*Opifer*, (generally speaking) means any Operator or Artificer, but more particularly an Apothecary or Medicine-monger.

*Opiologia*, a description of Opium.

*Opisthocyphosis*, the same with *Cyphosis*, or *Opisthotonos*.

*Opisthotonos*, or *Tetanus*, a kind of Cramp, or stretching of the Muscle of the Neck backward; which proceeds sometimes from a Palsie of the Muscles in the Neck, whereupon the Antagonists or opposite Muscles move the intermediate Parts too much; or from a sharp and serous Matter in the *Tendons*; or else from the *Animal Spirits* which enter the fleshy Pipes more than is usual, and will not easily recede, so that the Parts are indeed swell'd and wrinkled up.

*Opium*, the condens'd Juice of *Poppies*. Some confound *Opium* and *Meconium*. *Opium* is that which distils out of the Poppy-heads after incision whilst they are growing, but *Meconium* is the Juice extracted out of 'em. The purest Opium is made of white Drops, and is found frequently in *Greece*, in the Kingdom of *Cambia*, and the Territories of *Grand Cairo* in *Egypt*.

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There are three sorts of it, the black, the white, and the yellow: The Inhabitants of those Countries keep the best Opium for themselves, and send us only the *Meconium*, which is nothing but the Juice of Poppy-heads drawn by Expression, and is not near so good as the True Opium. The best Opium comes from *Thebes*; you must chuse it black, inflamable, bitter, and a little acrimonious: Its Smell is very disagreeable and stupefying. 'Tis the most certain Soporifick we have in Physick, allaying all Pains which proceed from too great an activity of the Humours. It is good for the Tooth-ach, being apply'd to the Tooth, or else to the Temple-Arteries in a Plaister; 'tis used likewise to stop spitting of Blood, the Bloody-flux, the Flux of the Courses and Hemorrhoides, for the Cholick, for hot Defluxions of the Eyes, and to quiet a'l manner of griping Pains.

*Opobalsamum*, the true natural Balsam; it hath been famous in all Ages for curing Wounds, and so effectual hath it been accounted, that other vulnerary Oils and Ointments have taken their Names from it; for which reason *Quacks* and *Mountebanks* do grace their Medicines with the Name of *Balsam*, to make 'em more acceptable to the People. There are many Observations of dangerous Wounds which have been cured in a short time by the use of this Balsam; it also cleanseth fardid Ulcers, and doth much good in the biting of *Serpents* and *Scorpions*, inwardly taken or outwardly apply'd: Half a Dram of it taken every Morning, is a good Preservative against the Plague; it clears the Sight, and is good in Diseases of the Ears; besides, it is useful

in *Convulsions* that proceed from Cold and Moisture, also for *Giddiness*, *Falling-sickness*, *Palsies*, and the like; for *Coughs* that proceed from a cold Humour, for difficulty of breathing, and *Catarrhs*, or Crudities and Wind in the Stomach; for a moist and cold Intemperature of the Womb; also for *Barrenness*, the *Whites*, and *difficulty of Urine*, occasion'd either by Wind or Gravel. Women also make use of it to beautifie the Face. *Lobelius* wrote a whole Book of the Vertue of it. It grows only in the Land of *Judea*.

*Opochrisma*, the Weapon Ointment, wherewith they pretend to cure Wounds, by applying it to the Instrument that gave 'em; but this of late hath been treated with Ridicule.

*Opodeldoch*, the Name of a certain Plaister that cureth Wounds and Ulcers, the Composition of which you may see in *Paracelsus*, *Wurtz*, *Mindererus*, and others. 'Tis a fictitious Name, without any real Signification.

*Opopanax*, a Gummy Juice distilling from the Roots and Leaves (after incision made) of the Herb call'd *Panax Heraclei*. At first it is whitish, but when dry'd it turns yellow, almost like Saffron without, though it remaineth white within.

*Opopyron*, is a Remedy of *Paracelsus* or *Laudanum*, whereby Fevers are cured.

*Oporice*, the Name of a Medicine compounded of Fruits, and boil'd to the consistence of Honey.

*Opos*, *Succus*, the Juice of Plants, whether express'd or flowing of their own accord.



*Oppilatio*, the same with *Obstructio*.

*Optica*, Medicines against Distempers of the Eyes.

*Opticus Nervus*, or *Visorius*, the Optick Nerve, that which carries the visible Species from the Eye to the common Sensory. The Nerves of both Eyes proceed from the *Thalami* of the Optick Nerves, afterwards these Nerves come together, and separate again as they enter the Scull.

*Opuntia*, a sort of an Indian Figg.

*Orbiculâres* or *Crêpitus Lupi*, a sort of a Moss or Mushroom; they are either round or half round, of an uncertain bigness; they are spongy within, and when they are dry and dusty Chirurgeons use 'em to stop Blood.

*Orchis*, a Testicle, whose Substance in Men is nothing else but a contexture of very little Vessels which make the Seed; but it is quite otherwise in Women, where they are made of several Membranes and little Fibres loosely united to one another, betwixt which several white Bodies are found, plac'd there either naturally, or preternaturally. The Testicles of Women breed Eggs, and therefore they are rightly call'd *Ovaria*. They are also call'd *Testes*, *Colei*.

*Orchis*, *Satyrium*, and *Testiculus*; there are various sorts of this Plant, the Roots of all of 'em stimulate Venery; they also take off Inflammations, disperse Tumors, and cleanse Ulcers.

*Orchotomia*, the cutting out of the Testicles.

*Orchotomus*, a Gelder, one who gelds *Animals*, that they cannot copulate.

*Ordeolum*, the same with *Crithe* and *Hordeolum*.

*Oreoselinum*, is *Petroselinum*.

*Orexis*, a natural Appetite to Meat; proceeding from an acid Ferment in the Stomach; which comes from the *Celiac Arteries*, wherewith the Nervous Tunick of the Stomach; and its Nerves, are extraordinarily mov'd to covet Nourishment.

*Organica pars*, that which consists of various Parts different from one another; thus a Muscle consists of *Flesh*, *Membranes*, *Tendons*, and divers other *Vessels*; the contrary to which is *Similavis pars*; but of this in its proper Place.

*Organum*, a Part which requires a right, determinate, and sensible conformation to its Constitution and the performance of its Actions, as an Arm, a Muscle, the Heart, &c.

*Orgasmus*, an *Impetus* and quick motion of Blood or Spirits; as when the Animal Spirits do rush violently upon the Nerves.

*Orificium*, signifies the Mouth or Opening of any Part. There are two Orifices in the Ventricle, one call'd *Stomachus*, (from the Greek Word *στόμαχος*) the other *Pylorus*; so the Apertures of the other Vessels of the Body, as *Veins*, *Arteries*, &c. are call'd *Orificia*, or Orifices.

*Origanum*, English wild Marjoram: It cleanses and binds, it is used chiefly in Obstructions of the Lungs, Liver, and Womb; 'tis good for a Cough, an Asthma and the Jaundice; it encreaseth Milk, is sudorifick, and is outwardly used in Baths for the Head, Womb, and Itch.



*Orizeum*, the same with *Aurum*, Gold ; so *Orizeum foliatum* signifies Leaf-Gold.

*Orminum* ; see *Horminum*.

*Ornamentum Foleaceum*, the fringed Extremity of the Fallopian Tube.

*Ornithogalum*, Star of Bethlehem ; 'tis a sort of Asphodil.

*Ornithoglossum*, Ashen Keys.

*Ornithopodium*, Birds-foot.

*Ornus*, wild Ash.

*Orobanche*, or *Rapum Genista* ; the Herb candy'd, or a Syrup made of the Decoction of it, is of great use in Splenetick and Hypochondriac Diseases ; an Ointment made of it with Lard is good for hard Tumors, and a Scirrhus.

*Oroboides*, a Subsiding in the Urine, like to a kind of Pulse call'd *Vetches*.

*Orbus*, a sort of Pulse.

*Orrhopissa*, is the Serous Excrement of liquid Pitch.

*Orrhogygion*, the last part of the Spine, where the *Vertebra* end.

*Orrhos*, Serum ; the aqueous part of the Milk and Blood. It also signifies the Extremity of the *Os Sacrum*.

*Orthocolon*, a preternatural straitness of a Joint.

*Orthopnea*, an ill Respiration, when the Person affected cannot breathe, but only with his Neck erect.

*Orvietanus*, the Name of a certain Mountebank, who was famous for the invention of the Alexipharmick Electuary call'd *Orvietan*, from the Town of *Orvieto* in *Italy*, where it was first prepar'd and publish'd.

*Os*, a Bone ; 'tis a hard, dry and cold Substance, consisting

especially of earthy and saline Particles, design'd for the upholding of the Body, to render its Motion easie, and for a Fence for several Parts : Some make their number 249, others commonly 304, and others as many as the Days of the Year ; in reality the number of 'em is uncertain, because the Bones of Infants differ from those of adult Persons ; also because the Bones call'd *Sesamoidea* (which see in their proper place) and the Teeth are not determined to a certain number in old Men and adult Persons. They are of different shapes, some are round, others plain, acute, obtuse, hollow, spongy, solid, triangular, oblong, &c. A Nutshell is also call'd *Ossiculum* ; and the Word *Os* belongs also in a peculiar manner to that part of our Face which we commonly call the Mouth.

*Oscheon*, *Scrotum*, the Purse, Bag, or Cod of a Man.

*Oscitatio*, yawning, a certain light convulsive motion of the Muscles, which open the lower Jaw of the Face ; some look upon it as a light motion, whereby excrementitious and halituous matter which irritates the neighbouring Parts is expel'd.

*Oscula*, the openings of Vessels at the end, or the Inoculation of the Veins and Arteries.

*Osculum Uteri*, the cavity in the *Vulva*, where Conception is made, and the Man's Yard enters ; 'tis so small in Maids, that it can only receive the bigness of a small Quill, and will not admit of the smallest Finger. The Courses flow out of it ; it sticks out in the *Vagina*, and is like the Mouth of a Tench, or, as *Galen* will rather have it, like the Nut of a Man's Yard.



Yard, it having a transverse cleft. in Virgins very small, but grows bigger in Women who have had Children. If it be too much stretch'd or exulcerated, cover'd over with a Scab, or too moist, Barrenness follows thereupon : *The Mouth of the Womb.*

*Osmunda*, 'tis call'd *Regalis*, *Palustris*, *Aquatilis*, & *Florida*, *Osmund Royal*.

*Ossa*, the hard and stony Bark that encompasseth the Kernels of Nuts.

*Os Sepiæ*, the Bone of the Cuttle-fish used as a Dentifrice.

*Ostaga*, Forceps wherewith to take out Bones from Wounds or the like.

*Osteocolla*, a white or Ash-colour'd Stone, shap'd like a Bone ; it grows in *Saxony*, *Silesia*, and other places. 'Tis suppos'd to join broken *Bones* suddenly, and therefore mix'd with divers *Plaisters*.

*Osteologia*, a Description, or Treatise of the Bones in the human Body.

*Osteon*; see *Os*.

*Ostocopi*, Pains in the Bones, or rather in the Membranes and Nerves about the Bones ; for Bones, as such, are esteem'd insensible.

*Ostracodermion*, every Animal is so called that hath a Shell for its covering instead of a Skin ; from whence they are call'd *Testaceous*.

*Ostrutium*, *Astrantia*, or *Magi-strantia* & *Laserpitium*, Pellitory of *Spain*, 'tis reckon'd an excellent Remedy for the Palsy of the Tongue, and loss of Speech, the Root is very biting and hot ; being chew'd in the Mouth, it cures the Tooth-ach.

*Osyris*, is *Linaria* ; see *Auxyris*.

*Otalgia*, a Pain in the Ears, 'tis sometimes so excessive that it

turns to a kind of Madness ; sometimes it turns to an Abscess, when a purulent Matter issues out of the Ears.

*Otrenchytes*, *Sypho Auricularis*, an Ear-Syringe, or Chirurgical Instrument or Pipe, whereby any thing is convey'd or injected into the Ears.

*Otica*, Medicines against Distempers in the Ears.

*Ova*, the first Rudiments of living Creatures, as well as of Vegetables. *Eggs*.

*Ovarium*, a Woman's Testicle.

*Oviductus*, the same with *Tuba Fallopiana*.

*Oviparum*, any Animal that, for the Propagation of its Species, lays Eggs, in opposition to *Viviparous* Animals that produce their Young alive.

*Ovum*, a sort of Pain in the Head, affecting a place about the bigness of an Egg.

*Ovum Philosophicum*, or *Chymicum*, a Glass round below, and having a long Neck, us'd by the Chymists in circulating and volatilizing their Spirits. 'Tis also call'd *Hermes's Vessel*, or the *Philosophical Egg*.

*Oxalis*, Wood-sorrel ; it has the same Vertues as common Sorrel ; the Syrup, the Conserve, and the distil'd Water is us'd to wash the Mouth in *St. Anthony's Fire*, and to cleanse sordid Ulcers ; 'tis observ'd that when this Plant bears a great many Flowers, the Year will be rainy, but dry when there is few.

*Ozelaum*, a mixture of Vinegar with Oil.

*Oxycantha*; see *Berberis*.

*Oxycantha*, or *Spina Acuta*, or *Vallaris Sepiculares*, is the *Haw-Thorn*.



*Oxycratum*, a mixture of Vinegar with Water, otherwise call'd *Pusca*, or *Posca*.

*Oxycroceum*, a Plaister made of Saffron, Vinegar, and other things.

*Oxydercina*, Medicines which quicken the Sight.

*Oxygala*, four Milk.

*Oxylapathum*, sharp pointed Dock.

*Oxymel*, a Composition of Vinegar and Honey, like a Syrup. See *Apomeli*.

*Oxyngion*, *Axungia*, or *Adeps*, generally signifies Lard, or Hogs-grease.

*Oxyphlegmasia*, an acute and violent Inflammation, from overheated and too acrid Blood.

*Oxyregmia*, an acid or sour Belching from the Stomach.

*Oxyrhodium*, Vinegar of Roses, mix'd with Rose-water, or so.

*Oxus*, *Trifolium Acetosum*, *Alleluia*, & *Panis Cuculi*, the same with *Oxytriphylum*.

*Oxyasaccharum*, a Composition of Sugar and Vinegar. Sometimes the Glass of *Antimony* is first infus'd in the Vinegar, and then 'tis call'd *Vomitivum*; sometimes the *Squill* or *Scilla*, and then 'tis call'd *Scilliticum*, or prepar'd with *Squills*.

*Oxyosema*, is *Morbus Acutus*.

*Oxytriphylum*, Wood-forrel.

*Ozana*, an Ulcer in the inside of the Nostrils that smells ill.

*Oxe*, a stench in the Mouth.

*Oxeman*, the White of an Egg.

*Ozo*, Arsenick.

## P

**P** by it self, signifies a Pugil, and sometimes a Pound weight.

*P. æ.* or *Part. æq.* Equal parts.

*P. N.* *Præter Naturam*, signi-

fies a thing happening preternaturally, or contrary to the common course of Nature.

*Parm*, signifies *Paria*, a pair or two.

*Pachuntica*, Medicines of a thickning Nature, but withal cold, and full of thick and ramous parts; which, if they are mix'd with a thin Juice, by joining and stiffning the Parts one with another, make a more dense and firm Composition; as *Bole-armoniack*, *Milddust*, *Water-lillies*, *Almonds*, *Poppies*, &c.

*Padarthroace*, signifies a *Caries* of the Bone, especially in Young People; proceeding frequently from the Scurvy. See *Caries* and *Teredo*.

*Pædotriba*, *Minister Gymnasta*; the Master that understands how to instruct all Boys in the Exercises of the Field, as Wrestling, &c.

*Pædotrophica*, that part of Physick that treats of the Method of educating and nursing of Boys.

*Pæonia*, Peony; the Roots of Male Peony are much used in Physick, they are used for Diseases of the Head, and for Obstructions of the Courses, and Child-bed Purgations, and to ease the After-pains. The Roots are hung round the Neck to cure the Falling-sickness. The compounded Peony-water, and the Syrup of it, are much in use.

*Palatyrus*, old Cheese.

*Palatum*, the Palate, the upper part of the Mouth, which because it somewhat resembles the upper part of an House, is thence call'd the Roof of the Mouth.

*Palimpissa*; see *Pix*.

*Palindrome*, a return or Relapse of a Distemper.

*Pali-*



*Paliurus*, Christ-Thorn; the Roots and Leaves are astringent, they stop the Flux of the Belly, digest and cure a Phyma; the Fruit is so inciding, that it is said to lessen the Stone of the Bladder; the Seeds bruised are commended for a Cough, for the Gravel and Stone. Some report that these were the Thorns our Blessed Saviour was crown'd with in Contempt, by the unbelieving *Jews*, just before his Crucifixion.

*Palliatio*, or *Cura Palliativa*, a Medicine, or Method which helps (as much as is possible) incurable Diseases, at least for a Season, or makes the Ill more tolerable.

*Palindromia*, is a preternatural Regurgitation or Return of peccant Humours to the inward or nobler Parts.

*Palirrhæa*, a retrograde Flux of Humours.

*Palma*, the inside of a Man's Hand, which we call the Palm.

*Palma Christi*, is *Ricinus*.

*Palmaria*, a Plant that resembles the Palm of the Hand.

*Palmaris Musculus*, is the Muscle that contracts the Palm of the Hand; see *Costa & Palma*.

*Palmus*, a shivering or palpitation of the Heart, from a Convulsion, or Irritation of the Nerves, the cause whereof consists in the Blood or nervous Juice, or in the Water in the Membrane that covers the Heart.

*Palpebra*, the Coverings of the Eyes, made up of a Skin, a fleshy Membrane, Muscles, a Tunick, and another little Skin call'd *Tarsus*, with Hair upon the uppermost Skin. They are either the upper or the under Eye-lids.

*Palpitatio Cordis Naturalis*, the natural Palpitation of the Heart,

which is the Systole thereof, whilst the Cone and the Sides are prest together, the Basis and the Roots of the Vessels being blown up with the Blood that gathers there, grows and swells. It often proceeds from an extraordinary contraction of the Heart, or a thick and irritating Matter that sticks in the Heart.

*Pampiniforme Corpus*, or *Varicosum*, or *Pyramidale*, is the Veins and Arteries that pass to the Testicles, which are included in a common Coat, and make a body resembling curled Leaves. See *Varicosum Corpus*.

*Panacea*, a general sort of Physick for all Diseases indifferently; but I question if there be any such thing. Many People brag much of Tobacco, Tincture of the Sun, the Philosopher's Stone, Vitriolated Tartar, &c. A *Panacea*, or *Universal Medicine*.

*Panaritium*, the same with *Paronychia*.

*Panata*, the same with —

*Panarella*, and *Panata*, *Panade*, is a mixture made of Crumbs of Bread and Water, boil'd to the consistence of a Pap. Sometimes they add a little Wine, sometimes Eggs; sometimes the Seeds of Melons, when it is to be more than ordinary cooling.

*Pancoenus*, the same with *Pandemius*.

*Panchrestos*, is a Medicine that is good for every thing.

*Panchrysos*, all Gold.

*Panchymagoga*, Purgative Medicines that purge or discharge all sorts of Noxious Humours.

*Pancratiasta*, a Champion, or Combatant that is skill'd in all manner of Exercises.



*Paneration*, is not only the Name of a bulbous Plant, but also comprehends the double Exercise of Wrestling and Boxing.

*Pancreas*, the Sweet-bread, *Pan-eration*, *Pancreon*, *Callicreas*, *Calli-creon*, & *Lactes*, are all synonymous. It is a conglomerated Gland in the *Abdomen*, plac'd behind the Stomach, and fasten'd to the Gut *Duodenum*, and reaches as far as the Liver and Spleen. The Use and Office thereof is to convey a Volatile, Insipid, and Lymphatick Juice; or as others will have it (for it is a disputable Point) a something acid Juice, by its own *Duct* to the Gut *Duodenum*, in order to a farther Fermentation and Volatilization of the Chyle, and to attemperate and allay the hot, acrid Qualities of the Gall. 'Tis the biggest Gland in the whole Body, but bigger in a Dog than a Man. See *Callicreas*.

*Pandalea*, as the modern Physicians call it, is the same with a solid Electuary, but it remains entire; for the Sugar being rightly boil'd, is let to grow hard. The Patient takes a piece of it like a Lambative. It only differs in shape from Lozenges and Morsels.

*Pandalitium*, the same with *Panaritium*.

*Pandemius*, a Disease which is common in some place or other.

*Pandiculatio*, a certain Dilatation and convulsive Distention of the Muscles, by which the Vapours that annoy them are cast off.

*Panicum*, a kind of *Milium* or Millet.

*Panicus*, a sudden Fear or Consternation.

*Panniculus Adiposus*, the same with *Panniculus Carnosus*.

*Panniculus Carnosus*, a fat sort of Membrane, in some parts thick and Musculous, in other parts thin, with many *Ducts* of Fat in it; it covers the whole Body. The Fleshy Membrane.

*Panniculus Nervosus*, the same with *Panniculus Carnosus*.

*Panis Cuculi*; see *Oxus*.

*Panis Porcinus*; see *Cyclamen*.

*Pannus*, a Disease of the Eye, when the Blood-Vessels running to Angles of the Eyes, swell with Blood, by reason of an Obstruction or Inflammation; afterwards the Disease encreasing, a carnosus Web, as it were, covers either all, or part of the Eye. It also signifies a Spot or Breaking-out, of the bigness of a Man's Hand, sometimes of a red, sometimes of a yellowish or blackish colour, owing its Cause to the Venereal, or some other malignant Disease.

*Panus*, a sort of Botch or Sore under the Arm-pits or Jaws, Ears and Groins, that is in the Glandulous Parts. 'Tis also taken for *Phygethus*.

*Papaver*, Poppy; the Flowers of the red Poppy cool and assuage Pain, and dispose to sleep; they are chiefly used in Fevers, for Pleurisies, Quinzays, and other Diseases (especially of the Breast) that need cooling Medicines, and for immoderate Fluxes of the Courses; the Powder, the distill'd Water, the Syrup, and the Conserve of them, are in Use, but the Syrup is mostly used.

*Papilla Intestinorum*, little Glandules wherewith the inmost Tunick of the Entrails is lined, they soak in the percolated Chyle, and dispense it to the Lacteal Veins.

*Papilla*, a red Excrecence in the midst of the Breasts, the Pores whereof



whereof receive all the Milky Tubes or Pipes proceeding from the Glandules of the Breasts. The Nipple of the Breast.

*Papillare Os*, the same with *Sphenoides*.

*Papillarum Processus*, the Extremities of the Olfactory Nerves, which convey the slimy viscous Humours by the Fibres which perforate the *Os Cribriforme*, to the Nostrils and Palate.

*Papula*, signifies the same as *Pustula*, as also a kind of Small-pox; see *Exanthemata*.

*Paracelsistica Medicina*. See *Hermetica*.

*Paracentesis*, or *Punctio*, a Perforation of the Chest and Abdomen thro' a cuspidate Channel. It happens in the Breast when it is stuff'd with putrescied Matter or Water, and then there's a pricking in the Side between the fifth and sixth Vertebre. It happens in the Abdomen, when 'tis swell'd by a Dropsy, near the white Seam in the Abdomen, in the Muscles that either ascend right or oblique. If a Man be strong, and has taken a Purge, and also his Lungs and the rest of his Entrails be uncorrupted, when the Navel doth protuberate, don't look another way, for there make the Incision; don't let Purulency and Water come out both together, for that were to kill the Patient, but one after the other, as in seven Days a Pound, or a Pound and an half, as the Patient can endure it. After the Operation is finish'd, draw the Wound up with an astringent Plaister. If the inward Vessels and Passages be broke thro' this pricking, 'tis to no purpose to endeavour the Cure. A Perforation of the Abdomen or

Belly, otherwise called tapping for the Dropsy.

*Parachetensis*. See *Derivatio*.

*Paracmastica*, a daily declining Fever, also declining Age.

*Paracme*; See *Acme*.

*Parachynanche*, an Inflammation, with a continual Fever, and difficulty of Breathing, excited in the outward Muscles of the *Larynx*.

*Paradisi Grana*; see *Cardamomum*.

*Paralysis*, or *Resolutio*, an Abolition of voluntary Motion or Sense, or both, either in all the Body, or only some Part. It comes either by an Obstruction, Abscission, Contusion, or pressing of the Nerves, or by an Indisposition, or ill Conformity of the Muscles.

*Paralysis Herba*, or *Paralytica*, *Primula Veris*; or *Betonica Alba*; which see.

*Paramefus*, the next Finger to the middle one, call'd the Ring-finger.

*Paraphimosis*, & *Periphimosis*, is when the *Preputium* is too short to cover rightly the Head of a Man's Yard; also a Narrowness and Contraction of the Womb.

*Paraphora*, signifies a small Delirium.

*Paraphrenitis*, Madness, accompanied with a continual Fever, thro' the Inflammation of the Midriff, with difficulty of Breathing, as the Ancients dream'd. But Dr. Willis has confuted this Opinion of it, and says, the Matter of it lies in the *Cerebellum*, whereby the Animal Spirits cannot flow, and thence the Lungs are troubled.

*Paraphrosyne*, or *Delirium*, a slight sort of doating thro' a default in the Imagination and Judgment.



*Paraplegia*, a Palsy which seizes all the Parts of the Body below the Head, from an Obstruction of the *Spinal Marrow*.

*Paraplexia*, the same with *Paraplegia*.

*Pararthrema*, a small Luxation, by which the Joint lightly bears off from its natural situation.

*Pararythmus*, a preternatural beating of the Pulse.

*Parascene, Apparatus*, or a readiness of Instruments, &c. for the perforating any Chirurgical Operation; or *Preparation*, in relation to the artificial making up of Medicines, or any Preparation in the *Materia Medica*.

*Paraschides*, the Fragments or Splinters of Bones that are broke.

*Parasigma*, a Concussion of the Body.

*Parasphagis*, that part of the Neck call'd the Collar-Bone.

*Parastata*, See *Epididymis*.

*Parasynanche*, an Inflammation of the Muscles of the upper part of the *Oesophagus*, with a continued Fever.

*Paregorica*, anodyne Medicines.

*Parempotosis*, a falling, as when Blood slides from the Heart into the great Artery; see *Coincidentia*.

*Parencephalos*, the same as *Cerebellum*.

*Parenchymata*, the perforated or Spungy Viscera are thus call'd, thro' which the Blood passes for better Fermentation and Perfection; as the Lungs, Heart, and Spleen, &c. Sometimes *Parenchyma* is taken in a larger sense, for all the Entrails.

*Paresis*, a sort of Palsy, often succeeding the Cholick; see *Paralyssis*.

*Parietale Os*, the same with *Bregma*, or *Sinciput*.

*Parietaria, Mularium, Pellitory*, it cleanses and cools, it is us'd for the Stone, and difficulty of Urine, and for Coughs, and in Clysters, for Pains in the Belly, Womb, and Reins; 'tis outwardly us'd for Tumors, St. *Anthony's Fire*, and Burns.

*Paris Herba*, or *Uva Lupina*, & *Uva Versa*, True-love, or One-berry, the Berries and Leaves are cooling and drying; the Berries are us'd inwardly in the Plague and malignant Diseases; the Leaves are us'd outwardly in pestilential Bubbles, and other hot Tumors, and in cold Ulcers.

*Paristhmia, Amygdala*, or *Tonsilla*; two Glandules tied together by a broad slender Production; they have one common Cavity large and oval, opening into the Mouth; the Use they serve for, is to transmit a certain slimy or pituitous Matter into the Jaws and Mouth. The *Almonds* of the Ears, or Glands of the Throat.

*Paronychia, Panarium*, or *Re-duvia*, a preternatural Swelling in the Finger, and very troublesome. It arises from a sharp malign Humor, which can gnaw the Tendons, Nerves, the Membrane about the Bone, and the very Bone it self. A *Whitlow*.

*Paronychia*, whit-low grafs, an Herb so call'd, that cures *Whitlows*.

*Paronychia foliis Rutaceis*, Rue, Whitlow-grafs; this Herb infus'd in Small-beer, and drank for some days, cures King's-evil-swellings without any sensible Evacuation.

*Paropia*, the lesser Angles of the Eye; see *Canthus*.

*Pareptosis*, an ancient kind of burning us'd in Diseases.

*Paro-*



*Parotides*, Glandules behind the Ears; also a preternatural Swelling of those Glandules.

*Paroxysmus*, a Fit, is part of the Period of Diseases, whereby they encrease and grow worfe. 'Tis either ordinate, which returns at certain times, as in a Tertain Ague; or inordinate, that has no certain time, but comes sometimes one day, sometimes another, as the Erratick Ague. 'Tis call'd also *Periodus*, *Accessio*, *Exacerbatio*, & *Invasio*.

*Pars*, a Part, a piece of the whole serving each for their proper Uses. The Parts of the Body are either sensible or insensible, spermatick or bloody, similar or the contrary, organical or inorganical, principal or subservient.

*Parthenos*, properly signifies a Virgin, or such a Woman as hath not known a Man.

*Partus*, the bringing forth of a mature *Fœtus*, or Young, in natural Birth. The *Fœtus* having broken the Membranes, turns its Head forward, and inclining it towards the Neck of the Womb, strives to get forth; the usual manner is after nine Months: Yet I have known some at *Amsterdam* born at seven Months, who have liv'd to Fifty or Sixty.

*Partus Cesareus*, is when Children are forc'd, for want of Passage, to be cut out of their Mother's Womb, as 'tis said *Scipio Africanus*, and *Manlius* were. The Imperial Cut, *Cæsarian Operation*.

*Partus difficilis*, the same with *Dystocia*.

*Parvibibulus*, one that drinks little as being afraid of Water.

*Parviviscerulus*, he that hath small Bowels, and is oft diseas'd.

*Parylis*, an Inflammation, Rotten-

ness, or Excrecence beside the Gums.

*Pasma*, the same with *Diapasma*.

*Passa* & *Passula Uva*, a dry Fig, having been expos'd to the Sun.

*Passerina*, is *Alfina*; Sparrows are greatly delighted with this Herb, and therefore 'tis call'd *Passerina*.

*Passio*, See *Pathema*.

*Passio Bovina*; see *Phthiriasis*.

*Pasta Regia*, the same with *Martius Panis*.

*Pastillum*, a sweet Ball composed of sweet Dust, Wax, the Gum Storax, and *Indian Balsam*, with a little Goats-Flower and Turpentine. It serves for smelling.

*Pastinaca*, Parsnip; the Root is very nourishing and palatable, it fattens, and is a provocative to Venerie, it opens, attenuates and cleanses. The Root of Cowparsnip is emollient, and asswages Tumors; the Seed is excellent for Hysterick Fits.

*Patella*, See *Mola Genu*.

*Pathema*, a preternatural conturbation wherewith the Body is sometimes molested.

*Patheticus*, the Nerve of the fourth Pair within the Scull, according to Dr. Willis, tho' *Fallopins* reckons it one of the eighth Pair.

*Pathognemonicum*, a proper inseparable sign, which agrees only to such a thing, and to all of that kind, declaring, the Essence of its subject; it also lasts from the beginning to the end; as in a true Pleurisy there is always a continued Fever, hard Breathing, Stitches, and a Cough.

*Pathologia*, that part of Physick which teaches the morbid Constitution of our Bodies.

*Patientia Musculus*, the same with *Levator*.

*Pathos*,



*Pathos*, See *Pathema*.

*Patientia*, the Word *Patience*.

*Pechiagra*, the Gout or Rheumatism about the Articulation of the *Cubitus*; see *Arthritis*.

*Pecten Veneris*, *Acula*, Venus-Comb, Shepherd's-Needle; it grows among Corn, 'tis said to strengthen the Stomach, and to force Urine, but 'tis seldom us'd in Physick now-a-days.

*Pectinis Os*, the same as *Os Pubis*.

*Pectoralis Musculus*, this Muscle moves the Arm to the Breast.

*Pectoris Os*, the same as *Sternum*.

*Pectoralis*, or *Bechicus*, pectoral Medicines, such as either by attenuating, or thickening, or allaying, render the Matter which causes Coughing fit to be expectorated.

*Pectus*, the foremost part of the Thorax, reaching from the Neck-bone down to the Midriff.

*Pedicula*, and *Pedicularis*, yellow Rattle Cocks-Comb; this Herb makes Cattel that feed on it louzy.

*Pedicularis*; see *Alectorolophos*.

*Pedicularis Morbus*, See *Phthiriasis*.

*Pediculus*, a Louse; also the Stalk whereon the Leaf, Fruit, or Flower hangs.

*Pediculus Elephantis*, or *Anacardus*.

*Pedum*, See *Tarsus*.

*Pediluvium*, a sort of Bath for the Feet. A Foot-bath.

*Peganum*; see *Ruta*.

*Pelicanatio Chymica*, See *Circulatio Chymica*.

*Pelicanus*, an Instrument to draw Teeth; as also a Chymical Vessel, wherein to circulate Liquors. It also denotes a black and blue Colour in the Face, frequent in melancholy Persons.

*Pellicula*, the same with a Membrane, Coat, or Pellicle.

*Pellis*, the Skin of Beasts with the Hair or wool on; for after it has been cleans'd, 'tis call'd *Corium*, or Leather.

*Peltalis Cartilago*, the same as *Ensiformis Cartilago*.

*Pelvis*, the place at the bottom of the Belly, wherein the Bladder and Womb are contain'd.

*Pelvis Aurium*, see *Cochlea*.

*Pelvis Cerebri*, See *Coana*.

*Pelvis Renum*, a Membranous Vessel, or Receptacle in either Rein, which receives the Urine, and pours it into the Bladder.

*Pemphingodes Febris*, a spotted Fever, or as some say a windy, a flatulent Fever.

*Pemptæos*, an Ague that comes every fifth Day; but whether there be any such thing, is question'd by some.

*Penis*, it is made up of two nervous Bodies, the Canel, Nut, Skin, Fore-skin, &c. It has various Names among the ancient Greek and Latin Authors, to mention all which would be superfluous. A Man's Yard.

*Penicilla*, the same with *Turundula*.

*Penicillus*, a Pencil.

*Penidium*, a sort of clarified Sugar called pendance.

*Penis Cerebri*, the same with *Conarium*, or *Glandula Pinealis*.

*Penis Muliebris*; see *Clitoris*.

*Penilis Verruca*; see *Verruca*.

*Pentacula*, or *Periapta*, the same with *Periamma*, things hung about the Neck to prevent People from the effects of evil Spirits, or certain written Characters worn about one. See *Periamma*.

*Pentadactylon*; see *Palma Christi*.

*Pentamyron*, an Ointment compounded of five Ingredients, viz. Mastick,



Mastick, Storax, Opobalsamum, Wax, and Nard Ointment.

*Pentapharmacum*, a Medicine consisting of five others; as also of five nourishing things.

*Pentaphyllum*, Cinque-foil, or Five-leav'd Grafs. 'Tis vulnerary and astringent, it stoppeth Fluxes of the Belly, bleeding at the Nose, and the Hemorrhoides; 'tis good for spitting of Blood, and a Cough; it is also commended for a Palsie, a Consumption, the Gout and Jaundice; 'tis likewise good for the Stone, and Erosions of the Kidneys; 'tis us'd outwardly for the Eyes when they are inflam'd, the Juice of it being dropt into 'em; also for Looseness of the Teeth, and for putrid Gums; it cleanses also malignant Ulcers: the astringent Vertue of it is most remarkable, by means whereof it does what it does. One dram of the Powder of the Root, taken before the Fit, cures Agues. *Spon*, in his Book of Fevers and Febrifuges, says. That the Cinque-foil is a Plant somewhat bitter, and very astringent, whereby it strengthens the Fibres of the Stomach, relaxed by a Fever, and fixes and sweetens its Acid. *Hippocrates* used with this Plant to cure Fevers; but without doubt it was more effectual in Greece than here, for most Plants have more Vertue in hot Countries than in cold, especially those that are somewhat aromatick. It has also been found by Experience, that the Root of it cures Ulcers of the Mouth.

*Pentapleurum*; is the lesser Plantane, call'd likewise *Quinque Nervia* or Rib wort.

*Pantatheron*, a Plaister for Bruises and Excoriations.

*Pepansis*, rectifying and bringing into order the vitiated and corrupt Humours.

*Pepasmus*, a Concoction, or rather a Fermentation or ripening of preternatural Humours, which is twofold; one tends to an end, as in an Inflammation; the other hath no Fermentation, as when it can't conquer the Disease. See *Coctio* and *Fermentatio*.

*Pepasticum*, a Medicine that allays and digests the Crudities. A Digestive.

*Peplion*, *Peplis*, & *Peplus*, small purple Sea spurge; it grows on the Sands near *Penzans* in *Cornwall* plentifully, and no where else in *England*; 'tis a sort of Tithymal, and has the same Vertues.

*Pepo*, a Pompion, a sort of Melon; 'tis cold and very moist, it provokes Urine, and the Seed of it is one of the greater cold Seeds.

*Pepsis*, the Concoction or Fermentation of the Humours and Meat in a Man's natural Constitution, as when Meat is turn'd into Chyle, and that into Blood. See *Coctio* and *Fermentatio*.

*Peracutissimus Morbus*; see *Acutus Morbus*.

*Peracutus*; see *Acutus*.

*Percipiolum*, an approv'd Remedy.

*Percolatio*, a straining.

*Perdicium*, is *Helxine*.

*Pereterion*, is an Instrument call'd a *Trepan* or Borer.

*Perfecta Crisis*; see *Crisis*.

*Perfoliata*, Thorow-Wax; the Decoction of this Herb in Wine, or the Leaves powder'd, are given for Ruptures and Contusions; 'tis also used for the Kings-Evil, for Fractures, and an *Erysipelas*.

*Perforans Musculus*, the Perforating Muscle.

*Perforata*, a sort of St. Johns-wort.

*Perforatus*



*Perforatus Musculus*, the former Muscle sticking to the Fingers, bound to the inner Tubercle of the Shoulder-bone about the *Carpus*; it disperseth four strong Tendons, which near the end, by a Cleft, make a passage for the Muscle *Perforans*, and at length they are united to the second Joint of the Fingers, and with the *Perforans* bend the Fingers. The *Perforated Muscle*.

*Periamma*, *Periapton*, *Amuletum*, *Xenechton*, a Medicine that (being ty'd about the Neck) is believ'd to expel Diseases, especially the Plague. An Amulet.

*Periapton*; see *Periamma*.

*Pericardium*, *Involucrum*, *Cap-sula*, *Bursa*, *Scrotum* seu *Sacculus Membraneus Cordis*, a Membrane which surrounds the whole Substance of the Heart, and contains a Liquor in it to refrigerate the Heart.

*Pericarpium*, the Husk of the Seed.

*Pericholus*, very cholerick.

*Periclymenum*, is *Caprifolium*.

*Pericranium*, a Membrane that enfolds the Scull.

*Perinaum*, or *Interfemineum*, the ligamentous Seam betwixt the Cod and the Fundament.

*Perynyctides*, Pustules, Tubercles, like wheals.

*Periodus Morborum*, the space betwixt the coming of Fits of Sickness in intermitting Diseases.

*Periodus Sanguinis*, or *Circulatio & Cyclophoria*, a continued circulation of the Blood thro' the Body, which is thus; the Blood is carried out of the *Arteries* by *Fibres*, either of Flesh, or of the Entrails, or the membranous Parts, to the Mouths of the greater Veins. Now we say that those *Fibres* are terminated at

the Mouths of the Veins, and implanted in 'em, as we see many other little Channels in the Veins, so the Blood passing thro' these out of the Arteries, is presently sent to the Veins, that it may be carried back again to the right Ventricle of the Heart, and from thence by an arterious Vein to the Lungs, thro' which (after the Blood hath been accended by some nitrous Particles breath'd in thither by the Air) it goes into the Venous Artery, and from thence into the left Ventricle of the Heart, which again empties itself into the *Aorta*, or great Artery; so, that the Body may be enliven'd, it goes into every part of it.

*Peiostemum*, a thin Membrane immediately enclosing all the Bones, of the Body except a few, as the teeth, &c.

*Peripheria*, the Circumference of the Body, or any Entrail thereof.

*Periphimosi*; see *Phimosi*.

*Periploca*, or *Apocymum*, Dogsbane; 'tis a sort of *Convolvula*.

*Peripneumonia*, an Inflammation of the Substance of the Lungs, accompanied with a sharp Fever, hard Breathing, a Cough, and a heavy Pain.

*Periptosis*, signifies a Fall or Accident, or sometimes 'tis used for a lucky or accidental Cure.

*Peripyema*, a collection of Pus about any Part.

*Perirrhetes*, a Part that's broke through.

*Peirrhepsis*, a round-about declination of a Ligament, when it leans to another Part.

*Peirrhexis*, signifies an Abruption which is made round, when the corrupted Bones or dead Flesh are pluck'd off all about the Part.

*Perirrhaea*,



*Perirrhaa*, a circumfluous Flux of Humours, when from the whole circuit of the Body.

*Periscyphifus* & *Perischyphismus*, a sort of Chirurgical Section in the fore part of the Head, to the Scull.

*Peristalticus Motus*, a crawling as'twere of the Entrails whereby the Excrements are voided; also the Motion of the Vessels whereby Humours, as Water, chyle, the Blood, &c. ascend and descend.

*Peristeron*, vel *Columbina*, vel *Columbaris*, vel *Sacra Herba*, vel *Sagminalis*. See *Verbena*.

*Peristromata*, the Sick-man's Bed-cloaths; also the Tunicks about the Entrails.

*Perisytole*, the time of Rest between the Contraction and the Dilatation of the Heart.

*Peritonaeum*, a Membrane that cloaths the whole *Abdomen* on the inside, as also its Entrails on the outside. It consists of two Tunicks.

*Perittoma*, an Excrement in the Body left after digestion; as also the Relicks of Diseases.

*Perizoma*, a sort of Girdle fit for People that are bursten. See *Amma*.

*Pernio*, a preternatural Swelling caus'd by the Winter Cold, especially in the Hands and Feet, which at last break out. Kibes, or Chilblains.

*Perla*; see *Margarita*.

*Perona*, also call'd *Fibula*, because it joins the Muscles of the Leg, whence the first and second Muscle in the Leg is call'd *Peroneus*. 'Tis the less and slenderer Bone, which is fasten'd outwardly to the greater Bone of the Leg, call'd *Tibia*. It is also call'd *Sura*, *Canna minor*, *Focile minus*. See *Fibula*.

*Peroneus*; see *Perona*.

*Perperacutus*; see *Acutus*.

*Persica Malus*, the Peach-tree.

*Persicaria*, it is plainly hot and dry, and chiefly used outwardly in Wounds, hard Swellings, and old Sores. The Water of *Arsesmarc* (for that is the English Name of it) is of great use in the Stone of the Kidneys or Bladder, a draught of it being taken every Morning for two or three months together; a certain Gentleman in the Country used a whole Load of this Herb in a Year, to make the Water, wherewith he cured abundance of the Stone. The Root or Seed put into an aching Tooth, takes off the Pain. There's hardly any thing that more effectually drives away Flies, for whatever Wounds or Ulcers Cattel have, if they are but anointed with the Juice of this Herb, the Flies will not come near 'em, tho' it be in the heat of Summer.

*Persicus Ignis*, see *Anthrax*, or *Carbunculus*. 'Tis also taken for a Gangrene.

*Perfolata*, is *Bardana*.

*Personata*, and *Personatia*, is *Lappa* or *Bardana*. See *Lappa*.

*Perspiratio*, the same with *Diaphoresis*.

*Persultatio*, the same with *Diapedesis*.

*Pervigilium*, the same with *Agrypnia*.

*Pervinca*, is the same as *Vinca*.

*Pes*, the Foot; 'tis taken largely for the Thigh, Leg, and Foot; or else only for the Foot alone.

*Pes Anserinus*, Goose-foot, is a sort of *Attriplex*.

*Pes Columbinus*, Doves-foot, is a sort of *Geranium*.

*Pes Cornicis*; see *Coronopus*.

*Pes Leonis*, the same with *Alchimilla*.



*Pes Leporis* ; see *Lagopus*.

*Pessarum*, an oblong Medicine which being made in shape like the middle Finger, is thrust up into the Neck of the Womb, and is good against several Diseases incident to it.

*Pessulus*, the same.

*Pessus*, the same.

*Pestis*, the Plague, an epidemick contagious Disease, arising from a poisonous and too much exalted Nitre in the Air, which secretly and suddenly takes a Man, extinguishing the Spirits, clotts the Blood, deadneth the sound Parts, and is accompanied with Botches, Boils, and a train of other dreadful Symptoms.

*Petale*, the same with *Phthiriasis*.

*Petaloides*, a sort of Urine that seems to have little Leaves or Scales in it.

*Petechialis*, five *Petechia*, a malignant Fever, call'd also *Pulicaris*, because it makes the Skin look as tho' it were Flea-bitten. A Spotted Fever.

*Petia*, Stuff that certain Bags are made of for Medicinal uses.

*Petigo* ; see *Lichen*.

*Petrefactio*, the changing of a Body into a stony Substance.

*Petroleum*, or *Oleum Petra*, Stone-Oil.

*Petroselinum*, Parsly; the Root and Herb expel Wind, provoke Urine and the Courses, and open Obstructions of the Liver and Spleen; they are good also in the Dropsy and Jaundice; the Seed is good for the same Diseases, for an old Cough, and against Poison. The whole Herb outwardly apply'd dissolves hard Tumors, and dries away Milk, being apply'd to the Breasts. Take of Parsly-seeds three

drams, of Winter Cherry-berries N°6, boil'em in a pint of Milk, and make Posset-drink; take six ounces at a time sweetned with an ounce of Syrup of Marshmallows; you will find this very good in the Gravel. Parsly-piert, call'd in French *Percepier*, forceth Urine violently, and expels Gravel, a dram of the dry'd Herb being taken in White-wine; it may be also eaten raw as a Sallad, and likewise pickled and eaten in Winter for Sauce. It grows among Rocks and Stones, and therefore is called *Petroselinum*.

*Petrosum Os*, the inside of the Bones of the Temples, so call'd from the hardness thereof.

*Petum*, is *Tabacum*, call'd *Petum* by the Indians. See *Tabacum* & *Nicotiana*.

*Peucedanum*, seu *Peucedanus*; Hogs-fennel, Sulphur-wort; the Ancients attributed many Vertues to this Herb; it expectorates and evacuates Choler, but is chiefly used for Diseases of the Breast, a Cough; Inflations, and for Obstructions of the Liver, Spleen, and Reins; it provokes Urine, expels Gravel, and is used outwardly for Pains in the Head arising from Catarrhs, for Tumors, and for cleansing old Ulcers. A Conserve made of the Roots is an excellent Pectoral, and very good for hysteric Diseases.

*Peza*, the *Malleolus* of the Foot;

*Phace*, a Lentil.

*Phacoides*, that is, having the form or shape of a Lentil, as the Crystalline Humour of the Eye.

*Phacoptisana*, a Food compos'd of Pulse and Ptisan, so that it contain more of the first than the last.

*Phacia* ; see *Lenticula*.

*Phacos*, a Spot in the Face like a Nit, whence 'tis call'd *Lenticula* and *Lentigo*. A Freckle.

*Phacotos*,



*Phacotos*, a Chirurgical Instrument.

*Phenomena*, Appearances in the Body.

*Phagedena*, an exulcerate Cancer, call'd a *Wolf*; item *Voracity*, as in the *Bulimia*.

*Phagedenica*, are Medicines that eat down the superfluous Flesh of Ulcers, and their callous Lips. Phagedenick Water is a mixture of Mercury sublimite and Lime-water: Put a pound of Quick-lime into a large earthen Pan, and quench it with seven or eight pints of Water; after the Lime hath been infus'd five or six hours, and is sunk to the bottom, pour off the Water by Inclination, and filtrate it; this is call'd *Lime-water*: To each pint of this Water are added fifteen or twenty grains of sublimite Corrosive in powder, and the Water presently turns yellow. They are stirr'd together a good while in a Glass, or Marble Mortar, and this Water is used for cleansing old Ulcers; it eats proud Flesh, and is used likewise in a Gangrene, by adding of Wine to it, and sometimes Spirit of Vitriol. The Precipitate of the Phagedenick Water being wash'd and dry'd, is esteem'd by some to be a good Purgative in Venereal Cases; 'tis given in Pills, for fear of blacking the Teeth. The Dose is from one grain to three, and it purges both upwards and downwards.

*Phalacrofsis*, a falling off of the Hair.

*Phalangium*, and *Phalangites*, is a Plant so call'd, because it is said to cure the biting of a *Tarantula*.

*Phalangosis*, a fault of the Eyelid, as when there is two rows of Hair, or when the Hair grows inward and offends the Eyes.

*Phalanx*, the Order and Rank observ'd in the Finger-bones.

*Phalaris*, Canary-seed; it is also call'd *Gramen Tremulum*, Quacking-grass.

*Phantasia*, an internal Sense or Imagination, whereby any thing is represented to the Mind, or impressed on it. It seems to be a certain undulation, or waving of the Animal Spirits in the middle of the Brain, which are afterwards expanded towards its circumference.

*Phantasma*, the same with *Phantasia*.

*Pharmacum*, any sort of Medicine against a Disease.

*Pharmaceutica*, the same with *Pharmacia*.

*Pharmacia*, an Art of collecting, chusing, and compounding Medicines; the Apothecary's Art of preparing Medicines.

*Pharmacopœia*, the Doctrine or Description of things physical, in order to Cure. See *Dispensatorium*.

*Pharmacopœius*, five *Seplasiarius*, a Man that understands how to make up Medicines. An Apothecary.

*Pharmacochymia*, is that part of Chymistry which only treats of the Preparation of Medicines for the recovery or preservation of Health, and therefore differs in this respect from that part which is call'd *Metallurgia*, *Spagyrica*, & *Chrysopoeitica*, which relate to the transmutation of Metals.

*Pharmacopola*, is he that sells Medicines.

*Pharmacum*, is a Remedy or Medicine that by its contrary Quality cures a Disease, and is either *Actual* or *Potential*, *Simple* or *Compound*, *Dogmatick*, or *Empirick*, *External* or *Internal*, *Natural* or *Artificial*.



*Pharyngetrum*, sometimes used for the *Pharynx*, sometimes for the Bone *Hyoides*.

*Pharyngotomia*; see *Laryngotomia*.

*Pharynx*, the upper part of the Gullet, consisting of three pair of Muscles

*Phaseolus*, & *Phaselus*, Kidney-Beans; they provoke Urine, and are good for the Gravel, a dram of the Powder of 'em being taken in Whitewine. They are of an easie digestion, and excite Venery.

*Phegopyrum*, the same with *Fagopyrum*, Buck-wheat, Brank or Crop, 'tis used for Bread among poor People; 'tis also good to fat Chickens. They draw an Oil from it in Holland.

*Phegus*, the same with *Fagus*.

*Phellandrium*, a Water-plant like Hemlock.

*Phellodrys*, the Cork-tree; the Bark of it rub'd in hot Water stops a Flux of Blood; the Ashes of it do the same. It grows in Spain and some other places.

*Phellos*, the same with *Suber*.

*Phiala*, a Viol.

*Philadelphus*, is *Aparine*.

*Philanthropus*, is *Aparine*.

*Philiatrics*, a Lover of Physick.

*Philipendula*, the same with *Filipendula*.

*Phillyrea*, & *Phillyra*, Mock privet, the Leaves are astringent, and a Decoction of them cures Ulcers of the Mouth; and being taken inwardly, it provokes Urine, and the Courses.

*Philochymicus*, an opiate Medicine or Composition, which has some *Opium* in it, tho' there are several different Prescriptions of its Composition.

*Philtrum*, the Hollow dividing the upper Lip; also a Lovecup, call'd in

Latin, *Amatorium Virus*, *Amatorium Poculum*.

*Phimosis*, is such a stricture of the foreskin over the Nut of the Yard that it cannot be drawn back.

*Phleborrhagia*, the bursting of a Vein.

*Phlebotomia*, an opening of a Vein, or blood-letting.

*Phlebotomus*, a Blood-letter; also an Instrument call'd a Phlegm, wherewith to let Blood.

*Phlegma*, or *Pituita*, a slimy Excrement of the Blood, caus'd often by too much nitrous Air. 'Tis likewise a watery distill'd Liquor, opposite to Spirituous Liquor; also those Clouds which appear upon distill'd Waters. *Hippocrates* uses it often for an Inflammation. 'Tis also the Disease of Hens, call'd the *Pip*, and is sometimes taken for a viscous Excretion.

*Phlegmagoga*; Medicines to purge away the Phlegm.

*Phlegmasia*, an Inflammation, Heat or Burning. See *Phlegmone*.

*Phlegmatici*, those that are much troubled with Phlegm.

*Phlegmone*, or *Inflamatio*; a Tumor of the Blood in the Flesh or Muscles, causing Heat, Redness, Beating, and Pain.

*Phlegmonodes*, an Inflammation like the former.

*Phlemelia*, or *Flemina*, little Tumors that arise about the *Tabus* of the Toe by hard walking.

*Phleps*, *Vena*, or *Arteria*, by this Name the other Vessels of the Body are call'd, viz. the Lacteals, Lymphaducts, &c. as well as the proper Veins and Arteries.

*Phlogistos*, is a term whereby we conceive every thing that is inflamed.

*Phlogodes*, signifies an intense red Face.

*Phlo-*

*Phlogium*, a sort of Violet.

*Phlogosis*, the same with *Phlegmone*.

*Phlogmos*, *Phlomos*, & *Phlox*, is *Verbascum*.

*Phlyctena*, or *Papula*, a Blister rais'd, or a Pimple in the Skin; also a little Ulcer in the corneous Tunick of the Eye.

*Phlyctanodes*, hot watery Pustules, like the former.

*Phlysiacium*, the same with *Phlyctena*.

*Phlysis*, the same with *Phlyctena*.

*Phoenixius Morbus*, the same as *Elephantiasis*.

*Phoenygmus*, a Medicine that makes the Skin red like *Dropax*, and that Medicine call'd *Sinapismus*.

*Phoenix*, the Date-Tree, or Palm-Tree.

*Phosphorus*, a Stone or other matter that gives light in the Night of which there are various kinds.

*Phragmites Arundo*, a Reed so call'd.

*Phrenes*. See *Diaphragma*.

*Phrenesis*, the same with *Phrenitis*.

*Phrenitiasis*, the same.

*Phrenetici Nervi*, are those Nerves which belong to the Diaphragm or Midriff.

*Phrenitis*, *Phrenetiasis*, or *Phrenesis*, a Dotage, with a continual Fever, often accompany'd with Madness and Anger, proceeding from too much Heat in the Animal Spirits, not from the Inflammation of the Brain, as the Ancients thought. *Willis* thus defines it, namely, an Inflammation of the whole sensitive Soul and Animal Spirits. A Frenzy.

*Phrice*, the same with *Horror*.

*Phricodes*, a dreadful Fever, whereby, besides the Heat, Men

find themselves shivering with Cold.

*Phryganium*, or *Cremium*; Brush-wood, that is soon set on a flame.

*Phtharticum*, a corrupting Medicine.

*Phtheiroctenon*, is *Staphys Agria*, the Seed whereof kills Lice.

*Phthiriasis*, or *Morbus Pedicularis*, the louzy Disease; also a scaly Scab on the Eyebrows, also Crab-lice.

*Phthirion*, as *Phtheiroctenon*.

*Phthisicus*, a Man in a Consumption, whose Lungs are spoil'd or corrupted.

*Phthisis*, a Consumption of the whole Body, rising from an Ulcer in the Lungs, accompany'd with a slow continu'd Fever, smelling Breath, and a Cough.

*Phthora*, a sort of hurtful *Napelus*. See *Staphys Agria*.

*Phthoe*, the same with *Phthisis*.

*Phu*, or *Phy*, is *Valeriana*.

*Phygethlon*, or *Panis*, a Swelling proceeding from an Inflammation of the Glandules, wherein Nature expels something; as in the Plague about the Groin.

*Phylacterium*, a sort of Amulet to be worn, for the Cure of Venomous Diseases.

*Phyllitis*, Hart's-Tongue: 'tis chiefly us'd in Swellings of the Spleen, for the Flux of the Belly, and for spitting of Blood; outwardly apply'd, it cleanses Wounds and Ulcers; the Powder of it is of great Use for the Palpitation of the Heart, for Mother-fits and Convulsions, being taken in Small-beer or Possiet-drink; a Conserve of the green Leaves is also us'd for the same purpose.

*Phyllum*, is the same as *Mercurialis*.



*Phyma*, or *Tuberculum*, a swelling. There are five sorts, *Verruca*, *Calli Vari*, *Furunculi*, & *Hydroa*, or *Desudationes*; of which in their proper places. Others reckon it a Tumor in the Glands only, which quickly suppurates.

*Phymatodes*, imports like the former.

*Phymosis*, the same as *Phimosis*.

*Phymus*, & *Phymosis*, the same with *Phyma*.

*Physalis*, is the same as *Lupulus*.

*Physalos*, is *Bufo*.

*Physema*, or *Physes*, a swelling in any part of the Body, as a Tympany; also the Resin of the Pine.

*Physiognomica*, Signs whereby we conjecture something by the Countenance.

*Physiognomia*, the Art of knowing mens Natures, by their Looks.

*Physiologia*, a part of Physick that teaches the Constitution of the Body, so far as 'tis in a healthy or natural state.

*Physis*, Nature.

*Physoccele*, See *Pneumatoccele*.

*Physodes*, that which is very flatulent.

*Phyceuma*, a sort of *Linaria*, or Toad-flax.

*Phytologia*, the Knowledge of Vegetables and Plants.

*Pia Mater*, See *Mater Tenuis*.

*Pitca*; see *Citta*.

*Picatio*, See *Dropacismus*.

*Picea*, a sort of *Abies*, or Fir-tree which produces Pitch.

*Pitca*, See *Hierapitca*.

*Picris*, is *Cichoreum*.

*Picrocholus*, a Man troubled with a black Bile.

*Piestrum*, a Chirurgical Instrument to beat in pieces the Bones of the Head, in extracting a dead Child. 'Tis also call'd *Pissorium*, *Contusorium*, and *Embryorhlastes*.

*Pigritia*, Slothfulness.

*Pila*, a Mortar, as also a Ball, from whence *Pilula*.

*Pilaris Morbus*, the same with *Philangosis* and *Tricheeisis*.

*Pilula*, or *Catapodium*, a solid Medicine, made like a little Ball of Powders, Gums, Extracts, &c. mix'd with a glutinous Liquor. Pills.

*Pili*, the Hairs: they are round, oblong, slender Bodies, consisting of much Sulphur and Earth, and of different Colours, according to the difference of the Constitution. They grow out at the Pores of the Skin, that the Vapours may more easily exhale thro' them as thro' so many little Tubes or Pipes. I have discover'd thro' my Microscope several little Knots or Valves in 'em. They are also call'd *Crines* & *Capilla*, tho' the last relates only to the Hairs of Head.

*Pilosella*, Moufe-Ear; 'tis very astringent, drying, and vulnerary; wherefore 'tis us'd successfully in Wound-drinks, Plaisters, and Ointments: it cures Dysenteries, and other Fluxes of the Belly, and stops Vomiting, and cures Childrens Ruptures, and is excellent in the Stone. Some commend it for the Jaundice, and swellings of the Spleen, and at the beginning of a Dropsy; 'tis also commended for the Chin-cough. See *Filago*.

*Pilula de Agarico*, they are good for purging of the Breast and Lungs.

*Pilula Aggregativa*, a general purging Pill.

*Pilula Aloefangine*, they purge the Head, and cleanse the Stomach, and procure an Appetite.

*Pilula Aurea*, they purge the Head, expel Wind, and are good in a Dropsy.

*Pilula Cochia Majores*; they purge the Head, Breast, and Stomach.

*Pilula*

*Pilula Cochia Minores*; they purge Water powerfully.

*Pilula de Cynoglossa*, they are good for Rheums and tickling Coughs, and cause sleep.

*Pilula ex Duobus*, they purge very strongly, and therefore are to be used only in strong Bodies; they purge the Head, are good in the Pox and Running of the Reins.

*Pilula Foetida*, they are peculiarly adapted for Womens Obstructions.

*Pilula de Hermodactylis*, they are a proper Purge for the Gout, and Pains of the Joints.

*Pilula de Hiera cum Agarico*, they purge Phlegm and Cholera powerfully.

*Pilula Imperiales*, Imperial Pills; they purge gently, cleanse the Stomach, and likewise stop Vomiting.

*Pilula de Lapide Lazuli*; they are peculiarly proper for mad and melancholy People, for the Itch, Leprosy and the like.

*Pilula Macri*, they are good for the Stomach and Breast.

*Pilula Mastichina*, Pills of Mastich; they strengthen the Head, and strengthen and cleanse the Stomach.

*Pilula Rudii*, they are a general Purge.

*Pilula Ruffi*, they help Digestion, and are good in Surfeits.

*Pilula Stomachica cum Gummi*, the Stomach-Pill; they open Obstructions, cleanse the Lungs, and strengthen the Stomach.

*Pilula à Styrace*, they are us'd for Coughs and Catarrhs.

*Pilula de Succino*, Pills of Amber; they purge the Head and Womb.

*Pilula Tartarica*, Pills of Tartar; they are good in Melancholy, and for Diseases of the Skin.

*Pilum*, the same with *Pistillum*.  
*Pimpinella*, *Pampinella*, *Bipinella*, *Bipennula*, *Pompenella*, *Pimpernel*; 'tis moderately hot and dry. 'tis counted Vulnerary, and is useful inwardly and outwardly; it does much good in the Plague, being boil'd in Wine, but the Sick must go to Bed, and must be well cover'd as soon as he has drank a moderate Draught of it, that he may sweat. A Woman cur'd many that were troubled with a Pin and Web in their Eyes, with the distil'd Water of it. In a Consumption, and for purulent Spitting, let the Sick drink every Day, Morning and Evening, twelve spoonfuls of the distil'd Water mix'd with an equal quantity of red Cows Milk sweeten'd with fine Sugar; 'tis frequently us'd for the Gripes of new-born Children, it also moves the Courses. Willis commends the Decoction of it as a Specifick for Madness.

*Pinealis Glandula*; See *Conarium*.

*Pinguedo*, vid. *Adeps*.

*Pinna Auris*; the upper and broader part of the Ear, call'd the Wing.

*Pinna Nasi*; see *Ala & Pterygium*.

*Pinus*, the Pine-tree; the Bark and Leaves cool and bind, wherefore they are good in Dysenteries, and Fluxes of the Courses; a Decoction or Infusion of the Tops in Beer, or some other proper Liquor, is reckon'd very good for the Stone of the Kidneys and Bladder, and for the Scurvy, and Diseases of the Breasts. The Nuts have a delicate taste, and are good for Consumptions and Coughs, also for heat of Urine; and they encrease Milk.



*Piper*, Pepper; there are three sorts of Pepper; the common *black* and *round*, call'd *Melanopiper*; the *white*, call'd *Leucopiper*; and the *long* Pepper, call'd *Macropiper*. It grows in most of the Provinces of *India*, especially *Malacca*, *Java*, and *Sumatra*; there is so much of it in those Places, that it serves the whole World. The Plant is so weak that it cannot stand by it self, and if it has no Tree to climb upon it falls upon the Ground like Hops. White round Pepper grows upon the same Plant, as there is no difference betwixt the Vines that afford white and red Grapes. All sorts of Pepper heat, provoke Urine, Concoction, and discuss; being taking inwardly, it takes off the Gripes; it draws Flegm from the Head, being chew'd with Raisins, and excites Appetite; mixt with Pitch, it discusses King's-Evil-swelling and is good for cold and crude Stomachs; there is great difference betwixt taking it Whole and in Powder, for the Powder causes the Hickup, and inflames the Bowels; they therefore that take it to help their Stomachs, should swallow it whole 'Tis used outwardly in Gargarisms; the Oil of Pepper outwardly us'd is an excellent Remedy for the Palsy. Pepper asswages the swelling of the *Uvula*, and is good for cold Diseases; mix'd with Honey 'tis good for a Quinsy. The *white* is stronger than the *black*, and this last is better than the *long* Pepper.

*Piperitis*, Pepper-wort; the Leaf is acrid and hot; the Herb (bruised and apply'd) cures the Hip-gout, boil'd in Beer it hastens Delivery, and is commended for a Leprosy.

*Piso* the same with *Mortarium*.

*Pissasphaltus*, is *Bitumen Judaicum*, and is either Natural or Facitious.

*Pisseleon*; see *Pix*.

*Pistacia*, and *Pistacium*, the Pistach-Tree; the Nuts are very grateful to the Stomach, whether they are eaten or drank in Wine; they do good for the biting of Beast; they are bitterish, they open Obstructions, especially of the Liver, and also of the Breast and Lungs. They are reckon'd very nutritive, and provocative to Venery, for which reason they are frequently us'd with other Restoratives by the *Spanish*, *Italian*, and *French* Physicians; and they so much depend upon them, that they scarce make any strengthning Medicine without them. Oil of Pistach Nuts eases inward Pains that proceed from viscid Flegm and Wind; 'tis also useful in Convulsions and the Palsy.

*Pistillum*, an Instrument wherewithal to beat things in a Mortar. A *Pestle*.

*Pisum*, Pease; the fresh and tender are the best, they beget good Nourishment, and are eaten as Beans; but they are different in this, that Pease are not so Windy or Absterfive, and therefore are not so easily evacuated out of the Body; but Beets boil'd with them loosen the Belly; the fresh or green Pease are very pleasant to the taste, stir up the Appetite, cleanse the Breast, cures, Coughs, and are good for an Asthma and all the Diseases of the Breast; but all sorts of Pease are windy, and therefore are injurious to all that have windy Stomachs, and are troubled with the Spleen. Raw Green-pease are good for the Scurvy.

*Pittacium*, a little Cloth spread with a Medicine apply'd to the Part affected.

*Pituita*,



*Pituita*, See *Phlegma*.

*Pituitaria Glandula*, See *Glandula Pituitaria*.

*Pituitaria*, is *Staphys Agria*.

*Pityriasis*, See *Furfuratio*.

*Pityroides*, a Settling in the Urine like Bran.

*Pitys*, is the same as *Pinus*. See *Pinus*.

*Pityusa*, is the same as *Esula*.

*Pix*, is Pitch.

*Pix Græca*, is *Colophonia*.

*Placenta Uterina*, or *Hætar Uterinum*, a red Substance like the Liver full of Glandulous Kernels. It has an Artery and a Vein from the Navel-string, and perhaps Lymphatick Vessels from the Neighbouring Parts; it outwardly sticks to the Womb, to either side indifferently; yet more commonly to the middle: Within it is cover'd with the *Chorion*. It has its nourishing moisture from the Porosities of the Womb (as it happens with the *Papilla* of the Guts which drink in the Chyle, and communicate it to the Milky Vessels) which, thro' the Navel-vein, feeds the Young; the superfluous part whereof thro' the Arteries lodge in the *Amnion*, that the Young may be nourish'd by its Mouth. The *Placenta*, together with the Membranes, is expell'd after the Birth, and are call'd *Secundina*, *Secundines*.

*Pladarosis*, little soft Tumors which grow under the Eyelids.

*Plados*, every superfluous Humidity that renders any Part languid and flabby.

*Plaga*, in the largest sense is taken for any Disease; and more strictly for some external Disease.

*Plagula*; see *Splenia*.

*Planetica Arthritis*, the same with *Arthritis Vaga*.

*Planta*, a Plant; whether a Tree, Herb, or Shrub.

*Planta Noctis*, See *Sudamina & Hydroa*.

*Planta pedis*, the Sole of the Foot.

*Plantago*, Plantain; 'tis a vulnerary Herb, 'tis us'd in Fluxes of the Belly, for spitting of Blood, running of the Reins, involuntary Urine, and for immoderate Fluxes of the Courses; 'tis outwardly us'd to cleanse and heal Wounds and Ulcers; the Juice by it self, or mix'd with the Juice of Limons, is an excellent Diuretick; half a Dram of the Seeds taken in Broth, or an Egg, is good to prevent Miscarriage; see *Arnoglossum*.

*Plantaris Musculus*, covers all the Sole of the Foot, its Office is to extend backward.

*Plastica Virtus*, that which has a Power or Vertue to form or fashion any thing. 'Tis an old Saying, and a sure Refuge of Ignorance, for what the Ancients could not explain, they call'd a plastick Vertue, an attenuating, expelling Vertue, &c.

*Plantanaria*, red Grass.

*Platanus*, the Plane-tree; the tender Leaves, boil'd in Vinegar, has been formerly us'd for pains of the Teeth; but now-a-days, neither the Leaves nor the Bark are us'd in Physick.

*Platys* or *Latus*, broad.

*Patysternos*, one that hath a broad Breast or Chest.

*Platysma*, a broad Linen-cloth put upon Sores.

*Platysma Myodes*: See *Myodes*.

*Plectrum*, the oblong and acute Appendix of the *Os Petrosum*, call'd *Belenoides*, and *Graphoides*.

*Plenitudo*, when a Man has too much Blood; the same with *Plethora*. See *Plethora*.



*Pleonasmus*, an excess in division or Number of Species and Differences.

*Pleres Archonticum*, a Cephalick Powder so called.

*Plerotica*, Medicines that breed Flesh, and fill up Wounds. *Incar natives*; see *Sarcotica*.

*Plethora*, when there is more good Blood than is requisite. It happens either to the *Vessels*, when they are stretch'd out and cannot hold all; or to the Strength, for sometimes (tho' the Vessels be not over-full) the Strength is over-loaded.

*Plethoricus*, a Man troubled with a *Plethora*.

*Pleura*, or *Membrana Subcostalis*, a Membrane that encloses the Breast and its Entrails.

*Pleuritis*, a Pleurisy, an Inflammation of the Membrane *Pleura* and the intercostal Muscles, attended with a continual Fever and Stitches in the Side, difficulty of Breathing, and sometimes spitting of Blood; and it is either a true Pleurisy, this which we have describ'd, or a bastard Pleurisy.

*Pleuritis Notha*, or *Spuria*; a Bastard Pleurisy, that differs in some things from the other.

*Pleuropneumonia*, a Composition of a Pleurisy and a Peripneumonia, and happens to those whose Lungs being affected, adhere to the Ribs.

*Pleurorthropnæa*, a Disease of the Side, wherein the Sick cannot breath unless he sits upright.

*Plexus Choroides*, seems to hang over the Pineal Gland, as it were over a Button. 'Tis an admirable Contexture of small Arteries in the Brain like a Net.

*Plexus Gangriformis*, is when divers Nerves meet together, as it were in one Knot.

*Plexus Nervosus*, when two or three Nerves meet together, and jut out.

*Plexus Reticularis*, See *Choroides*.

*Plica*, an epidemical Disease in Poland, when their Hairs grow together like a Cow's Tail. Besides, they are crook-back'd, have loose Joints; it wrenches their Limbs, and loosens them, breeds Lice, with other Symptoms. I keep such a twisted Lock of Hairs by me for a Rarity, being presented to me by Mr. *Ruisch*.

*Plumaceola*, See *Splenia*.

*Plumbago*, the same with *Molybdæna*.

*Plumbago*, is *Perficaria*.

*Pneumatocèle*, a windy Rupture, when the Skin of the Cods is distended with Wind.

*Pneumatodes*, a short Breathing.

*Pneuma*, *Spiritus*, Breath, Life; it denotes a certain, very subtile, thin Vapour, essentially necessary to the Constitution or Make of our Body. 'Tis either Universal or Particular. Universally it relates to the Subsistence of every thing in the World, Animal, Vegetable, and Mineral; but more particularly to every created Being that hath the Breath of Life.

*Pneumatocèle*, a windy Rupture, or a *Hernia* of the *Scrotum* or Navel, occasion'd by Wind.

*Pneumatosis*, the Generation of Animal Spirits, which is performed in the baky substance of the Brain. The little Arteries there are empty'd, and the Spirits distil, which after they are come as far as the middle of the Brain, they actuate and invigorate all the Nerves.

*Pneumatomphalus*, a swelling in the Navel, arising from Wind.

*Pneumon*,

*Pneumon*, the Lungs; see *Pulmones*.

*Pneumonanthe*, is *Campanula*, (Bell-flower) *Autumnalis*.

*Pneumonica*, things that help and facilitate Breathing.

*Psigalium*, See *Epialtes*.

*Psigmus*, Strangling or Choaking.

*Podagra*, See *Arthritis*; the Gout in the Feet.

*Podagra Dentium*, is *Odontalgia*.

*Podex*, the same with *Anus*.

*Pæonia*, Peony.

*Polemonium*, wild Sage.

*Polium*, Poly; it provokes Urine and the Courses 'tis good in the Dropsy; and the biting of venomous Creatures; 'tis an Ingredient in Treacle and Mithridate: *Sylvius* commends it much for the Falling-sickness, because it abounds with Volatile Salt.

*Pollex*; see *Digitus*.

*Pollutio Nocturna*, an involuntary Pollution in the Night, or an involuntary emission of the Seed with Titillation, proceeding from lascivious Dreams.

*Polyacanthus*, a sort of *Carduus*.

*Polyanthemum*, a Plant with many Flowers.

*Polycreston*, a Medicine fit for many Diseases.

*Polychronicus*, a Disease that holds a Man many Years or Months.

*Polygalactos*, those Women that abound with Milk.

*Polygala*, Milk-wort; an handful of it infus'd in Wine all Night, purges Choler by Stool very much.

*Polygalum*, the same with *Polygala*.

*Polygonatum*, Solomon's-seal; 'tis astringent and vulnerary; it stops all Fluxes, it cements broken Bones; the Root boil'd in white-wine, and drank, is excellent for Con-

tusions and Ruptures, us'd outwardly it takes off Spots, and whitens the Skin. Fourteen or Fifteen of the Berries purge Flegm upwards and downwards. For the Whites, take candy'd Roots of *Solomon's-seal*, and 'tis an excellent Remedy; 'tis also counted good for the Falling-sickness.

*Polygonum*, or *Centum Nodis*, or *Proserpinaca*, *Seminalis*, *Sanguinalis* & *Corrigiola*, Knot-grass; it is vulnerary, drying, and astringent, and is chiefly us'd for stopping of Fluxes; outwardly it is us'd for wounds and Ulcers, and for Inflammations of the Eyes. A Person that vomited Blood, and had us'd other Medicines in vain, was much reliev'd by the Juice of this Herb in a little Styptick Wine.

*Polygophora*, Drinks or Wines full of excellent Spirits.

*Polymorphum Os*, the same with *Os Sphenoides* and *Cuboides*.

*Polynuron*, is the same with *Arnoglossum*.

*Polyphagia*, the taking of much Aliment.

*Polypharmacum*, the same with *Polycreston*.

*Polypodes*, *Aselli* & *Millepedes*, Sows, Hogs-lice.

*Polypodium*, Polypody; the Root is reckon'd among purging Medicines, but it purges very gently; 'tis very proper in Obstructions of the Mesentery, Liver and Spleen, for the Scurvy, and Hypochondriack Diseases; 'tis generally us'd in Decoctions, with other purging Medicines.

*Polypus*, a swelling in the hollow of the Nostrils; and 'tis twofold, either like a Tent, and goes by the general Name of *Sarcoma*; or such a one as hath a great many distinct Branches or Feet, which extend



extend either to the outside of the Nose, or the inside of the Mouth. Their Colour is white oftentimes reddish, and sometimes black and livid. Excrescences of this Nature happen not only in the Nostrils, but sometimes in the Heart, and Cavities of the thicker Membrane of the Brain.

*Polyfarcia*, Corpulency.

*Polypaston*, a Machine for reducing of Joints.

*Polypermos*, abounding with Seed.

*Polytrichum*, is *Capillus Veneris*, Maiden-hair; there is also a Gold-colour'd Moss call'd *Polytrichum*.

*Polytrophia*, is much Nourishment.

*Pomambra*, a Musk-ball, consisting of divers sweet-scented Ingredients, such as Ambergrease, Musk, Civet, Benjamin, Oil of Cloves, and Cinnamon, made up into Balls with some glutinous or resinous Matter.

*Pomatum*, an Ointment made of Apples, it has a pleasant smell.

*Pompholyx*, a fine subtil Matter, which sticks to the upper part of the Furnace whilst they are making Brass. *White Tutty*.

*Pompholigodes*, Urine with many Bubbles upon it, which is frequent if the Body be puff'd up or pain'd.

*Pomum* & *Pomus*, is a more general Word than *Malum*, because it signifies all sorts of Fruit with a soft Rind.

*Pomum Adami*, a Protuberance in the foreside of the Throat, so call'd because it is commonly thought a piece of the Apple stuck in his Throat, as part of his Punishment. and hence deriv'd to his Posterity.

*Pomum Adami*, a sort of Orange.

*Pomum*, an Apple.

*Pomum Amoris*, and *Pomum Aureum*, or *Malum Aureum*; so call'd from its fair and lovely Aspect.

*Pomum Odoriferum*, the same with *Pomambra*.

*Pondo*, a Pound Weight, *John Rhodius* writes that of all the Roman Weights and Measures a Pound was the chief, and Standard of the rest.

*Pons Varolii*, certain globous Processes of the *Cerebellum*, call'd so by reason *Varolius* first found them.

*Ponticum Absynthium*, Roman Wormwood, 'tis very good for a Dropsy. *Matthiolus*, says, he has known some that have been given over in a Dropsy recover'd by the use this Herb.

*Poples*, the Articulation whereby the Thigh is join'd to the *Tibia*.

*Popliteus Musculus*, one of those whereby the *Tibia* is mov'd.

*Poplitea Vena*, a Vein that consists of a double crural Branch, which, being cover'd with Skin, reaches down the back of the Leg, even to the Heel.

*Populago*, is *Tussilago*.

*Populeum*, the Name of an Ointment, made of Poplar Buds, with many other Ingredients.

*Popularis Morbus*, the same as *Epidemius*.

*Populus*, or *Farfarsus*, the Poplar-tree, or Asp-tree; the Bark of Poplar, especially of the white Poplar, is us'd inwardly and outwardly for the Hip-gout, for the Strangury and Burns. Women use the Buds of black Poplar to beautify and thicken their Hair; the Ointment is good for hot Swellings. to ease the pain of them; and being apply'd



to the Nostrils and Temples, it disposes to sleep.

*Porcelli*, Millepedes.

*Pori*, Pores, little unperceptible Holes in the Skin, through which Sweat and other vaporous Effluvi-ums perspire out of the Body.

*Porocela*, a Rupture, proceeding from callous Matter, or the Stone.

*Poromphalus*, a brawny piece of Flesh, or a Stone protuberant in the Navel.

*Porosis*, the breeding of callous Matter.

*Porotica*, Medicines which by drying, thickning, and astringent Qualities, turn part of the Nourishment into brawny callous Matter.

*Porphyrites*, a porphire-stone, us'd to grind upon.

*Porracea Bilis*, see *Bilis*.

*Porrigo*, See *Furfuratio*.

*Porrum*, a Leek; the best sort is that which grows in marshy Places, and is small; they provoke Urine and the Courses, and cleanse the Lungs and the Stomack, cure a Cough, shortness of Breath and an Asthma, clear the Voice, and make Women fruitful; but being eaten raw, they are windy, offend the Head, cause frightful Dreams, offend the Stomach, are injurious to such as have Ulcers in the Reins and Bladder, and also corrupt the Gums.

*Porrus*, See *Oculus Gallinae*, a sort of Wart.

*Porus Biliaris*, or *Hepaticus*, a Channel which transmits the Bile from the Liver, by the common *Ductus*, or Passage, into the Gut *Duodenum*, which Bile is segregated in the Liver by the intervention of some small Glandules.

*Porta Vena*, See *Vena*.

*Portulaca*, *Portella*, *Porticula*, Purslain; 'tis cold and moist, provokes Appetite, cures heat of U-

rine, and the running of the Reins; the Juice mix'd with Oil of Roses, cures Burns and Inflammations. 'Tis eaten with good success by such as are troubled with the Bloody-flux, and immoderate Flux of the Courses, and is an excellent Remedy for the heat of the Stomach; it cures a Cough and shortness of Breath, but being eaten too often, it weakens the Stomach, offends the Sight, and takes away the Appetite; 'tis therefore best to eat it with hot Herbs, as Onions, Rocket, Tarragon, and the like; but young and sanguine Men may eat it alone. The Garden Purslain is the best.

*Poscha*, See *Oxycratum*.

*Possatum*, Posset-drink.

*Postbrachiale*, vid. *Metacarpus*.

*Potamogeiton*, Pond-weed.

*Potentilla*, is *Argentina*. See *Anserina*.

*Poterium*, a sort of *Carduus*.

*Potio*, a Draught or Potion, See *Haustus*.

*Precipitantia*, are those Medicines which check the Acids in our Bodies, and as it were precipitate 'em; the word is borrow'd from the Chymists, who by Precipitation alter the Qualities of Things. See *Absorbentia*.

*Precipitatio*, a certain Subsid-ing and Reviviscence of very small Particles, dissolv'd in a convenient Liquor by the infusion of another Liquor. Thus Corals, Pearls, Crabs-eyes, Quick-silver, &c. being dissolv'd in some strong liquid *Menstruum* or *Aqua fortis*, if you add to the Solution some alcalious Salt, those Particles which were invisible before will immediately fall to the bottom; so, if you dissolve some sulphureous matters, as Amber, Lacca, &c. in Spirit of Wine, some fair Water

5 will



will produce the same Effect. A  
Precipitation.

*Præcordia*, all the Entrails in the  
Chest or Thorax.

*Præfocatio Uterina*; see *Hysterica  
passio*.

*Præparantia Medica*, see *Digeren-  
tia*.

*Præparantia Vasa*, or rather *Te-  
sticularia*, the preparing Vessels,  
are Veins and Arteries which go to  
the *Testicles* and *Epididymes*, so call'd  
by the Ancients, thinking that they  
prepar'd the Seed. The Vein hath  
several Branches and *Anastomoses*;  
the Artery goes streight on but  
for two, or at the most three Di-  
visions or Branches.

*Præputium*, the Fore-skin; also  
the Prominency of the *Clytoris*.

*Præsepia*, the holes of either Jaw,  
wherein are contain'd the Teeth.

*Præservatoria Indicatio*, a way  
whereby we prevent Diseases.

*Præsidium*, a Remedy; or it sig-  
nifies the same with *auxilium*, *re-  
medium* & *indicatum*.

*Præternat.* and *P. N.* signifie  
Preternatural.

*Præssina Bilis*; see *Bilis*.

*Præssum*, is *Porrum*.

*Præsum*, and *Præssum*, is *Marru-  
bium*.

*Pregma*; see *Bregma*.

*Prehensio*, is *Catalepsis*.

*Presbytia*, a dimness of Sight in  
things nigh at hand, tho' a Man see  
tolerably well things at a distance;  
'tis very usual with old Men.

*Priapismus*, or *Tentigo*, a conti-  
nual Erection of the Yard without  
Lust; also the Yard itself.

*Priapus*, the same with *Penis*,  
or a Man's Yard.

*Primores Dentes*, or *Anteriores*,  
the fore-Teeth, wherewith we  
chew our Meat, and which we  
shew in Laughter.

*Primula Veris*, *Betonica alba*,  
or *Herba paralyseos*, Primrose; 'tis  
hot and dry, and of an astringent  
taste; 'tis very good for flegmatick  
Diseases, and for Fluxes of the Bel-  
ly, as also to strengthen the Sto-  
mach. A Decoction of the Roots  
of common Primrose taken in Pos-  
set-drink, is a present Remedy for  
Giddiness. Vinegar impregnated  
with them, and drawn up the Nos-  
trils, wonderfully eases the Tooth-  
ach.

*Primula veris flore rubro*, or *Pa-  
ralysis minor*, Cowslips; 'tis com-  
mon in Pastures, and flowers in  
*April*. The Leaves and Flowers  
are used among Pot-herbs, and in  
Sallads, and are very agreeable to the  
Head and Nerves; they are used in  
Apoplexies, Palsies, and Pains in the  
Joints. The Juice of the Flowers  
takes of Spots and Wrinkles from  
the Face and other defædations of  
the Skin; the Water of the Flowers,  
the Conserve, and the Syrup are  
anodine, gently provoke Sleep, and  
are very proper Medicines for weak  
People. The Juice of the Leaves  
and Flowers mix'd with an equal  
quantity of a red Cow's Milk, cu-  
red an inveterate Head-ach, when  
other Medicines would do no good.

*Principes dies*; see *Critici dies*.

*Principia*; see *Elementa*.

*Probole*; see *Apophysis*.

*Proboscis*, that long flexible part  
of the Elephant we call his Trunk,  
seated where the Nose should be,  
and as useful to that Creature as a  
Hand.

*Procatarectica*, the pre-existent  
Cause of a Disease, which coope-  
rates with others that are subse-  
quent, whether it be external or  
internal, as Anger, or Heat in the  
Air, which beget ill Juices in the  
Blood, and cause a Fever.

*Procataxis*,

*Procatarxis*, the same with *Procatarctica*.

*Processus*; see *Apophysis*.

*Processus Chymici*, Chymical Operations, from the first to the last of them.

*Processus Ciliares*, certain muscular Fringes in the Eye, whereby the Pupil of it is dilated and contracted.

*Processus peritonæi*, two oblong Pipes or Channels reaching to the Skin of the Cod thro' the holes of the Tendons of the oblique and transverse Muscles, in which Productions (or *Didymi*, as the Ancients call'd 'em) the Seminary Vessels descend, and return toward the Stones; they grow under and cover 'em.

*Prochyma*, 'tis otherwise call'd *Must*.

*Procidentia Ani*, a falling of the Gut *Rectum*, by reason of its too great looseness, thro' the Fundament.

*Procidentia Uteri*, a relaxation of the inner Tunick of the *Vagina* of the Womb, which falls thro' the Privities, and was cut off by Physicians. Formerly, and even still, some think the Womb may fall down, but the Ligaments thereof hinder any such Disaster, unless it be thro' the carelessness of the Midwife, who, instead of the After-burthen, may pull down the Womb.

*Proclesis*, a provocation or invitation of the Senses to the external Parts.

*Procondylos*, the first Joint of the Fingers, next the Hand, as the *Condylus* is the middle Joint, and the *Metacondylos*, the last.

*Proctos*, the Anus or Podex.

*Prodromus*, a Disease that comes before a greater, as the straitness

of the Breast precedes a Consumption or the Rickets. The Forerunner of a Disease.

*Productio*; see *Apophysis*.

*Proegumena*, an antecedent internal Cause of a Disease in the Body occasion'd by another, and so causing a Disease which (tho' that be taken away) may still continue; as, a *Plethora*, or ill Juice in the Blood, produc'd by an ill way of Diet, whence proceeds an Obstruction of Vessels and Passages, and a Constipation of the Entrails.

*Profluvium*, is taken either in a large or confin'd Sense, with or without the addition of any affluent matter, as it signifies a *Diarrhœa*, *Dysentery*, *Hæmorrhage*, *Gonorrhœa*, &c.

*Profundus Musculus*, the same with *Perforans Musculus*.

*Prognosis*, & *Signa prognostica*, Signs whereby we know what will become of the Patient.

*Projectio*, is a Chymical term, signifying that the Matter to be calcin'd is gradually (as it were by spoonfuls) put into the Crucible.

*Projectura*; see *Apophysis*.

*Prolabia*, the outermost prominent parts of the Lips.

*Prolapsus Uteri*; see *Procidentia Uteri*.

*Prolepticus*, a Disease always anticipating, so as if the Ague come to day at four of the Clock, then it will to morrow one hour sooner, and so on.

*Pronatores Musculi*, two muscles one is round, t'other four-square; both lying move the *Radius*.

*Propago*, is when the Branch of an old Vine is laid in the Ground for the production of a new one.

*Prophasis*, a fore-knowledge in Diseases, also an Occasion or antecedent Cause.

*Prophylactica*,



*Prophylactica*, signifies that part of Physick call'd *Hygieina*, which respects the preservation of Health and tends to prevent Diseases.

*Prophylaxis*, the same with *Prophylactica*.

*Propolis*, a certain thick, yellowish, resinous Substance adhering to the Honey-comb, but has no resemblance to Wax.

*Propoma*, a Drink made of Wine and Honey or Sugar.

*Propotisma*, the taking a Dose.

*Proptosis*, the falling down of some Part, as of the Eye, the Caul, &c.

*Proræ Os*; see *Basilare Os*.

*Proserpinaca*, is *Polygonum*.

*Prospheromena*, Meats or Medicines taken inwardly.

*Prospheysis*, a coalition or growing together, as when two Fingers are connected to each other.

*Prostata*, *Adstantes*, or *Corpora Glandulosa*, two Glands under the Seminal Bladders, near the passage of the Seed, which (as may be guess'd) lubricitate the common passage of the Seed and Urine; their moisture is a Vehicle to the Seminal Matter, and is said to provoke the titillation in Coition. Their Moisture being convey'd by certain little Tubes which terminate in the passage near where the Seed is ejected, is emitted at the same time with it. The Learned *Bartholine* has observ'd some such thing in Women.

*Prostethis*, the fore side of the Breast; also a fleshy part in the hollows of the Feet and Hands, and betwixt the Fingers.

*Prosthesis*, a part of Chirurgery that endeavours to supply what is wanting, as we see in hollow and fistulous Ulcers, fill'd up with Flesh by Chirurgery.

*Prosthion*, *pudendum virile*, a human Penis.

*Protmesis*, by some call'd the Navel.

*Protogala*, the first Milk that is drawn after the Birth.

*Protogonos*, primigenous.

*Protopathia*, a primary Disease, not caus'd by another.

*Protoplastus*, the first Man.

*Protuberantia*; see *Apophysis*.

*Provocatorii dies*; see *Critici dies*, and *Intercalares*.

*Pruna*, the same with *Anthrax*.

*Prunella*, is sometimes taken for *Apthæ*, white, black, or red; sometimes for a Quinzay, or the Hungarick Fever.

*Prunella* or *Brunella*, Self-heal. 'Tis much of the same Vertue with *Bugles*; 'tis used outwardly in Wounds, and often in a Quinzay, and other Diseases of the Mouth and Jaws, a Gargarism being made of the Decoction or the distil'd Water of it.

*Prunus*, the Plumb-tree; there are several Kinds of Plumbs; the sower bind, the sweet move the Belly. The Electuary of Plumbs, call'd *Electuarium Diaprunum*, is cooling and moistening, good in Fevers, and is made of Damascenes. The English Plumbs, both white and black, are cooling and astringent; they are very good for Fluxes of the Belly; the Flowers are purging; the Gum of 'em dissolv'd in Vinegar cures Tetters. Ropy Wine is cured by putting the Plumbs into the Vessel, and stirring them well about.

*Prurigo*; see *Scalpurigo*.

*Pruritus*, the Itch, a dry unevenness of the Skin, caus'd by the saline fix'd Particles pricking the Skin, and kept in by others more retentive, which cannot exhale. Itching itself



itself seems to participate both of pleasure and pain.

*Psammissmus*, a Bath of dry and warm Sand, wherewith the Feet of those in the Dropsy are dry'd. A Sand-bath.

*Psammodea*, sandy and gravelly Matter or Sediment in Urine.

*Psammos*, a Gravel which breedeth in mens Bodies, and is voided in Fits of the Stone.

*Pseudodittamnium*, false Dittany.

*Psilothron*, is *Bryonia*.

*Psilothron*, or *Depilatorium*, a Medicine wherewith Hairs are either taken out of the Body, or thinned, if they be extremely rough.

*Psoas*, Muscles of the Loins, which proceed from about the two lowermost Vertebres of the *Thorax*, and the three uppermost Vertebres of the Loins or Flank; they descend obliquely upon the *Rotator minor* of the Thigh, and bend the Thigh.

*Psoa*, a wild Scab that makes the Skin scaley. A Scurf.

*Psoriasis*, a dry itching Scab of the Cods, which is often accompanied with an Exulceration.

*Psorica*, Medicines against the Scab.

*Psorophthalmia*, an itching Scab of the Eyes.

*Psychagogica*, Medicines which recall the Spirits, and put the internal Senses in motion, such as cure the Apoplexy and Syncope.

*Psychrolusia*, a cold Bath.

*Psychroluthron*, a Bath of cold Water.

*Psychrophobos*, one that dreads the use of cold Water.

*Psychropesia*, cold Drink.

*Psychica*, cooling Medicines.

*Psydracia*, according to *Paulus* and *Alexander*, are little Ulcers of the Skin of the Head, like those

Which use to burn the Skin. *Celsus* says, they are a hard sort of Pustule, something whitish and acute, out of which is squeez'd a moist matter.

*Psydraces*, according to others, are little Pustules and Pimples, which break out upon the Skin like Bubbles, by reason of the Winter-cold.

*Psylum*, Flea-bane.

*Psylotrum*; see *Psilotron*.

*Parmica*, or *Sternutatoria*, those things which, being endow'd with a more piercing Acrimony than the *Errhinaceous Medicines*, do so extremely irritate and shrivel up the *Membranes* of the Brain, that it sends forth the pituitous Humour at the Nostrils in an extraordinary measure.

*Parmica*, Sneezewort; it tastes hot and acrid; the Powder of it provokes sneezing; the Root chew'd, eases the pain of the Teeth, by evacuating Phlegm; the Herb is mix'd with Sallads to correct cold Herbs.

*Pteris*, the same as *Filix*.

*Pterna*; see *Calx*.

*Pterygium*, the Wing or round Rising of the Nose or Eye, or the Process of the Bone *Sphenoides*, which is very like a Wing; also a membranous Excrescence above the horny Tunic of the Eye, called *Unguis* and *Ungula*, growing for the most part from the inner corner towards the Apple of the Eye, and and often obscuring it; also the *Nympha* of a Woman's secret parts.

*Pterygoides*, the Processes and Muscles of the Wedg-like Bone.

*Pteryostaphylini*, Muscles of the piece of Flesh in the Roof of the Mouth, call'd *Gargareon*, which proceed from the Wing-like Processes,



cesses, and are terminated in the sides of the *Uvula* or *Gargareon*.

*Ptilosis*, when the Brims of the Eyelids being grown thick, the Hairs of the Eyebrows fall off.

*Ptisana*, Ptisan, a Decoction of Barley husk'd, Liquorice, and Raisins.

*Ptyalismus*, a great spitting or Salivation.

*Ptyalon*, Spittle, or that Matter which is brought up from the Lungs by coughing; for *Saliva* (which we English *Spittle*) properly signifies the moisture which is excern'd by the *Ductus Salivales*. See *Saliva*.

*Ptisma*; see *Ptyalon*.

*Ptismagoge*, an evacuation by Spitting, or such Medicines as procure a Salivation.

*Pubes*, the Hair on the privy Parts, being a token of Puberty, and appearing in Males about fourteen, and in Women about twelve.

*Pubis Os*, or *Pectinis Os*, the Share-bone.

*Pudendagra*, the same with *Lues Venerea*.

*Puerpera*, a Woman in Child-bed.

*Pugillus*, a handful of any Herbs. Others interpret it, as much as may be taken up with three Fingers. A *Pugil* or small handful.

*Pulegium*, Penny-royal; it is used to provoke the Courses, and to help Delivery; 'tis good for Coughs, for the Gripes, the Stone, Jaundice, and Dropsy. A spoonful of the Juice given to Children, is an excellent Remedy for the Chin-cough, and for a Hoarseness, taking six ounces of the Decoction of it sweetned at bedtime. The fresh Herb wrapt in a Cloth, and laid in a Bed, driveth away Fleas, but it must be renew'd once a week.

*Pulicaria*, and *Pulicaris*, the same as *Psyllium*.

*Pulmones*, the Lungs, are Organs of Respiration. The famous *Malpighi* makes the Substance of the Lungs (excepting the Nerves, a few Vessels, and the Branches of the Windpipe) to be nothing but a heap of little Bladders, the texture whereof is so order'd that there is a passage into them from the Windpipe, and into one-another, till they all open into the Membrane which cloaths the Lungs. The Use of the Lungs is to breathe withal, and to mix and accend the Blood with the Nitre they suck in.

*Pulmonaria*, the same with *Peripneumonia*. It also signifies a Plant that cures Diseases of the Lungs.

*Pulpa*, the fleshy part of Fruit, Roots, or other Bodies, which is extracted by infusion or boiling, and passing thro' a Sieve, as the Pulp of Tamarinds, Cassia, Althæa, Dates, &c. or by beating 'em, as in the Seeds of Cucumbers, Melons, &c.

*Pulsatilla*, is a vulnerary Herb, the distill'd Water whereof is excellent for cleansing and curing Wounds; the Root of it is much commended by some for a preservative from the Contagion of the Plague, against Poison, and for biting of venomous Creatures. Two drams of it being taken in Wine, is also mix'd with Antidotes. *Tragus* says, that the Root dry'd provokes Sneezing; and, that it being chew'd in the Mouth raw, evacuates Flegm.

*Pulsatio*; see *Palpitatio*,

*Pulsatio Cordis*; see —

*Pulsus*, or *Pulsatio Cordis & Arteriarum*, the Pulse, is the immediate Index of the Heart, by the mediation



mediation whereof the Blood is diffus'd thro' the whole Body, and is differently affected thereby, according to the different influx of the Animal Spirits, the motion whereof is chiefly to be attributed to the circular and direct Fibres. Others affirm it to be the dilatation and contraction of the Heart and Blood. A *Pulse* is either natural or preternatural; of the former we have spoke already, the latter is such as is different, according to the different circumstances of the Fibres and animal Spirits, to wit, strong, weak, swift, slow, equal, unequal, intermittent, &c.

*Pulverisatio*, a bringing a thing to a powder by beating it.

*Pulvilli*, the same with *Splenia*.

*Pulvis*; see *Species*.

*Pulvis Radicum ari Compositus*, 'tis reckon'd an excellent powder for the Scurvy; 'tis said to be good to provoke the Courses, and to expel Malignity.

*Pulvis à Chelis Cancrorum Compositus*, Compound powder of Crabs-claws; 'tis good to expel Malignity, and to revive the Spirits; 'tis commonly call'd *Gascoign's* powder highly esteem'd by the ignorant, as it is despised by the judicious.

*Pulvis Cardiacus Magistralis*, the Cordial Magisterial powder; 'tis good for malignant and pestilential Diseases, stops Fluxes, is cordial, cures Melancholy, and revives the Spirits.

*Pulvis Haly*, it is good for heat of Urine, a Pleurisie, Ulcers of the Lungs, and is excellent for Coughs and Catarrhs.

*Pulvis Thuraloës*, 'tis good to be used in Wounds to stop Blood.

*Pulvis Senna Compositus major*, Compound powder of *Senna*; it

is a gentle Purge, and expels Wind.

*Pulvis Comitis Warwicensis*, the Earl of *Warwick's* powder; It purges watery Humours, and is good for Rheumatisms, Dropsies, and the Pox.

*Pumex*, the Pumice-stone.

*Punctum Aureum*, or gold-stich, a Term us'd by Chirurgeons who undertake the cure of a Burstiness, and it is then practised when the Peritonæum, made to bulge out by the hernia, is tied up with a gold-thread, after the gut has been reduced into its place, to prevent the intestines from again falling into the same part.

*Punctum Lachrymale*; see *Lachrymale punctum*, and *Collicia*.

*Punctum Saliens*, in the growth of an Egg you see a little Speck (or Cloud as it were) in the innermost Tunick of it, call'd *Ammos*, which growing gradually thicker, acquires a kind of slimy matter, in the middle whereof you see first this *Punctum Saliens*, (a little Speck that seems to leap) afterward the rude Body of an *Embryo*, just like a shapeless kind of Maggot, which tends every day more and more to perfection.

*Punctura Nervorum*, a pricking of the Nerves, Tendons or Membranes with some sharp and pointed thing, which often produces mortal Symptoms.

*Punicum Malum*, is *Malum Granatum*.

*Pupilla*, or *Pupula*, the opening of the Tunick of the Eye, call'd *Uvea* or *Choroides*; 'tis round in a Man, and is wont to be contracted or dilated like a Muscle, according to the different influx of the Animal Spirits.

*Puppis Os*, the same with *Os Frontis*.



*Pupula*; see *Pupilla*.

*Purgantes Aqua*, purging Waters. There are many purging Waters in *England*, but the most celebrated are *Barnet*, *North-hall*, *Acton*, *Cobham*, *Dulwich*, *Epsom* and *Strettham*. The Mineral Waters near *Epsom* in *Surrey* were the first purging Waters that were found out; they were discover'd by a Countryman about the Year 1620. For the first ten Years they were only us'd outwardly, by the Neighbouring Country-people, to wash Sores: Afterwards the Lord *North* drank them, and soon after the Queen-mother, and others of great Quality. As to the Vertue of the Waters, they encrease Appetite, promote Digestion, and are very agreeable to the Stomach. They take off Heart-burning, prevent Vomiting, and cure Pains of the Stomach; they are also good for hot Hypochondriack Diseases, for the Cholick, Worms, Gravel, and Nephritick Pains. The Waters are also good for a Heat or Suppression of Urine, and for Diseases of the Head, as Head-ach, Giddiness, and the like; for Hysterick Diseases and the wandering Gout, and also for the Itch, open Obstructions of the Liver, Spleen, Meseraick Veins, Pancreas, the Passages of the Choler, Urine, and Womb. *Dulwich* Waters are of the same Vertue with these, only they are thought to purge more strongly; and the Waters are said to cure Barrenness, for they are furnish'd with such apt Qualifications for Fruitfulness, that they seem design'd by Nature as an universal Remedy against Barrenness, by vertue of diverse Mineral Impregnations, wherewith Nature, by its powerful Ferments,

hath endu'd it. This Water, outwardly us'd, is very good for moist Diseases of the Skin; as Leprosy, Itch, Scabs, Pimples, Ring-worms, and the like; it also dissolves Tumors, and cures old Ulcers, if the Parties affected be wash'd or bath'd therewith, or if the Curd made by boiling Milk therewith be apply'd. This Water extinguishes all manner of inward Inflammations, it sweetens sharp Humours, is good for salt Distillations, it helps scalding Urine, the running of the Reins, whether simple or virulent, and for other Diseases which have Analogy with these. The time for drinking these Waters is to be understood either in reference to the Season of the Year, or to the time of the Day; as to the time of the Year, the Summer Months are undoubtedly most proper, though they may be drank Summer or Winter, Spring or Fall, as there is occasion; but in general, the clearest Weather ought to be chosen; the fittest time in the Day, especially in Summer, to drink these Waters, is any time betwixt Sun-rising, and till it be an Hour high, or thereabouts; and so you will be sure to receive it in its full Strength, but to take it oftner than once a Day is injurious to Nature, and prejudicial to most Constitutions; as to the drinking of it cold or warm, the Patient may take it either way, according to his own Mind. As to the Quantity of the Water to be taken at one time, is a thing that cannot possibly be justly appointed, in regard of several differences of Age, Sex, Strength, and other manifold Circumstances; some may not drink above a Quart, and others may safely drink two or three Quarts; but in general, 'tis best



best to proceed daily by degrees, encreasing the quantity, till you come to that Dose as you think, or you shall be advis'd, is convenient for you; take care you do not overcharge the Stomach, by taking the Water too hastily; after every draught or two of Water, it may be convenient to take a few Caraway-comfits, Angelica candied, and the like; but above all, Temperance in respect of Diet is to be observ'd, all the time of drinking the Waters. As for the quality of Meat, let such be us'd as may not hinder the Effects of the Water; such as be of good Nourishment, of easy Digestion, and may pass freely through the Vessels which serve for its distribution; good succulent Beef, Mutton, Lamb, Veal, Chickens, Pullets, Partridges, Pheasants, young Rabbits, and the like, are to be us'd; as for Drinks, Beer or Ale that is not stale, nor too small, may be us'd; and such as are accusom'd to Wines may drink White-wine or Rhenishwine. But you are to take notice, that *Epsom*, *Dulwich*, and such like Waters, are not to be us'd in some Cases; for instance they are injurious to all Hydropical People, whose native Heat is languid; nor are they proper for Fevers or Agues, for such as spit Blood, and for the *Cholera Morbus*: nor for the Palsy, if it proceed from a Defect of natural Heat and Vigour; but if it proceed from a hot Cause, as from drinking Wine, or other spirituous Liquors, the Waters may be safely and successfully us'd. Women with Child ought not to drink these Waters without great Caution, nor such as are afflicted with a suppression of Urine.

*Purgantia*, purging Medicines,

are those which by reason of a peculiar disposition of their parts, irritate the fleshy Fibres of the Ventricle, which become swoln, and consequently contracted at the right end, so that the whole substance of the Stomach is drawn up together, and inclin'd towards the *Pylorus*, whence follows an Excretion downwards.

*Purgatio*, *Catharsis*, & *Caprophoria*, purging; an Excretory Motion, quick and frequent, proceeding from a quick and orderly contraction of the Carnous Fibres of the Stomach and Intestines, whereby the Chyle and Excrements, and corrupted Humours, either bred or sent there from other parts, are protruded from part to part, till they be quite excluded the Body.

*Purpurea Febris*, the purple Fever.

*Pus*; see *Pyon*.

*Pusca*, the same with *Posca*.

*Pustula*, Pimples, are Recrements of ill Blood that shoot forth in the Skin, and for want of Perspiration, or too viscous a Matter, stick there and cause an unequal Surface.

*Putrefactio Chymica*, the Dissolution of a concrete Body by natural Rottenness, in a moist Heat which corrupts the very substance of it, and penetrates the most intimate parts.

*Puerida Febris*; see *Synochus*.

*Pycnosis*; see *Pycnotica*.

*Pycnotica*; see *Incrassantia*.

*Pyelos*; see *Choana*.

*Pylorus*, or *Fanitor*, the right Orifice of the Ventricle, which sends the Meat out of the Stomach.

*Pyon*, or *Pus*, putresied Blood concocted into white Matter.



*Pyosis*, a Collection of *Pus* in any part of the Body.

*Pyracantha*, is *Oxycantha*.

*Pyramidales Musculi*, are plac'd in the *Abdomen*, and lie upon the lowest Tendons of the right Muscles. They are not parts of the right Muscles, as *Vesalius* and *Columbus* are of opinion, but distinct, as *Fallopianus* proves, tho' with some pertinent and some impertinent Arguments. The peculiar Membrane wherewith they are cloath'd, as also the Order of their Fibres, shew them to be different from the right ones. They proceed from the external *Os pubis*, and the higher they climb the narrower they grow, ending about the Navel in the white Seam. Sometimes they are wanting, or the left is less than the right, or the right than the left.

*Pyramidalia Corpora*, Vessels that prepare the Seed, of which in their proper places; likewise Muscles of the Nostrils and of the *Abdomen*, call'd *Pyramidales*, of a pyramidal figure; also two Strings of Marrow about the Basis of the oblongated Marrow.

*Pyramis*; see *Conus*.

*Pyrenoides Proceffus*, the Tooth of the second Vetebre, call'd *Dentiformis*.

*Pyrenus*, is the same as *Alcohol vini*.

*Pyrethrum*, or *Salivalis*, Pellitory of Spain.

*Pyretica*, Medicines that cure Fevers; the same with *Antipyretica* & *Febrifuga*.

*Pyretologia*, a Description of Fevers; of which Dr. *Willis* has wrote most accurately.

*Piriformis Musculus*; see *Quadrigenus*.

*Pyrimachus*, is *Antimony* boil'd, and concreted to the hardness of a Stone.

*Pyriphleges*, a Feverish Person that burns like Fire.

*Pyrites*, a sort of Firestone so call'd, that abounds with Sulphureous Particles; it is often found in digging for Coals, and wherever there are Mineral Springs, such as we call Chalybeate.

*Pyrius*, Gunpowder; which is prepar'd from Nitre, Sulphur, and Charcoal.

*Pyrola*, [*Limonium*, *Tintinabulum Terra*, Winter-green; 'tis an excellent vulnerary Herb, either taken inwardly, or outwardly apply'd.

*Pyros*; see *Triticum*.

*Pyrosis*, a burning redness of the Face.

*Pyrotechnia*, the same as *Chymia*.

*Pyrotica*, or *Urentia*, Medicines virtually hot, which, being apply'd to Humane Bodies, grow extreamly hot, because that having Particles and Pores so order'd that Vapours and Humours insinuating into them the subtile Matter finds such Passages, that it being mov'd extreamly or violently, forces certain earthy, hard, and acute Particles, which float in the Passages upon the neighbouring parts with great impetuosity, and so excites a Heat, which corrupts or changes differently, according to the diversity of its Motion and the Particles which are mov'd. Such are things that cause redness, that blister, that ripen or rot, that close up and bring Wounds to a Crust, and that pull Hairs out of the Body.

*Pyrum* and *Pyrus*, the Pear-tree. Pears are agreeable to the Stomach, and quench Thirst; But they are best bak'd and dry'd. They stop Fluxes of the Belly.

*Pyu'con*, an Instrument wherewith *Pus* or corrupted Matter is evacuated,

*Pyxacantha*,



*Pyxacantha*, Box-thorn.

*Pyxis*, an Apothecary's or Chirurgion's Box; the Cavity of the Hip-bone, which is call'd *Acetabulum*.

*Pyxidis Os*; see *Basilare Os*.

## Q

**Q** PL. signifies, as much as you please.

Q. V. as much as you will.

Q. S. as much as is sufficient.

*Quadrans*, Physicians reckon it a Weight of three Ounces, that is, the fourth part of a Roman Pound.

*Quadratus Musculus*, bends the Loins. There is another *Quadratus* that moves the Chin obliquely downwards. See *Quadrigeminus Musculus*, & *Pronator*.

*Quadrigeminus Musculus*, one of those that move the Thigh, whereof *Quadrans* is another, there being four in all.

*Quadrilatera*, the Bones are so call'd which bear a square figure, tho' they do not consist of equal parts.

*Quadrupeds*, Fourfooted Beasts.

*Qua ex Quibus*, a Phrase of *Hippocrates*, which indicates the vicissitude, succession, and change of Diseases, which Knowledge is necessary to a Physician; there are four kinds of this, *Epigenesis*, *Metaptesis*, *Metastasis*, and *Apostasis*.

*Qualitas*, a Disposition or Texture of little Particles, whence our Bodies may be any way denominated of such a Quality. Quality is manifest, hidden, poisonous, contagious, pestilent, &c.

*Quartana Febris intermittens*, a Quartan Ague, which the Ancients call'd *Saturn's Daughter*. 'Tis call'd this Day a Scandal to Physicians,

because 'tis so hard to be cur'd by those who follow the old way. 'Tis a preternatural Effervescence of the Blood, which seizes a Man every fourth Day, and then leaves him. 'Tis caus'd by an acid austere Blood and nutritious Juice, hinder'd in its Assimilation.

*Quartarium*, the same with *Quadrans*.

*Quartio*, *Talus*, or *Astragalus*; see in its proper place.

*Quercera*, the same with *Phritodes*, & *Epiala*.

*Querquera*, is the Name of a Fever which is call'd *Horrida*, from the Horror, Trembling, and Noise it occasions; see *Phritodes*.

*Querula*; see *Chamedrys*.

*Quercus*, the Oak-Tree; the whole Oak is astringent, but especially the Bark; a Decoction of it is given for the Bloody-flux, and for spitting of Blood. The Acorns are diuretick. The Water distill'd from the Leaves of a young Oak cures the Whites. Those that cut for the Stone use a Bath made of the Bark to heal the Wound. Galls grow on Oaks, but not in England.

*Quid pro Quo*, *Succedaneum*, or *Antiballamenon*; when a Medicine of one Nature and Quality is substituted for another, which is not to be done without the Consent of Physicians.

*Quincunx*, half a Decussis, or the seventh part of an Ounce. Also five Trees so order'd and set together, that a regular Angularity and thorow Prospect is left on every side.

*Quinque Nervia*; see *Pentapleuron*.

*Quinta Essentia*; see *Essentia Quinta*.



*Quotidiana Febris intermittens*, an intermitting Quotidian Ague, is that which returns every Day, and proceeds from crude Blood and an ill Assimilation of Chyle.

## R

**R** Take, which also represents *Jupiter's Arms*, as if Physicians would first of all invoke the Deity 'Tis otherwise mark'd thus ♄ or thus ☿ at the beginning of a Prescription.

*Rabdoides*, the same with *Sutura Sagittalis*.

*Rabiel*, Dragon's Blood.

*Rabies Hydrophobica*; see *Hydrophobia*.

*Raira Stannum*, Tin-Oar.

*Rachita*, and *Rachiai*, Muscles belonging to the Back.

*Rachitis*; see *Rhachitis*.

*Radicales dies*; see *Critici dies*.

*Radicefeca*, was anciently a Physician's Servant, whose Office it was to gather Plants in the Fields.

*Radicula*; see *Raphanus*.

*Radians*, a Muscle of the *Carpus*. 'Tis external and internal, one bends, and the other extends.

*Radius*, the lesser Bone of the Cubit call'd *Focile Minus*. 'Tis more oblique than the great Bone call'd *Ulna*, and is distant a little from it in the middle, where there occurs a small Ligament. Above, the *Ulna* receives the *Radius*, and below, the *Radius* receives it. The upper part of the *Radius* is jointed with the outward Process of the Arm, by a *Diathrosis* (which see;) the lower by way of Appendix with the Wrist-bone, at the middle Finger. Its upper end is small, and the lower thick. 'Tis also the greater Bone of the Leg.

*Radix*, is the Root of a Plant, or that part of it which lies under ground.

*Radix*; see *Raphanus*.

*Radix Cava*, a sort of *Aristolochia*.

*Ramentum*, the same with *Strigmentum*; a little Filament or Thread from the Coats of the Guts, Bladder, &c.

*Ramex*; see *Hernia*, and *Cirfosa*.

*Ramus*, the Branches of the greater Vessels, and of a Plant.

*Rancidity*, is a kind of Putrefaction whereto Oils or Sulphureous Bodies are peculiarly subject from too great heat or long keeping.

*Ranula*, those Veins that plainly appear under the Tongue.

*Ranula*, *Rana*, & *Batrachium*; see *Hypoglossis*.

*Ranunculus Bulbosus*, this is called the Devil's Crow-foot; the Water of the Root, or the Infusion made in Spirit of Wine, is prais'd in the Plague; but because the Root of it burns violently, I think it ought to be us'd externally. 'Tis of excellent use in eating down and drying up hard Tumors. It takes off long Warts.

*Ranunculus Repens*, is creeping crowfoot; this sort is not at all acrid, and therefore may be apply'd to the Body without danger; and some eat them in *April* when they are tender with other Herbs.

*Rapa*, & *Rapum*, Turnep; it forces Urine; and being roasted under the Ashes and apply'd to the Ears, it cures the Head-ach, and the pain of the Teeth. Turneps are also apply'd to Ulcers in the Legs, and to Swellings of the Breast, and for scrophulous and scorbutick Tumors, with good success. The Broth of 'em make a good Gargarism for sore and ulcerated Mouths. Half a dram of the Seed being us'd at a time, expels Malignity. Take  
of

of sliced Turneps and white Sugar each half a pound, put 'em into an earthen Pot, making a lay of one and a lay of t'other, cover it with Paper, and then bake it in an Oven with Bread; when it is drawn press out the Juice, and keep it for use: A spoonful taken Morning and Evening is good for Coughs, and at the beginning of a Consumption.

*Raphanus*, Radish; 'tis oftner us'd in the Kitchen than in Apothecaries Shops, but 'tis good for the Stone, and likewise to force Urine.

*Raphanus Rusticus*, Horse-radish; it provokes Appetite, but hurts the Head; it expels Gravel, forces Urine, and is commended for Coughs; 'tis likewise reckon'd a Specifick in the Scurvy. The compound water of it is much in use.

*Raphe*; see *Sutura*.

*Rapistrum*, is *Rapa sylvestris*, wild Turnep.

*Rapum Terra*; see *Cyclamen*.

*Rapunculus*, is a diminutive of *Rapa*.

*Rarefacientia*, rarefying Remedies, such as by dissipating a little the Vapours and Humours, make the Pores of Bodies larger.

*Rasetta*, the same with *Carpus* or *Brachiale*.

*Raspatorium*, or *Scalprum Rasorium*, a Chirurgion's Instrument to scrape or shave foul or rugged Bones with.

*Raspatorium*, or *Radula*, also signifies a Rasp, wherewith they rasp Horn, Wood, Rots, &c.

*Rasura*, actively 'tis taken in Patheology for a gnawing and corrosion of the membranous part of the Stomach, &c. by acrid Humours; and in Pharmacy, for the rasping of Harts-horn or Ivory;

in chirurgery, when the Bones are rasp'd, or the Hair is shav'd off.

*Rationis Os*, the same with that of the fore-part of the Head.

*Raucedo*, Hoarsness.

*Raved Seni*, Oriental Rhubarb.

*Realgar*, is sometimes taken for the Fume of Minerals of an Arsenical Nature; or 'tis a Preparation of Sulphur, Quicklime, and Auripigmentum. It is us'd to cure Worms and fistulous Ulcers in Horses, and to eat away superfluous Flesh.

*Receptaculum Chyli*, the same as *Sacculus Chyliferus*.

*Receptaculum Chymicum*, a Receiver, is commonly a large Vessel, wherein is receiv'd the Vapours and Drops distilling from the Alembick; 'tis also call'd *Recipiens* and *Excipulum*.

*Receptum*, the same with *Formula*.

*Recidivus Morbus*, a Relapse, when the morbidick matter that was left in the first Distemper begins to work and ferment again.

*Recipe*, a popular Word now prefix'd to the Prescriptions of Physicians, as *sume* wrote at length was anciently; both signifying the same as take. See *R*.

*Recipiens*, the same as *Receptaculum*.

*Recrementum*, as the Recrement of Minerals or Metals, and these are call'd the *Scoria*, Cynders from Coals, Glafs, Iron.

*Recrudescencia*, when a Disease is about to end, and then invades again.

*Recti Musculi*, are reckon'd among the external Muscles of the Abdomen. There are also two pair of right Muscles of the Head, the greater and the lesser; both gently



draw the Head backward, and to one side.

*Rectificatio*, a repeated distillation of Liquors, to exalt and purifie 'em the more.

*Rectum Intestinum*, the last or streight Gut.

*Recutitus*, or *Apella*, circumcised, as the *Jews* and *Mahometans*, who have part of the Prepuce or Fore skin cut away.

*Reducia*, the same with *Paronychia*.

*Reductio*, is when a Metal or Mineral, being dissolv'd by an acid Corrosive, is by means of an Alkali reduc'd to its former substance.

*Reduvia*, a certain light Cleft or Chap in the Skin at the roots of the Nails. It also denotes the same as *Paronychia*.

*Refectiva*, the same with *Analeptica*.

*Reficientia*, the same with *Analeptica*.

*Refrigeratorium*, a wooden Vessel full of Water, with a streight or spiral Pipe in it of Tin, or Lead, which distil'd Water is to flow thro' to cool it.

*Regimen*, relates in Physick to the Diet chiefly of Patients. The Chymists appropriate it to the degrees of their Fires.

*Regina Prati*; see *Ulmaria*.

*Registres*, *Registra*, & *Ventilla*, are certain holes in Chymical Furnaces whereby to govern the degrees of the Fire by means of certain iron Sliders, which enlarge or contract the hole they fit, so as to let more or less air in upon the fire at pleasure.

*Regius Morbus*; see *Icterus*.

*Regnum*, is threefold among Physicians, viz. the Kingdom of the *Vegetables*, of the *Metals*, and of *Animals* or living Creatures.

*Regulus*, is by the Chymists call'd that part of a Metal which in or after melting settles at the bottom of the Crucible.

*Reiteratio*, the same with *Repetitio*, doing a thing over again, as in distilling and subliming several times.

*Relaxantia*; see *Chalastica*

*Relaxatio*, is a dilatation of the Parts, as of *Muscles*, *Vessels*, *Membranes*, &c. beyond their natural tension.

*Remedium*, signifies both Advice and Medicine, and comprehends under it not only the Non-naturals, Medicines and Chirurgical Operations, but also Food and Diet. The right use of Medicines is the Life and Essence thereof, and that is discover'd two ways, by Reason and Experience; the first is dangerous and deceitful, the last difficult and hard to come at.

*Reminiscentia*, Remembrance.

*Remissio Februm*, is an intermission or ceasing of the Heat in Fevers; the last takes place in Agues only, but the first in Fevers.

*Remora*, a Chirurgical Instrument so call'd by *Hildanus*, used in setting the Thigh-bone.

*Remora Aratri*, is *Ononis*.

*Remulus*; see *Costa*.

*Renes*, the Reins or Kidneys. There are two of 'em in the *Abdomen*, plac'd under the Liver and Spleen, the right Kidney is lower in a Man than the left; they are chiefly made up of little Channels or Conduits, which arise from the Glandules that lie about the Extremities of the *Arteries* whence they receive the Serum, which passes on to the *Caruncula Papillares*, (little pieces of pappy Flesh) to the *Pelvis* or Basin, to the *Ureters* and *Bladder*, and so out of doors.

*Renes*

*Renes Succenturiati*; see *Capsula Atrabilaria*.

*Repellentia*, such things as by stopping the heat and afflux of Humours, and by shutting up the Pores with their cold or binding qualities, decrease the swelling of a Part, driving the Humours another way, according to the Notions of the Ancients.

*Repercutientia*, the same with *Repellentia*.

*Repositio*, the Reduction of a dislocated Member.

*Residentia*, are the *Faces* at the bottom of Liquors.

*Resina*, Rosin, the Tears of Trees or Herbs sticking together, being hardned by Time and the Heat of the Sun.

*Res Naturales*, *Res Debite* or *Ordinate*, Natural Things, and they are three, *viz.* Health, the Causes of Health, and its Effects. Others reckon seven, as the Elements, Temperaments, Humours, Spirits, Parts, Faculties, Actions; but Elements and Temperaments belong to natural Philosophy; Humours, Spirits, and Parts are reckon'd amongst the Causes of Health, which consist of a good Temperature and a due Conformation; Faculties and Actions are comprehended under the Effects of Health.

*Res non Naturales*, Things not Natural are six, *viz.* Air, Meat and Drink, Motion and Rest, Sleep and Waking, the Affections of the Mind, Things that are let out of, and Things retain'd in the Body. They are so call'd, because that if they exceed their due Bounds, they often occasion Diseases; and thus they ought rather to be call'd *Res Necessaria*, *Necessary Things*. Air is the first of the six, and good Air is the best thing

to preserve Health; we ought therefore to chuse that which is most clear and serene, toward the East, ventilated with wholsom Winds, and free from nasty Exhalations, from Carcases and Stinks, and the like. But when any Quality exceeds its contrary, it requires an Air that is excessive in the contrary; so a hot Air is proper for a Person of a cold Constitution, and a cold Air for those that are of a hot one; and for diversity of Ages, diversity of Air is proper, for with them the Temperament of the Air is chang'd; and therefore with the virile Age, which is most temperate and perfect, a temperate Air best agrees. To the Air are to be reduc'd Wind, (for Wind is Air) together with Exhalations and Vapours agitated about the Earth; for the Wind is useful in moving the Air about, and thereby preserving it from Putrefaction. The North Wind is cool and dry, the South hot and moist; the East is hot and dry, the West cool and moist. The South Wind is the most unwholsom. The North is bad, next to that the West; the best of all is the East, especially breezing in a Morning, for then 'tis purest, because it breezes from a place where the Sun is. West is also good, if it blow in the Evening. The second of the *Non-naturals* is *Meat* and *Drink*; of *Bread*, that which is made of Wheat is best; of the *Flesh of Quadrupeds*, Veal is best; of *Fowl*, Chickens, Capons, Pigeons, Partridges; of *Sea-fish*, Codd; of *River fish*, a Perch, a Gudgeon, a Pike; of those things that come from *Animals*, Eggs and Milk are the best; of *Fruit*, Raisins and Figs. But those that are suppos'd

to



to be the best and most healthful are not good for all Constitutions, every one therefore must endeavour to find out what best agrees with himself; for those that labour much, and have a good Stomach, Beef and Pork are best. Such as are cholerick may eat thrice a Day moderately, such as are phlegmatick may eat once a Day, and those that are melancholy twice a day. 'Tis proper to eat so much at a time as will take off Hunger, without burthening the Stomach, but the quantity is according to the Constitution, and the quality according to the diversity of the Temper, Age, Time, and Custom. Drink must be order'd to the Constitution and Age; for Children and young People, Water or Wine, but Water is best; for old Men, Wine. Sleeping and Watching are the third of the *Non-naturals*; Sleep corroborates, concocts, encreases the natural heat, fattens the Body, and heals the Infirmities of the Mind; but long and superfluous Sleep weakens the natural heat, breedeth phlegmatick Humours, and is indeed very pernicious. Motion and Rest are the fourth; see *Exercitium*. Things to be evacuated and retain'd are the fifth of the *Non-naturals*; they are the Excrements of the Belly, Urine, insensible Transpiration, the Courses, and the like; these being evacuated in due time, and in due quantity, conduce very much to the preservation of Health. The last of the *Non-naturals* are Passions of the Mind, as Mirth, Sadness, Anger, Love, Hatred, Shame, Hope, Despair; these Passions have great Power, and do much contribute to the Changes of the Body.

*Res prater Naturam*, things be-

side Nature, as Diseases, their Causes, their Symptoms, and their Effects.

*Resolventia*, dissolving Remedies, such as are apt to dissipate or scatter Particles that are driven into the Body, or any part of it, with their own spirituous and sulphureous Particles.

*Resolutio*, the same with *Paralysis*.

*Respiratio*, Breathing, an alternate dilatation and contraction of the Chest, whereby the Nitrous Air is taken in by the Wind-pipe for the accension of the Blood, and by and by is drove out again with other vaporous Effluvia. The Cause of Respiration does not seem to consist in the dilatation and contraction of the *Thorax*, as is commonly thought, but in the contraction of the Tunick which covers the upper part of the *Oesophagus* and the *Wind-pipe*, as far as its closest Recesses.

*Restauratio*, Restoration or Renovation of Health after Sickness.

*Restitutio*, this hath relation more particularly to a Chirurgical Operation, wherein a Member or Joint, being displac'd, is restor'd to its former situation.

*Resta Bovis*, is *Ononis*.

*Resumptiva*, five *Restaurantia*, things that restore Nature. Restoratives.

*Resuscitatio*, is a Chymical Term, and signifies the raising of a Body again, as giving new Life and Fermentation to a Body that is flat and vapid, and hath lost it.

*Retentio*, the Retentive Faculty, as holding Water its due time.

*Rete Mirabile*, the wonderful Net in the Brain; 'tis so call'd because of its admirable structure. It consists of several small Arteries, is under the Basis of the Brain, and

com-



comprehends the Pituitary Glandule by the sides of the Bone *Sphenoides*. The Use of it is, that the Blood may cast off its ferous Parts into the Pituitary Glandule, that so it may afford finer and purer Spirits. Secondly, lest the Blood, by rushing too suddenly upon the Brain, should in some measure suppress it. 'Tis not so found in a Man and a Horse, which perform noble things.

*Reticularis Plexus*, the same with *Choroides*.

*Reticulum*, the same as *Omentum* & *Epiploon*.

*Retiformis Plexus*; see *Plexus Retiformis*.

*Retiformis Tunica*, a certain expansion of the inner Substance of the Optick Nerve in the Eye, which seems to the Eye like a whited Wall in a dark Room; it receives and represents the visible Species that are let in by a hole in a darkned Room.

*Retina Tunica*; see *Retiformis* and *Amphiblestroides*.

*Retorta, Cornuta, or Matrarium*, a Retort, a chymical Vessel made of Glass, Stone, or Iron, of a round figure, to the side of which there is fasten'd a bent, retorted, and hollow Beak or Nose, whereby the things that are to be distil'd are put in and out.

*Reverberatio Chymica*, a burning, whereby Bodies are calcin'd by an actual Fire in a Furnace, call'd *Reverberium*. See *Ignis Actualis*.

*Reverberium*, a chymical Oven or Furnace, wherein Bodies that are to be burnt or distil'd are calcin'd. A Reverberatory Furnace.

*Revulsio*, the same with *Antispasms*.

*Revivificatio, or Revivification*, is when (for instance) Quicksilver

being turn'd into Cinnabar, is extracted thence and receiv'd again by the addition of Salt.

*Revulsoria venesectio*, is said when the Blood that gushes upon one Part is diverted a contrary way, by the opening a Vein in a remote and convenient place; a thing not allow'd of in that sense by any of the most modern Physicians.

*Rha, Rheum, Rhaponticum*, a purging Root, yellow, and longer than Rhubarb.

*Rhabarbarum*, Rhubarb; there is two sorts of it, that which comes from the *Levant*, or the Eastern Rhubarb; and that which is brought out of *Muscovy*. The first is yellow, and the best, the other of a darker colour. It grows in *China*, purges gently yellow Choler and Phlegm, and is a Specifick for the Liver; it cures the Jaundice, a Looseness, and the Bloody-flux; 'tis reckon'd to purge first, and bind afterwards; 'tis commonly order'd to be torrified, but that most certainly diminishes the Vertue of it. See *Rhaponticum*.

*Rhabdoides Sutura*, the same as *Sagittalis*.

*Rhachis*, the same with *Spina dorsæ*.

*Rachisagra*, the Spinal Gout.

*Rhachita*, the Muscles of the Back.

*Rhachitis*, the Spinal Marrow, (which see in its proper place) also a Disease common amongst the *English*, which is an unequal nourishing of Parts, accompanied with a Looseness of the same, softness, weakness, faintness, drowsiness, a great swelling Head, with Leanness below the same, and Protuberances about the Joints, crookedness of Bones, straitness of



of the Breast, swelling of the Abdomen, stretching of the Hypochondres, a Cough, &c. The *English* call it the *Rickets*; but because the occasion of it often lies in the Spinal Marrow, the famous *Glisson* calls it properly enough *Rhachitis*.

*Rhacos*, and *Rhacosis*, Rags.

*Rhagades*, the *Latins* say *Scissura*, *Fissura*, *Rima*, Chinks, Clefts, which as they happen in other parts of the Body, Hands, Feet, Lips, the entrance of the Womb, so they may also happen in the Fundament, in the Extremity of the Gut *Rectum*, and in the Sphincter or Muscle which closes the Fundament. *Rhagades* in the Fundament are certain oblong little Ulcers without a Swelling, like those which are sometimes occasion'd in the Hands by great cold. Some are superficial, others deep; some are not hard nor callous, others are; some are moist, and send forth Matter, others dry and cancrous.

*Rhagoides*, the same with *Uvea Tunica*.

*Rhamnus Catharticus*, Buckthorn; the Berries are a strong Purge, and are not to be given to weakly People; the Syrup of it is most in use.

*Rhanteres*, the inward Angles of the Eyes. See *Canthus*.

*Rhapke*; see *Sutura*.

*Rhaphanus*, the same as *Raphanus*.

*Rhaponticum*, *Rhapontick*; see *Rhabarbarum*.

*Regma*, a breaking or bursting of any Part, as of a Bone; also the inner Rhind of the Belly, the Eye, &c.

*Rheuma*, *Rheum*, a defluxion of Humours from the Head upon

the Parts beneath, as upon the Eyes, Nose, &c.

*Rheumatismus*, a wandering Pain in the Body, often accompanied with a small Fever, swelling Inflammation, &c.

*Rhexis*, the same with *Rhegma*.

*Rhcnosis*, a wrinkling of the Skin from leanness of the Body, to which is oppos'd the distention of the Skin from fulness.

*Rhigos*, *Rigor*, a thorow coldness of the whole Body, especially the carnous Membranes, with a spasmodick or convulsive shaking, the cause whereof the Ancients assign'd to a glassy Phlegm, or a vicious disposition of that part of the Serum we now call *Lympha*; but the true cause consists in the corruption of the nutritious Nervous Juice by subtile acid Particles, or at least some acid, vitriolick, nitrous *Effluvia*, vellicating and irritating the Fibres of the *Cutis*, the *Cuticula*, and the *Carnous Membranes*.

*Rhinenchytes*, a little Syringe to inject Medicines into the Nostrils.

*Rhizotomum Medicamentum*, a Medicine that eradicates a Disease.

*Rhodelæon*, Oil of Roses.

*Rhodia Radix*, Rose-wort.

*Rhodinum*, Rose-Vinegar, or any thing made of Roses.

*Rhodium Lignum*, it smells like Roses; it grows in the Island of *Rhodes*, and the *Fortunate Islands*. 'Tis also call'd by some *Agallochum*, and *Olea Æthiopica*. Rose-wood or *Rhodium*.

*Rhododaphne*, is *Oleander*; see *Nerion*.

*Rhododendrum*, the same with *Rhododaphne*.

*Rho-*

*Rhodon*, or *Rosa*, a Rose; there are several sorts of Roses; the red Rose is astringent and bitter; but it comforts the Heart; and strengthens the Stomach, it cures the Whites and an immoderate flux of the Courses, it stops Eruptions of Blood & Fluxes of the Belly. A Decoction of it is us'd for the Head-ach and Pains in the Eyes; Ears, Throat, and Spirits. The following Medicines are made of red Roses; first *Vinegar of Roses*, which being mixt with the distil'd Water, is good for Redness or Inflammations of the Eyes, and is us'd to bathe the Temples in the Head-ach, and to procure Sleep. Secondly, *Aromaticum Rosatum*, which is Cordial. Thirdly, *Conserve of Roses*, which is much in use for stopping Catarrhs, Running of the Reins, and Fluxes of the Belly. Fourthly, *Tincture of Roses*, which is us'd for a Rheumatism. Fifthly, *Honey of Roses*, which is good to wash the Mouth and Throat when they are sore, or any other part. Sixthly, *Sugar of Roses*, which is good for Coughs. Seventhly, *Syrup of dry Roses*, which is much in use, and is indeed an excellent Medicine; it comforts the Heart, resists Putrefaction, and stops Fluxes of all sorts. Eighthly, *Oil of Roses*. Ninthly *Electuary of Roses*. Tenthly, *Ointment of Roses*. Of Damask Roses are made Syrup of Roses solutive, a distil'd Water, *Aloes Rosarum*, and Honey of Roses solutive.

*Rhoes*, Erratick, or red Poppy, good in Pleurifies.

*Rhodomel*, Honey of Roses.

*Rhodofaccharum*, Sugar of Roses.

*Rhodostagma*, Rose-water.

*Rhoe*; see *Rhus*.

*Rhoeas*, is an Indisposition of

the Eyes, opposite to an *Eucanthidis*, consisting in too great a diminution of the *Caruncula Lachrymalis*, in the larger Angle of the Eye.

*Rhœas*, red Poppy.

*Rhomboides*, a pair of Muscles proceeding from the lowermost Vertebre of the Neck, and as many Spinal Processes of the Vertebres of the Back; by and by they descend, and being fleshy at the beginning and end, go as far as the Basis of the Shoulderblade, which they move backward and obliquely upward.

*Rhombus*, a Chirurgical Bandage resembling a Rhombus.

*Rhonchus*, *Stertor*, a Snoring, or Noise about the Throat, and especially thro' the Nostrils, the cause whereof is yet unaccountable.

*Rhus*, *Sumach*, it grows in Spain and elsewhere, and is used by Dyers and Leather-dressers.

*Rhyptica*, scowring Medicines, which cleanse away Filth. Some apply it also to *Ruptories*.

*Rhythmus*, a certain proportion of Pulses, Time, Life, Age, &c.

*Rhytidosis*, a wrinkling of any Part.

*Ribes*, Currant-bush; Currants are cold and moist, and provoke Appetite, allay the heat of the Stomach, quench Thirst, and therefore are good in Fevers; they temper the heat of the Liver and Choler, and resist Putrefaction.

*Ricinus*, or *Cataputia major*, vel *Palma Christi*, as also a sort of Insect under our Skin.

*Rigor*, a vibration and concussion of the Skin and Muscles of the whole Body, accompanied with Chills.

*Rillus*,



*Rillus*, a Chymical Instrument, wherein melted Metals being pour'd, receive a cylindrical Fissure.

*Rima*, the Figure of a Bone.

*Rima Pudendi*, or *Fissura magna*, so call'd because it reaches from the lower part of the *Os Pubis* almost as far as the Fundament, so that the space betwixt one and t'other (which is call'd *Perineum* or *Interforamineum*) is hardly a Finger's breadth, but by frequent Coition it grows larger. The Use of it is for Generation, excretion of Urine and other Excrements, and for the bearing of Young. The Split or Opening of the Privities in Women.

*Rimula Laryngis*, that which is cover'd by the Cartilage of the *Epiglottis*, lest any part of Meat or Drink should fall into the *Larynx*, which would occasion a continual Cough, with danger of Suffocation.

*Risigallum*; see *Arsenicum*.

*Risus Sardonicus*, a convulsive contraction of each Jaw.

*Risus Apium*, a sort of *Ranunculus*, call'd also *Apiastrum* and *Citrigo*.

*Rob*; see *Apochylisma*.

*Robertiana*, or *Roberti Herba*, a sort of *Geranium*.

*Robigo*, the same with *Rubigo*.

*Roborantia*, the same with *Cardialia*.

*Robub*; see *Apochylisma*.

*Rochetta*, a Powder, or rather a hard Stone, the Foundation of the Art of Glass, formerly brought from the East and Syria; 'tis the Ashes of a Herb abounding with Salt, call'd *Kali*.

*Rochum Alumen*, or *Rupeum*, Rock-Alum.

*Robob*; see *Apochylisma*.

*Rorella*; see *Ros Solis*.

*Roriferus Ductus*, the same with *Ductus Chyliferus*.

*Ros*, in the account of the Ancients, was the first Moisture that falls from the Extremities of Vessels, and is dispers'd upon the substance of the Members. *Ros*, says *Galen*, is a third sort of Moisture whereby the Parts of our Body are nourish'd, and is contain'd in all the Parts of an Animal, like a certain Dew sprinkl'd upon them. This is the Opinion of the Ancients.

*Rosalia*, the Name of a Disease frequent among Children, and as seldom escap'd as the small-pox; supposed by some the same as the Measles; but by others a different kind of articular eruptions. See *Rossalia*.

*Rosa*, the same with *Erysipelas*; see *Rhodon*.

*Ros Solis*, *Rorella*, *Drosum* & *Salisora*, Sun-dew.

*Rosmarinum* and *Rosmarinus*, Rosemary; the Leaves, the Flowers, and the Seeds are in use; they are cephalick, uterine, and proper for the Nerves; they are chiefly us'd for Diseases of the Head and Nerves, for Apoplexies, Palsies, Falling-sickness and Giddiness, quicken the Sight, help the Memory, and cure a stinking Breath; they are us'd for Whites and Jaundice, and comfort the Heart, and open Obstructions of the Liver, Spleen and Womb. The Herb burn'd corrects the Air, and renders it wholesome in the time of the Plague. A Decoction of it in Water taken before Exercise, cures the Jaundice; the Seed taken in Wine does the same. The tops of it infus'd in wine or Beer, and taken daily, cures the Palsy, and other Diseases of the Nerves. The



Flowers dry'd, and taken in a Pipe like Tobacco, are good for a Cough and Consumption. The Queen of Hungary's Water is made of the Flowers, infus'd in Spirit of wine and then distill'd. A chymical Oil is likewise made of it.

*Rossalia* and *Rossania*, or *Purpure* & *Rubores*, red fiery Spots breaking out all over the Body at the beginning of a Disease, or in the fourth or fifth Day of it and afterwards appear red and fiery like one continued *Erysipelas*, till at the declination of the Disease they by degrees fall off and vanish.

*Rostriformis Processus*; see *Coraoides*.

*Rostrum*, the Pipe to convey the Liquor distilling into the Receiver.

*Rostrum Porcinum*; see *Dens Leonis*.

*Rostrum*, a Chirurgical Instrument, or rather Scissars, somewhat crooked at the Extremities.

*Rotator Major & Minor*, two *Apophyses* in the upper part of the Thigh-bone, call'd *Trochanteres*, in which the Tendons of many Muscles are terminated.

*Rotula*, the same with *Mola Genu*.

*Rotula*; see *Tabella*.

*Rotundus Musculus Major Brachii*, it draws the Arm behind downward. Some distinguish this Muscle into the *Rotundus Major & Minor*.

*Rubeola*, a sort of small-pox or Measles.

*Rubia*, Madder; 'tis us'd in vulnerary Potions; but whether 'tis astringent or opening, is disputed. They that count it astringent, prescribe it for the Bloody-flux, the Flux of the Courses, and the Hemorrhoides; they that suppose it

opens, use it in the Jaundice, for the Dropsy, and Obstructions of Urine; and perhaps it partakes of both Qualities, first opening and then binding, as is the Nature of Rhubarb.

*Rubigo*, *Robigo*, *Ustilago*, blighted Corn.

*Rubinus*, a diaphanous Gem of a scarlet Colour; a Ruby.

*Rubrica*; see *Impetigo*.

*Rubus*, a Bush, but more particularly the Blackberry-bush.

*Rubus Idæus*, the Berries are very cordial, and taste very well; the Syrup of it is very good in Fevers. Raspberry-bush, Raspberries.

*Ructatio*, Belching, a deprav'd Motion of the Stomach, occasion'd by an Effervescence there, whereby Vapours and flatulent Matter is sent out at the Mouth; and 'tis either acid or stinking, or favours like something burnt or roasted.

*Ructus*; see *Bombus* and *Ructatio*.

*Rugitus*, an Effervescence of Chyle and Excrements in the Blood, whereby Wind and several other Motions are excited in the Guts, and roul up and down the Excrements when there is no easy Vent neither upwards nor downwards.

*Rumex*, a sort of Dock.

*Ruminans*, *Ruminant*, a Term given to such Animals as chew the Cud, whence they have more *Venters* than other Creatures, and consequently a more perfect Digestion; though the *Hare* and *Rabbit*, both which chew the Cud, have but one Ventricle in 'em.

*Rupicapra*, Wild or Rock Goats.

*Ruptio*; see *Rhegma*.

*Ruptorium*, a caustick Medicine, us'd for the opening of Abscesses.

*Ruf-*



*Ruscum* and *Ruscus*, Butchers-Broom.

*Rusma*, a certain kind of mineral or earthy Matter found in *Turky*, and there used as a Depilatory, or for taking off Hair, instead of shaving, which it does with great facility, when mix'd with an equal quantity of Quick-lime, and made together into a soft paste with Water, and so laid upon the hairy part; for being sufferd to lie on not more than a minute or two, it so loosens the hair that it may be scraped off with the Finger.

*Ruta*, Rue; it digests and cuts clammy and gross Humours; it expels Wind, and is a Preservative against the Plague, and other malignant Diseases; it quickens the Sight, and is good for a Pleurisy; it strengthens the Stomach and cures the Cholick, and the biting of a mad Dog; 'tis Uterine, and forces the Courses; 'tis us'd outwardly for the biting of Serpents, for Carbuncles, and to drive away the Fits of Fevers. The distill'd Water of it is much in Use for Hysterick Fits, and Uterine Distiles.

*Rutabulum*, or Coal-rake, wherewith to stir up or rake the Fire.

*Ryas*, a too plentiful and preternatural shedding of Tears.

## S

**S**. *N. Secundum naturam*, according to Nature.

**S**. a Characteristick Note of Weight and Measure, signifying half what went before.

*Sabina*, or *Savina*, Savine; the Leaves dry and heat much; being powder'd and mix'd with Honey, and apply'd, they cure Ulcers that run much, cleanse those that are

fordid, and stop those that are eating; mixt with Cream, they cure Childrens scabby Heads. Savine forces the Courses, and causes Miscarriage, upon which account they are too much known, and too much us'd by Wenches. The Water of it takes off spots from the Face; the Leaves of it bruised and apply'd to Childrens Navels, kills Worms. The Oil of it us'd to their Bellies does the like. A spoonful of the Juice of it mix'd with Milk, and sweetn'd with Sugar, has been given with great success to Children that have had Worms; and 'tis an extraordinary Medicine, and no ways dangerous; 'tis frequently given to Horses, and other sorts of Cattle, for the same purpose.

*Sabulum*, *Arena*, *Arenula*, Gravel in the Kidneys or Bladder.

*Saccharum*, *Sacchar*, *Zuccharum*, *Zachar*, *Saccharum*, *Mel Arundinaceum*, *Mel Canna*, Sugar. Sugar-Cane grows spontaneously in both the *Indies*; 'tis also planted in many other Places, as in the *Canary Islands*, *Spain*, *Sicily*, *Crete*, and *Cyprus*; it loves a fat moist Ground, and is fit to make Sugar in the space of a Year. Sugar partly distils from the Cane (after an Incision is made) which is the best and whitest; or by toasting or boiling the Pith, till the purer sort of the Sugar remains at the bottom in form of a Salt. In making the common Sugar, the Juice is press'd out in a Mill, is very sweet, but will not keep above 24 Hours; afterwards it turns to Vinegar: They boil it up in great Furnaces, but if any Oil be mixt with it, it will never come to a Sugar. Sugar is much us'd both in Food and Physick; but the immoderate Use of it is suppos'd, is the Cause of the encrease



encrease of the Scurvy and Consumption in *England*; 'tis certain that it encreases the Scurvy, for by the frequent Use of it, the Teeth grow black and rotten. Moreover, it contains in it a very corrosive Salt, which appears by Distillation; but it is to be noted, that Sugar is better to be mix'd with Medicines peculiar to Women's Diseases than Honey, for Honey is injurious to the Womb. There is also prepar'd a sort of Salt out of Lead, with Vinegar, which is call'd *Saccharum Saturni*, or *Sugar, of Lead*.

*Sacculi*, or *Ductus Adiposi*, or *Veneris Adiposa*, or *Lobuli*; bladders of fat, they are chiefly found about the Skin, and in the spaces betwixt the Muscles.

*Saccus*, the Gut call'd *Rectum*.

*Sacculus Chyliferus*, or *Roriferus*, the lower part of the Passage of the Chyle, into which are inserted all the Lacteal Veins of the second sort, and a great number of the Lymphatick Vessels.

*Sacculus Cordis*, See *Pericardium*.

*Sacculi Medicinales*, physical Bags, consisting of several Simples, according to the Nature of the Disease, compounded and beaten together and tied up in little Bags, to be apply'd to the Part affected. The Bags are to be sew'd or quilted down in several places, that the Ingredients run not altogether in a Lump.

*Sacer Ignis*; see *Herpes Exedens*.

*Sacer Morbus*; see *Epilepsia*.

*Sacerdotis Penis*; see *Arum*.

*Sacra Fistula*, the same with *Medulla Spinalis*.

*Sacrolumbus*, the Name of a Muscle seated at the back part of the *Thorax*; of the Use of which *Anatomists* are not yet agreed.

*Sacrum Os*, the holy Bone, consists of the six lower Vertebres, to which are join'd the *Ossa Coccygis*, or Hip-bones. In the hinder part of the *Abdomen*, it makes that Cavity which is call'd *Pelvis*, or the *Basin*.

*Sagadenon*, the same with *Opo-balsamum*.

*Lagapenum*, *Sacoponium*, vel *Serapinum*, *Sacopenium*, *Gum Sagapen*; see *Gummi*.

*Sagitta*, Adder's-Tongue; a Plant growing in marshy Places.

*Sagittalis Sutura*, or *Verniculata*, that Suture of the Scull which begins at the Coronal or Crown-Suture, and ends in the Lambdoidal Suture.

*Sagminalis*; see *Peristeron*.

*Sakmunia*, an Arabick word signifying *Scammony*.

*Sal*, Salt, is threefold, Fixed, Volatile, and Neutral: Fixed, is that which absolutely resists the force of the Fire, as Salt of *Tartar*, *Carduus*. The Volatile flies away from the least Fire; the Neuter is such as *Allum*, *Nitre*, *Vitriol*, *Sea-salt*, *Rock-Salt*, &c.

*Salocitas*; see *Satyriasis*.

*Salamandra*, is properly the Name of a Quadraped of the Lizard kind.

*Saldatura*, signifies *Tin*, or that mix'd metal that is used in soldering.

*Salix Virgula*, a kind of cross or double Rod, or Staff, used by Miners to discover Mines by their Effluvia.

*Salicaria*; see *Lysimachia*.

*Salicornia*; see *Kali*.

*Saliva*, *Salivum*, or *Sputum*, as some will have it, is Spittle, an insipid Liquor, which being separated in the *Maxillary Glandules*, or *Glandules of the Jaws*, and by



proper Passages flowing into the Mouth, serves to moisten the Mouth and Gullet, and assists to the chewing of Meat, and in some measure to the Digestion and Fermentation of it in the Stomach.

*Salivantia*, are salivating Medicines which cause much spitting.

*Salivatio*, Salivation, an Evacuation of Spittle by salivating Medicines, of which sort principally are Mercurial Preparations. Salivation is sometimes taken for a preternatural Encrease of Spittle.

*Sal Nitrum*, the same as *Nitre*.

*Saliunca*, the same with *Spica Romana*.

*Salix*, a Willow-tree.

*Sal Petra*, the same as *Nitrum*.

*Salsamentum*, every thing that is season'd with Salt, as salted Fish, Bacon, &c.

*Salsugo*, a pickle, or any saline Liquor, serving to preserve flesh &c. uncorrupted.

*Salvatella*, that Vein which, from the Vein of the Arm, is terminated in the little Finger.

*Salvia*, Sage; 'tis counted very wholesome, and therefore the Leaves are eaten in the Spring with Butter to purifie the Blood, and to preserve Health; but because Toads are wont to harbour under it, it ought to be well wash'd before eaten; and to drive them away, and other Venomous Animals, the *Italians* plant Rue among it; 'tis Diuretick, and provokes the Courses; 'tis excellent for Diseases of the Head; being given with Honey, it stops spitting of Blood: Sage, Sarsaparilla, and Balsamians, each one dram, taking in Broth in the Morning for some days, cures the Whites. A Palsy in the Hands

has been cur'd by washing them with Wine wherein Sage was infus'd. A Palsy of the Muscles serving for swallowing, is cured by washing of the Mouth and Throat with a Decoction of Sage made in Wine; the same cures Heart-burning; taken inwardly, it provokes Urine, and the Courses, and is us'd in the French-pox; 'tis a good Wound-Herb, either taken inwardly, or outwardly apply'd; 'tis excellent for the Scurvy.

*Sambucus*, Elder. *Martin Blockwitz* wrote a whole Book of the Vertue and use of this Plant; the Title of it is, *The Anatomy of Elder*. The inner Bark of the Elder purges watery Humours; wherefore 'tis good in Dropsies; the tender Leaves boil'd in Wine are likewise very good for the same purpose, and more convenient for weakly People; the inner Bark apply'd to Burns, takes out the fire; the Flowers discuss, mollify, and dissolve, and are sudorifick and anodyne. Vinegar wherein the Flowers have been infus'd, is very agreeable to the Stomack, and excites Appetite, and cuts and attenuates gross and crude Humours. The Berries are alexipharmick and sudorifick; the Spirit drawn from the Berries provoke Sweat, and therefore is good in Fevers; the Wine made of the Juice of them, or the Juice mix'd with White or Rhenish Wine, does much good in Dropsies. The Seeds cleanse and purge violently, by vomit and stool. A Decoction of the middle Bark with Syrup of Poppies, promotes Sweat. For swellings in the Feet, take of the Leaves as much as is sufficient, boil them in Oil with Salt, and foment them with it. In St.

*Anthony's-*



*Anthony's-Fire*, a Fomentation is frequently made of two parts Elder-water, and one part Spirit of Wine.

*Samech*, with *Paracelsus* signified Salt of Tartar.

*Sampsuchum*, & *Sampfucus* is the same as *Marjoram*.

*Sanamunda*, is *Caryophyllata*; see *Caryophyllata*.

*Sandaracha Arabum*, or *Vernix*, is Gum of *Juniper*, resembling Mastich.

*Sandaracha Gracorum*, is the *Arsenicum Rubrum*.

*Sandix*, is red earth.

*Sandyx*, is Ceruse calcined till it turns brown, and becomes like *Sandarach*.

*Sancti Viti Chorea*; see *Rhorea Sancti Viti*.

*Sanguificatio*; see *Hæmatosis*.

*Sanguinalis*; see *Coronopus*.

*Sanguinaria*; see *Coronopus*.

*Sanguis*, Blood, a red florid Liquor contain'd in the Veins and Arteries, and consisting of all those parts of the Chyle which pass thro' the *Papilla*, or little soft risings of the Intestines. This is that which gives Nourishment, Life, and Strength to all the parts of the Body. The Microscope discovers that the Parts of the Blood are round or globular naturally, but that in Fevers 'tis full of Worms.

*Sanguis Draconis*, Dragon's Blood, is the Tears or Gum of a Tree, which flows thence in the Dog-days, either spontaneously, or after Incision made, and is afterwards dry'd up. Some will have this to be the Cinnabar of *Dioscorides*.

*Sanguisorba*; see *Pimpinella*.

*Sanguisuga*, is the same as *Hirudo*.

*Sanicula*, Sanicle; 'tis an excellent Wound-herb, and is boil'd

in vulnerary Decoctions for outward and inward Wounds, for Eruptions of Blood, for Ulcers, and the Bloody-flux.

*Sanies*, a thick and bloody Pus or Matter.

*Sanitas*; see *Hygieia*.

*Santolina*, is *Chamæcyparissus*.

*Santonium*, or *Sementina*, Wormwood.

*Sapa*; it must be boil'd to the Consumption of two thirds, or as some will have it one half; see *Apo-chylisma & Defrutum*.

*Saphena*, the Vein of the Leg, or Crural Vein.

*Saphatum*, a dry Scurf in the Head. See *Achor*.

*Sapphirus*, a Sapphire. There are three sorts of em, one of a deep-blue colour, and those are call'd the Males; another of a pale-blue, and they are the Females; but the third sort are white. The Oriental ones grow in *Calecut*, *Cananor*, *Bisnagor*, *Ceylon*, but the best in *Pegu*. The Occidental ones are frequently found on the Borders of *Silesia* and *Bohemia*.

*Sapientia dentes*; see *Dentes*.

*Sapinus*, is *Abies*, or rather the lowest part of it.

*Sapo*, it is made of a Lixivium of Lee of Pot-ashes, compounded with Oil or Tallow.

*Saponaria*, Soapwort; the Root and Leaves are us'd in Physick, but that is very seldom; 'tis us'd for an Asthma, and to provoke the Courses; a Decoction of it is much commended in the *French Pox*; outwardly apply'd, it discusses Tumors.

*Saponea*, a Lambitive made of Almonds.

*Sapor*; see *Gustus*.

*Saprias*, the name of a very fra-



grant and generous Wine, otherwise called *Anthosmias*.

*Saracenic Solidago*, vel *Herba Fortis*, Compound of *Saracens*.

*Sarcites*, is *Anasarca* & *Leucophlegmatia*.

*Sarcocele*, a Rupture that consists in a fleshy Excrecence of the Testicles.

*Sarcocolla*, a Gummy Tear that is said to join Bones together; and used by Chirurgeons for the purpose; 'tis brought from *Persia*.

*Sarcoma*, a fleshy Excrecence.

*Sarcomphalum*, a fleshy Excrecence of the Navel.

*Sarcophagum*; see *Catharticum*.

*Sarcoepiplocele*, a Carnous Omental Rupture, when the *Omentum* grows hard, and into a fleshy Substance.

*Sarcosis*; see *Sarcoma*.

*Sarcothlasia*, or *Sarcothlasma*, contus'd Flesh, upon which there's frequently a suffusion of Blood under the Skin.

*Sarcotica*, those Medicines that fill up the Wounds with Flesh, or such as by their moderate Heat, and cleansing Qualities, keep Wounds and Ulcers free from filth, and preserve the natural temper of the Parts, so that the Aliment easily supplies the solution of the Parts.

*Sardius Lapis*, a semidiaphanous Gem, of the Colour of bloody Flesh, whence 'tis also call'd *Carneolus* and *Corneolus*.

*Sardonius Risus*, is an involuntary Laughter, or a sort of Convulsion. This Epithet is given it from the Herb *Sardonia*, which is supposed to cause this kind of Convulsion.

*Sare*; see *Effere*.

*Sarmatica lues*, the same as *Plica Polonica*.

*Sarmenta*, the long Twigs of Vines.

*Sarsaparilla*, a Root almost insipid, woody, fibrous, and uniform; it comes from *New Spain*, *Peru*, and other Places in *America*. It consists of fine parts, and is sudorifick; 'tis a Specifick for the French Pox, Pains in the Limbs, and for curing of Ulcers, and Chronical Diseases that proceed from gross and clammy Humours, and for such as depend on the Nerves; 'tis also us'd for the King's-Evil, and the like. *Sarsaparilla Root*.

*Sartoria Costa*, according to some, signifies the Ribs of a Whale; but others will have it to be the Mandible of the Whale, in which the Teeth are set.

*Sartorius Musculus*, or *Fascialis Musculus*, one of those that move the *Tibia*.

*Sassafras*, or *Paname*, a large Tree that grows in *Florida*, and other Regions of *America*. A Decoction of the Wood, of the Root, and of the Bark, is much us'd; 'tis good for the Hip-gout, for Obstructions, and is counted excellent for pale Virgins; 'tis much us'd for the French Disease; it expels Wind from the Womb, takes off Crudities, provokes the Courses wonderfully, and cures Barrenness. Many use the Water or the Decoction of it to prevent the Plague, and other contagious Diseases; 'tis good for Wind, and cold Diseases of the Stomach; it helps Concoction, stops Vomiting, and is very good for cold Diseases of the Breast; it cures the Head-ach, expels Gravel, takes off heat of Urine, cures a stinking Breath, and stops Catarrhs. The Electuary of *Sassafras* is an excellent Medicine. *Sax-*

*Saxifragus*, or *Lithontripticus*, every thing that breaks the Stone in the Bladder, or a certain Stone that dissolves and breaks Tartar in the Body of Man.

*Santalum*, Sanders ; there are three sorts of it, White, Yellow, and Red. The Woods are epatick and cordial, they are chiefly us'd for fainting, Palpitation of the Heart, and Obstructions of the Liver ; they are us'd outwardly in Epithems, for Catarrhs, Head-achs, Vomiting, and for a hot Intemperies of the Liver. The *Arabians*, and most of the modern Physicians, hold that Sanders are cold ; but *John Baubinus* and others judge they are hot, by their effects and taste. Red Sanders cool and bind ; white Sanders powder'd, and taken in an Egg, or infus'd all Night upon hot Ashes in red Wine, and taken inwardly, stops Fluxes ; the Species of the three Sanders are us'd for Obstructions of the Liver, for the Jaundice, and for Weakness of the Stomach and Bowels.

*Saturantia* ; see *Absorbentia*.

*Satureia*, or *Cunula*, Savory ; 'tis hot and acrid, it provokes Urine and the Courses ; 'tis good to season Meats and Broths, and provokes Appetite ; 'tis good for Diseases of the Breast and Womb. and it quickens the Sight ; 'tis us'd outwardly to discuss Tumors, and to ease the Pain of the Ears.

*Saturnus*, the Chymists understand Lead by it ; whence *Saturnina* are call'd, Medicines prepar'd out of Lead.

*Satyriasis*, *Priapismus*, *Satyriasmus*, or *Salacitas* ; an immoderate desire of Venery, which upon *Cotition* vanishes. 'Tis sometimes also a convulsive Erection

of the manly Yard, not attended with a Venereal Appetite, and not ceasing after *Cotition* ; unto this may also be refer'd the *Nocturnal Erection* and *Pollution* in the time of sleep. 'Tis taken sometimes for the Leprosy, because in that Disease the Skin acquires the roughness of a Satyr, and they are much addicted to Venery. 'Tis likewise us'd for the swelling of the Glandules behind the Ears.

*Satyrismus* ; see *Satyriasis*.

*Satyrium* ; see *Orchis*.

*Saure*, 'tis suppos'd to be the same as *Nasturtium*.

*Saxifraga*, *Saxifragium*, & *Saxifragia*, Saxifrage ; the Juice, the distil'd Water, and the Powder of the Seed provoke Urine, expel Gravel and Wind, and ease the Cholick. It grows in Meadows and moist Pastures.

*Scaber*, or *Scabrities*, any unusual roughness of the Skin.

*Scabies*, the Itch ; 'tis of two sorts, moist and dry ; the moist is an inequality or roughness of the Skin, with moist and purulent Pustules, accompany'd with a constant itching. The dry Itch is fourfold, *Pruritus*, *Impetigo*, *Psoa*, and *Lepra* ; which see in their proper places.

*Scabiosa*, Scabious ; the Herb boil'd in Wine, cures Imposthumes, Pleurifies, Coughs, and other Diseases of the Breast ; 'tis also good for a Quinzay and the Plague, and it cures the Itch, and little pocky Ulcers in the Fundament.

*Scala*, a Ladder ; 'tis also used for a Chirurgical Instrument, us'd for the setting of dislocated Bones.

*Scalenum*, that pair of Muscles which extend the Neck. They are perforated to make way for



the Veins and Arteries, and the Nerves of the hinder part of the Neck, as they go to the Arm.

*Scalpellum Umbilicarium*, the Knife with which the Midwife cuts off the Navels of Children.

*Scalprum Chirurgicum*, a Lancet.

*Scalprum Rasorium*; see *Rasatorium*.

*Scammonium*, *Scammoneum*, *Scammonia*, & *Scammonea*, is the inspissated Juice of a Root of the kind of a *Convolvulus*; Scammony, the best comes from *Antioch*.

*Scamnum Hippocratis*, *Hippocrates's* Bench, an Instrument of six Ells long, 'tis us'd in setting of Bones.

*Scandix*; see *Pecten Veneris*.

*Seapha*, the inner Rim of the Ear. 'Tis also a Band us'd on the Head, when Blood is to be let in the Forehead.

*Scaphoides*, the third of the *Ossa Tarsi* in the Foot; 'tis join'd to the Ankle-bone, and the three hinder Bones. 'Tis called also *Os Naviculare*, from some resemblance it has of a Boat.

*Scapula*; see *Homoplata*.

*Scarificatio*, Scarification; an Incision of the Skin with a Penknife or Lancet; this is either with or without Cupping-glasses; without Cupping-glasses, if there be any Mortification or Gangrene, because the separation is by all means to be hasten'd; with Cupping-glasses, if there be a necessity of taking away Blood.

*Scarificatorium*, is the Instrument wherewith they make the Incisions in Scarifications, and hath of late been much improv'd, so as to make 12 or 16 incisions at once.

*Scarlatina Febris*, the Scarlet

Fever, which is join'd with spots like the Measles, as it frequently happens in Summer-time, especially among Children.

*Scarlea*, the same with *Sclarea*.

*Scaurus*, one whose Ankle stands out, Clubfooted.

*Sceletum*; see *Retrachium*.

*Scoletum*, a Skeleton, when the Bones are dry'd and put together according to Art, in their natural Order and Position.

*Scelotyrbe*, a wandering Pain in the Legs, proceeding chiefly from the Scurvy. Hence the Water proper for this Distemper is called *Aqua Scelotyrbitis*.

*Scincus*, a Skirk, or kind of Lizard, or four Legg'd creature used in Medicine, and accurately describ'd by *Aldrovandus*.

*Schesis*, the Disposition of the Body.

*Schetica Febris*, oppos'd to the Hectick Fever, because 'tis seated mostly in the Blood, and is easily cur'd; but a Hectick Fever is fix'd in the very Habit of the Body, and not to be remov'd without great difficulty.

*Schidacedum*, a Fracture lengthways in the Bone; see *Cauledon*.

*Schisma*, a Cut in any part, either hard or soft.

*Schistos*, a kind of Stone, like the *Lapis Hematites*, but paler, and less efficacious.

*Schoenanthum*, *Scaenanthum*, an Arabian Shrub call'd *Camels-hay*; it heats, discusses, and is of fine parts; 'tis chiefly us'd for Obstructions of the Liver, Spleen and the like; 'tis also us'd for Vomiting, and the Hiccups, Wind in the Stomach, difficulty of Urine, for Pains of the Kidneys, Bladder, and Womb. It cures a stinking Breath, strengthens the Head, discusses the swelling

swelling of the *Uvula*, and strengthens the Stomach, being outwardly us'd in a Lotion. A Dram of it powder'd may be taken inwardly in hot Wine, or it may be boil'd in Water; 'tis reckon'd a Specifick for Ulcers of the Body.

*Schoenos*, see *Funcus*.

*Schoenoprasum*, the same with *Porrum Funceum*, Porret.

*Sciatica*; see *Arthritis*.

*Scirrhus*, *Scirrhus*, *Scirrhomia*, or *Sclirofis*, a hard livid swelling that resists the Touch, and is without Pain.

*Scilla*, the same with *Squilla*.

*Scepe*, or *Scepasma*, denotes the covering of the Body, whereby 'tis defended from the injuries of the weather.

*Scirpus*, is *Funcus*; see *Funcus*.

*Sclarea*, *Scarlea*, or *Horminum*, Clary.

*Scleriasis*, or *Scleroma*, a Hardness.

*Schlerophthalmia*, a hard Blearedness of the Eyes, accompanied with Pain; also a slow Motion of the Eyes, with redness and dryness of 'em.

*Sclerosarcoma*, is an Abscess generated chiefly in the Gums; it is fleshy and hard sometimes, resembling a Cock's Comb.

*Sclerotica*; see *Cornea*.

*Sclerotica*, or hardening Medicines, such as unite the Parts more firmly amongst themselves, and that either by dissipating the thin and soft parts, or else sometimes by retaining them; the first by hardening the Matter into a *Scirrhus* by too hot Medicines; the latter is done when the Part affected acquires a hardness by cooling and astringent Medicines; such are *Sengreen*, *Nightshade*, *Porcelane*, and *Lentils*.

*Scleruntica*, the same with *Sclerotica*.

*Sclirofis*, and *Scliroma*, the same with *Scirrhus*.

*Scolecoides*, that is *Vermiformis*, Worm-like. This is said of a certain Process of the Brain, and is a Body of many Particles connected together by five Membranes, differently and strongly made up, and which is brought from the middle Ventricle of the Brain to the farthest end.

*Scoliasis*, a Distortion of the Back-bone to one or the other side.

*Scolopendria*, *Scolopendrum*, or *Asplenium*, Harts-tongue.

*Scolopomacherion*, a Chirurgion's Knife, or an Instrument wherewith Wounds of the *Thorax* are widen'd; 'tis used also in opening larger swellings, likewise in opening the *Abdomen*.

*Scolymus*, is *Cinara*; see *Articocalus*.

*Scoptula*, is *Scapula*.

*Scorax*, the Gum of the Olive-tree.

*Scorbutica*, are Medicines that by attemperating Acids, and procuring Sweat, are proper in the cure of the Scurvy.

*Scorbutus*, the Scurvy, a Disease that is epidemical to the *Hollanders*, besides some other Nations living near the Sea. The Symptoms of it are generally livid Spots on the Hands and Feet, weakness of the Legs, a stinking Breath, looseness of the Teeth, bleeding of the Gums, Convulsions, Pains, running Gout, Cholic, &c. It is of two kinds, either *Salino-sulphureous*, when the Sulphur is predominant to Salt; or *Sulphureo-saline*, when the Salt is predominant to the Sulphur:



This is likewise either in the Blood or Nervous Juice, or in both. This Distemper was not unknown to the Ancients; see *Hippocrates*. lib. 2. cap. 42.

*Scordium*, Water-Germander. 'Tis alexipharmick and fudorifick, is chiefly us'd in the Plague, for malignant Diseases, and for Obstructions of the Liver, Spleen and Lungs: Outwardly apply'd, it cleanseth Wounds and Ulcers, and eases the pain of the Gout. *Diascordium* is made of it, and has its Name from thence. Many pestilential Buboes have been broken and cured with *Scordium*. The Compound *Scordium-water* is much in use. The Leaves of it smell like Garlick, and taste bitter.

*Scordotis*, is a Plant like *Marubium*.

*Scoria*, metallick Recrements or Dross.

*Scorodon*, is *Allium*; see *Allium*.

*Scorodoprasum*, is a Plant betwixt Garlick and Leeks. *Leekschallot*, or *Rocobole*.

*Scorpio*, *Scorpius*, or *Doronicum*, is a sort of Aconite.

*Scorpiodectos*, a Bite of a Scorpion.

*Scorpioides*, a sort of Pulse, the form of whose Pods resembles that of a Scorpion.

*Scorpiurus*, a sort of Heliotrope.

*Scorsonera*, *Scorzonera*, *Viperina*, *Viperaria*, and *Serpentaria*, Vipers grafs.

*Scortum*, the same with *Scrotum*.

*Scotodinos*, the same with *Scotomia*.

*Scotoma*, the same as ———

*Scotomia*, a dizziness or swimming of the Head; 'tis when the

animal Spirits are so whirl'd about, that the external Objects seem to run round.

*Scriptulus*; see *Scrupulus*.

*Scrobiculus Cordis*; see *Anticardium*.

*Scroffa*, the same with *Scrophula*.

*Scrophula*, *Struma*, *Cheres*, preternatural hard Glandules, or preternatural Swellings of the Glandules of the Neck and Ears. They are contain'd in a proper Tunick.

*Scrophularia*, or *Scrofularia*, Figwort. This Herb is good for the Kings-evil, and is us'd for Cancers or eating Ulcers. The Powder of the dry'd Root apply'd to the Piles, dries 'em up; a dram of it taken inwardly, expels Worms; and the Water distil'd from this Root cures a red Face. It grows in Hedges, and among Bushes frequently.

*Scrotoccele*, a Rupture of the *Scrotum*. See *Hernia*.

*Scrotum*, or *Bursa*, the Cod, a Bag which contains the Testicles of the Male, consisting of a Skin, a fleshy Panniculus, and the two Tunicks *Erythrois* and *Elythrois*. In the middle of it is a Line extended in the length, which divides the right part from the left. For more easie Distention or Contraction, it is void of Fat.

*Scrotum Cordis*; see *Pericardium*.

*Scrupulus*, a Scruple; 'tis the third part of a Dram, and contains twenty Grains. 'Tis also call'd *Scriptulus* and *Scriptulus*.

*Scutalis Cartilago*, the same as *Ensiformis* and *Thyroides*.

*Scutiforme Os*; see *Mola Genui*.

*Scutiformis Cartilago*; see *Eryiformis* and *Thyroides*.

*Scutum*



*Scutum*, is either the same as *Mola Genu*; or else signifies a Plaster apply'd to the Region of the Heart, Stomach, &c.

*Scybala*, Sheep, Goats, &c. Buttons or Excrements.

*Scypho* is the *Infundibulum* in the Brain; also those Passages which convey the Spittle from the *Os Cribriforme* to the Palate.

*Scytalides*, or *Internodia*, the three Bones belonging to each Finger, are so called, the Thumb excepted, which has only two.

*Scythica Radix*; see *Glycyrrhiza*.

*Scytos*, signifies Leather in general, but particularly seems to be restrain'd to the Scalp or Skin upon the Head.

*Sebel*, the same with *Pannus Oculorum*.

*Sebasten*, an *Affyrian* Plum; it grows also in *Egypt* and *Asia*. It is much us'd in Diseases of the Lungs, for Coughs, difficulty of breathing, a pleurisie, a *Peripneumonia*, a Hoarseness, and for a *Catarrh*; 'tis likewise an Ingredient in the Pectoral Decoction of the *London Dispensatory*, and in the Syrup of *Hyslop*.

*Secacul*, is *Sigillum Solomonis*.

*Secale*, Rye; the biggest, fullest, and most heavy is the best. 'Tis hot and dry, hotter than *Barley*, yet not so hot as *Wheat*; 'tis frequently mix'd with *Wheat* because 'tis so very sweet and moist, but it is harder to concoct than that, and causes Wind and Gripes.

*Sec. Nat.* is wrote at length *Secundum Naturam*, and signifies according to Nature.

*Sectio Casarea*; see *Hysteratomotocia*.

*Secretio*, is a Word of a large signification, but in the Animal Oeconomy is to be understood of a natu-

ral separation of the fluid Matter, whether useful or excrementitious, from the mass of Blood, thro' certain Channels or Organs dispos'd for that purpose, and these are call'd *Glands*.

*Secunda*, the same with *Secundina*.

*Secundina*, the *Secundine* or After-birth, are the three Membranes, *Chorion*, *Allantois*, and *Amnion*, which with the *Placenta* are excluded after the Birth.

*Secundum Naturam*, according to Nature, i. e. when all things are duly perform'd, as in the state of Health. *Prater Naturam*, on the contrary, signifies, that all things are in an ill state. See *Natura*.

*Securida*, Axwort.

*Sedimentum Urinae*, the Sediment of Urine, are parts of the nutritious Juice, which being separated from the Blood with the Serum, because of their gravity, they sink to the very bottom of the Urine.

*Sedum*, *Semper Vivum*, or *Barba Fovis*, Houseleek; it is very cooling and astringent, is us'd inwardly in bilious Fevers, it queneth Thirst by moderating the Heat, the Juice of it being mix'd with Sugar. Rags being dipt in the Juice, or in the distil'd Water of it, and apply'd to any Inflammation, especially in the Phrenzy, are very beneficial; the Juice likewise cures Corns and Warts. For Ulcers of the Matrix and Urinary Passage, take of the Juice four ounces, one ounce of Litharge, and the Yolks of two Eggs; rub 'em a long time in a leaden Mortar, and then make application. In Fevers, when the Tongue is dry and chapp'd, dip a Leaf of it in Rose-water, and apply



ply it to the Tongue, repeating it oft. Take of the Juice one spoonful, of Whitewine two spoonfuls, mix 'em together, one drop or two drops into the Eyes, and apply a double Linen Rag thereon, you'll find it good for a hot Inflammation in the Eyes.

*Selenitis*, is *Lunaria*.

*Selinum*, is *Apium*; see *Apium*.

*Selibra*, half a pound, or six ounces.

*Sella Equina*, or *Turcica*; it is compounded of four Processes of the Bone *Sphenoides*, or Wedg-like Bone; it contains the Pituitary Glandule, and in Brutes the *Rete Mirabile*.

*Sella Sphenoides*, the same with *Sella Equina*.

*Sella Turcica*, the same.

*Semiofis*; see *Diagnosis*.

*Semen*, Seed, a white, hot, spirituous, thick, clammy, saltish Humour, which is made out of the thinnest part of the Blood in the Testicles and *Epididymides*, and by proper Passages is ejected into the Womb of the Female. There is also in the Female a Matter that is call'd *Seed*, which proceeds from the *Prostates*, and frequently in their Lechery is emitted forth. The Use of this is to raise Titillation, and render the Coition more pleasant; for the rest of the Female Seed (if it may be so call'd) lies in their *Ovaria* or Testicles. The word *Semen* relates also to the Seed of Vegetables, which each produces in its own kind.

*Semicongius*, half a Gallon, a Measure for Liquids, containing five Pints of Water, and four and a half of Oil.

*Semicotyle*, half a *Cotyla*. See *Cotyla*.

*Semicupium*, is *Infessus*. See *Balneum*.

*Semilunares Valvula*; see *Valvula*.

*Seminembraneus*, or *Seminembranosus Musculus*, one of those Muscles that move the *Tibia*.

*Seminalis*, is *Polygonum*.

*Seminervosus Musculus*, the *Seminervous Muscle*, another of the Muscles that with the *Seminembranosus* moves the *Tibia*.

*Semiobolus*, half an *Obolus*; see *Obolus*.

*Semis*, or *Semissis*, half an Ounce.

*Semisideratus*, the same with *Hemiplegia*.

*Semispeculum*, a Chirurgical Instrument to dilate a Wound in the Neck of the Bladder.

*Semissis*; see *Semis*.

*Semispinatus Musculus*, the Muscle that helps to move and extend the Back.

*Semiuncia*, or *Semuncia*, half an Ounce.

*Semper vivum*; see *Sedum*.

*Semper vivum Marinum*; see *Aloes*.

*Senecio*, Groundsel; the Juice of the Herb taken in Beer, or a Decoction of it with Honey, vomits gently. Outwardly apply'd, 'tis very good for Inflammations of the Paps, as also for the Kings-Evil.

*Senna*, it grows in *Syria*, *Persia*, and *Arabia*, and from thence 'tis carried to *Alexandria* in *Egypt*, from whence 'tis brought to us; it grows in *Italy*. It purges Choler, Phlegm, and Melancholy, but 'tis flatulent, and apt to disturb the Stomach and Bowels. 'Tis corrected with Galangal and Ginger, and is given in quantity from half a dram to a dram and half; also in Infusion from two drams to five. Great Virtues are attributed to it by both ancient



ancient and modern Physicians: It cures the Head-ach, and is good for Madnefs, the Falling-ficknefs, a Palfie, the Itch, and the like; it cheers the Heart, quickens the Sight, helps the Hearing, and opens Obstructions of the Bowels. 'Tis an Ingredient in the Famous *Elixir Salutis*. which has long gone under the name of one *Daffy*. The following Medicines of the *London Dispensatory* are made of, and take their Names from it, viz. the greater Compound Powder of *Senna*, the Powder call'd *Diasenna*, and the *Decoctum Senna Gereonis*.

*Sensorium Commune*, or the Seat of Sensation, is that part of the Brain wherein the Nerves from the Organs of all the Senses are terminated, which is in the beginning of the *Medulla Oblongata*, and not of the *Pineal Gland*, as some would have it. See *Aistheterium*.

*Sensus*, Sense, is when the Motion impress'd by the outward Objects upon the Fibres of the Nerves is convey'd (by the help of the Animal Spirits residing in the Nerves) to the common Sensory of *Medulla Oblongata*. See *Aisthesis*.

*Sentis*; see *Rubus*.

*Separatio* is *Separation*, or called by the Chirurgeons that Operation when the Flesh or Bone that's corrupted is separated from the sound.

*Separatio*, is also the same with *Secretio*.

*Separatorium*, or *Hypoclepticum*, a Chymical Vessel to separate Oil from Water.

*Sephyrus*, a hard Inflammation of the Womb, or of any other Part.

*Sepia Os*; see *Os Sepia*.

*Seplasiarius*, he that sells Perfumes and perfum'd Ointments.

*Septa*, the same with *Septica*.

*Septana*, a Fever that finisheth its Course in seven Days.

*Septica*, or *Putrefacientia*, those things that thro' malignant heat and sharpness rot and corrupt the Flesh.

*Septifolium*; see *Heptapleuron*.

*Septum Auris*, the Membrane of the Tympanum. See *Tympanum*.

*Septum Cordis*, the carnous part that divides the right Ventricle from the left.

*Septum Lucidum*, a Partition, upon the account of its thinness diaphanous, which distinguishes the Ventricles of the Brain.

*Septum Narium*, that Part that separates the Nostrils one from another.

*Septum Transversum*; see *Diaphragma*.

*Septunx*, seven Ounces.

*Serangodes*, *Antrosus*, hollow, cavernous; or like a Pipe.

*Serapias* or *Orchis*, a sort of *Satyrion*.

*Serapium*; see *Syrupus*.

*Sericum*, Silk.

*Serides*, Sallad, or Esculent Herbs, as Succory, Endive, &c.

*Seriola*, the same as *Seris*.

*Seriphium Absinthium*, is Sea-Wormwood.

*Seris*, *Seriola* or *Intubus*, Endive. See *Endivia*.

*Serosus*, Watery, Serous, or Whey-like.

*Serpentaria*; see *Dracontia* and *Centum Morbia*.

*Serpentarium Lignum*, is commended for expelling Poison, the Wood, Bark, and Root is given mix'd together for that purpose, but the Root is best. It grows in *Malabar*. See *Colubrinum*.

*Serpentina*, a sort of *Stellaria*.

*Ser-*



*Serpigo*; see *Lichen*.

*Serpillum*, wild Thyme; it grows on Hills and dry Grounds; 'tis hot and dry; it forceth the Courses and Urine; 'tis cephalick, uterine, and stomachick, is good for spitting of Blood and Convulsions, also for the Gripes. Being outwardly apply'd, it cures the Head-ach and Giddiness, and disposes to Sleep.

*Serra*, a Chirurgion's Saw, wherewith he cuts Bones asunder.

*Serrata*; see *Chamadrys*.

*Serratula*; see *Chamadrys*.

*Serratus Musculus*, is fourfold, two forward, and as many backward; they serve to move the *Scapula*.

*Serriola*, is *Endivia*, as also *Lactuca Sylvestris*. See *Endivia*.

*Sertula Campana*; see *Melilotus*.

*Serum*, a watery, thin, yellowish and saltish Humour, which consists chiefly of Water, with a moderate quantity of Salt and a little Sulphur. The Use of it is to dilate, and to be a Vehicle to the Blood.

*Sesamoidea Offa*, are sixteen, nineteen, twenty, and sometimes more little Bones, so call'd from the likeness they have to Sesamum Seeds, which are found in the Joints of the Hands and Feet.

*Sesamum*, the plant Sesamy.

*Sescuncia*, or *Sesquiuncia*, an Ounce and a half.

*Sesquihemina*, one Hemina and a half.

*Sesquilibra*, a Pound and a half.

*Sesquibolus*, an Obolus and a half.

*Sesquicyathus*, the fourth part of a Hemina.

*Sesquiplum*, a Pound and a half.

*Sesquisextarium*, a Sextary and a half.

*Sesquiuncia*, the same with *Sescunica*.

*Setaceum*, is when the Skin of the Neck is taken up and run thro' with a Needle, and the Wound afterwards kept open by Bristles, a Skein of Silk, &c. that so the ill Humours may vent themselves. 'Tis call'd a *Seaton*.

*Seutlomalache*, or *Seutlomali-chium*, is *Spinachia*.

*Sevum*, Suet, relates only to the Fat of four-legg'd Creatures.

*Sexcunx*, the same with *Semiuncia*.

*Sextans*, the sixth part of a Pound, containing two Ounces.

*Sextarius*, a Roman Measure, containing the sixth part of a Gallon: Some say it contain'd thirty Ounces of Honey, of Oil eighteen, and of Water twenty Ounces; others say it contain'd a Pint and eight Ounces of Wine, and half a Pint of Oil.

*Sextula*, is four Scruples.

*Serunx*, six Ounces, or half a Pound of Physick-weight.

*Sexus*, or *Cunus*, the difference of Sex betwixt a Male and a Female.

*Siagonagia*, the Gout of the Jaws.

*Sialismus*; see *Ptyalismus*.

*Sialochus*; see *Ptyalismus*.

*Sialon*; see *Sielos* & *Saliva*.

*Sibilus Auris*, the same with *Tinnitus Auris*.

*Sicilicus*, or *Sicilium*, half an Ounce, or four Drams.

*Sicy*, and *Sicyos*, is *Cucumber*.

*Sida*, is *Althæa*.

*Sideratio*; see *Sphæcelos* & *Aplexia*.

*Sideritis* or *Ferraria*, is *Millefolium*.

*Sief Album*, is a dry medicine for the eyes; see *Collyrium*.

*Sielis*.

*Sielismus*, the same with *Sali-vatio*.

*Sielocinetica*, the same with *Sa-livantia*.

*Sigillum Solomonis*, Solomon's Seal.

*Sigmoides*, the *Apophyses* of the Bones, representing the Letter *Γ* of the ancient *Greeks*; also the three Valves of the great Artery, that hinder the Blood from returning back to the Heart.

*Signum Morbi*, the Symptoms or Signs of a Disease.

*Siler*, a sort of *Ligusticum Mon-tanum*.

*Siligo*, a sort of the finest Wheat.

*Siliqua*, half a Lupin, of which six weigh a Scruple. This is to be understood of the Seed contain'd in it, for *Siliqua* is the Husk that contains the Grain or Seed.

*Siliqua dulces*, St. John's Bread, a certain oblong Fruit of a Chestnut colour, of a Tree call'd *Cer-antonia*, growing in *Naples*, *Candia*, *Syria*, and *Spain*.

*Siliquastrum*, is *Piper Brasilia-num*, *Brasile Pepper*.

*Silo*, Ape-nosed.

*Silphium*, is *Laserpicum*; see *Laserpicum*.

*Similares Partes*, similar Parts, such as are throughout of the same Nature and Texture.

*Simplices Partes*; see *Similares Partes*.

*Simplicia*, Simple, Medicines unmix'd and uncompound.

*Simus*, or *Simitas*, has a double signification, one natural, which is spoke of the concave part of the Liver, from whence the *Vena Porta* proceeds, the opposite part whereof is convex and round; the other is preternatural, which denotes a deformity of the Nose, when the Middle or Bridge of it is flatted down.

*Simotrachelos*, is said of a Man who, lifting up his Shoulders, contracts his Neck, and looks arrogantly.

*Sinapi*, and *Sinapis*, Mustard; it provokes Appetite, is good for Mother-fits, the Falling-sickness, Lethargy, Palsie, and all other Diseases of the Head, being put up the Nostrils, or apply'd in the manner of a Clyster; it provokes Urine and the Courses; and is an incentive to Venery; it cures Catarrhs, and removes Hoarseness; it loosens the Belly, and dissolves Tumors. The Seed of it beat in a Mortar, and mix'd with White-wine, preserv'd the Lives of many hundreds that were highly scorbutical, and in a languishing condition, in a certain Town that was long besieg'd and reduc'd to great Want, insomuch that the Inhabitants were forc'd to eat nasty and unwholsom things, whereby they became diseas'd, and many died before they thought of Mustard, which then grew in great plenty in the Town-ditch, the which being us'd as abovesaid, recover'd 'em all.

*Sinapismus*, a Medicine apply'd to the Head, and is prepar'd of Mustard, wild Radish, Salt, and Leven.

*Sinapium*, a sharp Sauce, prepar'd with Mustard-Seed.

*Sinciput*, the fore-part of the Head.

*Singultus*; see *Lygmus*, the Hick-cough, which is sometimes attended with a Fever, and then is very severe.

*Sinomoros*, malignant and dangerous.

*Sinus*, is when the beginning of an Abscess or Ulcer is narrow, but the bottom large.

*Sinus*,



*Sinus Meningis*, those Cavities which *Galen* calls the Ventricles of the thick Membrane. The first and second, or the lateral Sinus's, are seated between the Brain and the *Cerebellum*, ending in the Vertebral Sinus's. The third begins from the *Os Cribriforme*, and ends in the middle of the former Sinus's. The fourth arises from the *Pineal* Glandule, and ends in the middle of the lateral Sinus's. The insertion of these Sinus's is call'd *Torcular Herophili*. The Sinus's, after they have pass'd thro' the Scull, are partly continued with the Jugular Veins, and partly descend thro' the whole length of the Spinal Marrow, down to the *Os sacrum*. The Use of 'em is to supply the place of Veins, for they convey the Blood from the Brain and *Cerebellum*, partly into the Jugular Veins, and partly into the Vertebral Sinus's.

*Sinus Offium*, those Cavities of the Bones which receive the other Bones.

*Sion*, and *Sium*, is *Becabunga*.

*Siriasis*, an Inflammation (or rather great Heat) of the Brain and its Membranes, occasion'd by the heat of the Sun. This is frequent in Children, because of the thinness of their Sculls.

*Sirenes*, the same as ———

*Sirones*, a sort of Pustules that arise in the Palms of the Hands and Soles of the Feet, containing in 'em a very little sort of Worms or Lice.

*Sisarum*, *Sifers*, or Skirrets; they are sown in Gardens, but the usual way of propagating 'em is, to set the lesser Roots in *February* or *March*, before they spring up, the greater being to be eaten at that time boild and dish'd with

Butter, Pepper, and Salt, the hard Pith in the middle being first taken out. *Cordus* says, that it is the most wholsom Root that is eaten. 'Tis hot and moist, concocts easily, and nourishes pretty well, but is windy.

*Sisymbrium*, *Mentha aquatica*, & *Corona Veneris*, is the same as *Cardamine*.

*Sisynrichium*, and *Sisyrichion*, a sort of *Iris*.

*Sitanion*, a sort of Bread-corn.

*Sitis*, Thirst, a Defect of the salival Juice, which occasions the fancy and desire of Drink.

*Sium*, is *Sion*.

*Smaragdus*, a certain precious Stone or pellucid Gem, call'd a *Jasper*.

*Smegma*, the same with *Sapo*, Soap.

*Smegmatopaus*, a Soap-boiler.

*Smilax*, Bindweed.

*Smile*, a Knife with two Edges used by Chirurgeons.

*Simiris*, a hard sharp Stone that Lapidaries and Glasiers use to cut Glass and other hard Bodies with. 'Tis vulgarly call'd *Emery*.

*Smyrna*, the same with *Myrrha*.

*Smyrnium*, is *Levisticum*, or *Ligusticum*.

*Socotrina Aloë*, there are three sorts of Aloes Succotrine, Hepatick, and Caballine. Succotrine is so call'd from the Island *Socotra* in *India*; this sort is the best of all, 'tis clear and transparent, and colour'd somewhat like the Liver; it has an aromatick Smell like Myrrh, upon which account it was formerly mix'd with Perfumes; it has a bitter, an aromatick, and an astringent taste; 'tis light, yet the substance of it is compact; being handled in the

Sun,



Sun, or near the Fire, it grows soft, and when 'tis cold it breaks easily, which are the signs of the best Aloes. The Hepatick is so call'd, it being like the Liver in colour and consistence; 'tis not so pure as the former, nor so transparent; it smells stronger, and tastes more bitter, and is more astringent. The Caballina is more impure, sandy, and filthy, and fit only for Horses. Aloes, besides its purgative Vertue, is hot and drying, and opens Obstructions; purges Choler and Flegm. Aloes, contrary to all other purging Medicines, strengthens the Stomach; but 'tis to be noted, that the frequent Use of Aloes opens the Hemorrhoidal Veins, and the Orifices of other Veins; wherefore, those that are subject to Piles, and to Hemorrhagies, must not use Aloes; but outwardly apply'd, they are very astringent. Aloes kill and expel Worms; being mix'd with Vinegar, and the Gall of an Ox, and apply'd to the Navel, it does the same. It cures the Jaundice, and prevents Putrefaction; and mix'd with Myrrh, it preserves dead Bodies a long time from Corruption; some think the Vertue of Mummy proceeds wholly from the Aloes, wherewith Bodies were wont to be embalm'd; the Powder of it us'd outwardly stops the Fluxes of the Hemorrhoidal Veins; dissolv'd in Wine, it prevents the falling of the Hair; mixt with Medicines for the Eyes call'd *Collyria*, it quickens the Sight; mixt with Honey, it cures Ulcers of the privy Parts, and a Fistula, and sore Mouths, and a stinking Breath; it shuts the Orifices of the Veins, and so stops bleeding; outwardly apply'd, it thickens and dries, and

the Powder of it conglutinates all fresh Wounds, and skins them. In prescribing of Aloes, the following Cautions are to be observ'd. 1<sup>st</sup>, 'Tis not to be given to those whose Diseases proceed only from a simple Intemperies without Matter; but 'tis us'd with good success in those that are of a cold and moist Constitution. 2<sup>dly</sup>, It ought not to be prescrib'd to old People. 3<sup>dly</sup>, It ought not to be us'd too frequently. 4<sup>thly</sup>, and lastly, Women with Child must not take it. Those things which are added for the Correction of it, are Mace, Nutmegs, Cinnamon, Spikenard, sweet-smelling Flag, Saffron, and the like. The Operation of it is quicken'd by washing it in a Decoction of Rhubarb, or in an Infusion of Roses; 'tis said, that Mastich, Tragacanth, Bdellium, and the like, mix'd with it, prevent its opening the Orifices of the Veins; or if it be wash'd in Endive or Succory Water, the same may be prevented. Many excellent Medicines are compounded of Aloes.

*Soda*, the same as *Cephalalgia*. it also signifies the same with *Ardor Ventriculi*, as likewise the Ashes of the Herb *Kali* burn'd, whereof Glass is made.

*Sol*, the Sun, also Gold among the Chymists; whence their Medicines prepar'd of Gold are call'd *Solaria*.

*Solanum*, Night-shade; there are various sorts of it, but most dispose to sleep, and are call'd *Solanum*, *Cuculus*, *Uva Lupina*, *Uva Vulpis* & *Morella*.

*Soldanella*, & *Soldana*, *Convolvulus*, *Brassica Marina*; Sea-Bindweed.

*Solen*, is an oblong Chirurgical Instrument, hollow within, in which



which a broken Leg or Thigh is placed.

*Solenarium*, a Surgeon's Instrument like a Pipe, which is apply'd to the *Penis* as the *Solon*.

*Soleus*, a Muscle of the Foot so call'd.

*Solidago Saracenica*; see *Saracenica Solidago*.

*Solidago*, an Herb that consolidates Wounds.

*Solidum*, a Weight of the Ancients, weighing four Scruples.

*Solomonis Sigillum*; see *Sigillum Solomonis*.

*Solutio Chymica*, a resolving of any body into its Chymical Principles; which are, Spirit, Salt, Sulphur, Water, and Earth.

*Solutio Continui*, a Dissolution of the Unity or Continuity of the Parts; as in Wounds, Ulcers, Fractures, &c.

*Solutiva*, the same with *Laxantia*.

*Somatomacheo*, denotes an athletic or vigorous Exercise of the Body, such as Wrestlers use when they contend with their whole Strength.

*Somnambulo*; see *Noctambulo*.

*Somnifera*, or sleeping Medicines, such as consisting of fætid sulphureous parts, dissipate and extinguish the Animal Spirits, and hinder their encrease, whence follows sleep.

*Somnium*, a Dream, when we fancy to see Things we actually see not.

*Somnolentia Continua*, a constant Drowziness and Inclination to sleep. This comes to pass when the Pores of the outward or cortical substance of the Brain are quite closed up by some viscid Matter, so that the Animal Spirits cannot pass freely.

*Somnus*, Sleep; a freighting of the Pores of the Brain, caus'd by the Rest of the Animal Spirits, by which means the outward Senses rest from their Operations. 'Tis either Natural or Preternatural.

*Sonchites*; see *Hieracium*.

*Senchus*, Sow-Thistle, call'd also *Cicerbita*, *Lactuca Leporina*, *Lactucella* & *Lactero*.

*Sophia Chirurgorum*, Flix-weed, a Dram of the Seed is very good for a Loosness; and not only the Seed, but the whole Herb is commended for Fluxes of the Belly, and the Bloody-flux; 'tis us'd in Plaisters for Wounds and fordid Ulcers; in *Yorkshire* they use the Seed to expel Gravel with good success.

*Sophronesteres*, the Teeth of Wisdom; see *Dentes*.

*Soporaria Arteria*, the same as *Carotides*.

*Soporifera*, the same with *Somnifera*.

*Sora*, see *Effere*.

*Sorbet*, 'tis a Potion or Drink common among the *Egyptians*, prepar'd of Sugar, Juice of Limons, Musk, Ambergrise, and Rose-water, which they present to their Guests after drinking of Coffee. 'Tis among us call'd Sherbet, or Lemmonade.

*Sorbus*, and *Sorbum*; the Service, or Quicken-Tree; the Berries yield an acid Juice which purges Water excellently well, and is very good for the Scurvy. The Liquor that drops from the wounded Tree in the Spring cures the Scurvy, and any Disease of the Spleen.

*Sorgum*, a sort of *Milium*, or *Millet*.

*Sory*, a stony Mineral more compact than the *Chalcitis* or *Misy*. 'Tis found in the Dukedom of *Brunswick*.

*Spado, Castratus*, an Eunuch, or one whose Genital Member, that ought to be erected, is so convuls'd or contracted, that it cannot perform its function.

*Spagyrica Calcinatio*; see *Calcinatio Philosophica*.

*Spagyrica Medicina*; see *Hermetica*.

*Spanachia*; see *Spinachia*.

*Sparadrapum*, or *Sparadrap*, a piece of Linnen ting'd of both sides with either a thick Ointment or Plaister, and is made this way; after you have melted your Ointment or Plaister, dip your Linnen in it, extend it, and keep it for Use.

*Sparagus*, the same as *Asparagus*, *Sparganium*; see *Plantanaria*.

*Sparganosis*, a distention of the Breasts, occasion'd by too much Milk.

*Sparganum*; see *Fascia*.

*Spargiria*, the same with *Spagyrica*.

*Sparsi Morbi*; see *Sporadici*.

*Spartum, Spartium*, a sort of Broom.

*Spasma*; see *Spasmus*.

*Spasmodica*, Medicines against Convulsions.

*Spasmologia*, a Treatise of Convulsions.

*Spasmus, & Spasma*, a convulsive Motion. *Cardon* makes two sorts of convulsive Affections, viz *Tetanus*, and *Spasmus*: by the former he understands a constant Contraction, whereby the Member becomes rigid and inflexible; by the latter he understands sudden Concussions and Motions, which cease and return alternately; the

first, being very painful, is call'd the Cramp, the latter properly Convulsions.

*Spasmus Cynaeus*, or *Canina Convulsio*, the Dog-cramp.

*Spatha*, an oblong Instrument, broad at the lower end; its Use is to take up Conservees and Electuaries without fouling the Hands; a *Spatula*. *Spatha* also signifies the Rind of the Fruit of the Palm-Tree.

*Spathomela*, five *Specillum Latum*, an oblong Instrument, made of Silver or Iron, which Surgeons and Apothecaries use. 'Tis also call'd *Spatha*, a *Spatula*.

*Spatula*, or *Spathula*, an Instrument like a *Spatha*, but less.

*Spatula Foetida*, a sort of *Iris*.

*Species*, or Powders, are those Simples which are design'd to make Compounds with; so *Species* of Treacle are those Ingredients of which Treacle is compounded: By the same Name are call'd the *Species* of ordinary Decoctions. This Name is chiefly given to some aromattick and purging Powders, perhaps because heretofore they were made up into Electuaries, Bolus's, &c.

*Specifica Medicamenta*, those Medicines which have a peculiar Vertue against some one Disease; and operate in the Body without Producing any sensible Effect, besides the cure.

*Specillum* a Probe, wherewith they search Wounds, Ulcers, &c.

*Speculum Ani*, is an Instrument of Steel, wherewith the Surgeons dilate the Fundament in order to extract Bones, &c.

*Speculum Lucium*; see *Septum Lucidum*.

*Speculum Matricis*; see *Dilatatorium*.



*Speculum Oculi*, the Apple or Pupil of the Eye; see *Aranea Tunica Oculi*. It also denotes an Instrument wherewith chirurgeons keep the Eye open, whilst they apply Remedies thereto; suppose to eat of specks, films, or the like.

*Speculum Oris*; see *Dilatatorium*.

*Speragus*, the same with *Asparagus*.

*Spergula*, Spurry.

*Sperma*, is *Semen*.

*Sperma Ceti*, 'tis commonly reckon'd among Bitumens, but 'tis certainly taken out of the Heads of *Whales* in *Greenland*. 'Tis an excellent Remedy for dissolving coagulated Blood; 'tis us'd in *Pleurisies*, *Peripneumonia's*, Bruises, and the like; 'tis also excellent for Inflammations, and the like, and for swellings of the Paps, and for the Gripes in Children, and for the Cholick in grown People, being dissolv'd in some proper Water; 'tis also us'd for Diseases of the Breast, and for a suffocative Catarrh.

*Spermaticæ Partes*, those Arteries and Veins which bring the Blood to, and convey it from the Testicles. Also those Vessels through which the Seed passes. Likewise all whitish Parts of the Body, which, because of their whiteness, were anciently thought to be made of the Seed. Of this sort are Nerves, Bones, Membranes, Gristles, &c.

*Spermatocoele*, a Rupture caus'd by the contraction of the Vessels which eject the Seed, and its falling down into the *Scrotum*.

*Sperniola*, or *Sperniolum*, the Spawn of Frogs.

*Sphacelodes*, like to a *Sphacelus*.

*Sphacelus*, is a perfect Mortification, with the extinction of the Native Heat, and Privation of Sense,

not only in the Skin, Flesh, Nerves, Arteries, &c. but in the very Bones. A *Sphacelus* is distinguish'd from a *Gangrene* by the total corruption and stink, it being also insensible both of Knife and Fire. In dressing of a Mortification, you ought to consider well, in application of the Medicament, that you do not in the extinguishing of one *Gangrene* raise another, by the too long Use of sharp Medicaments.

*Spharion*, a Ball, Pill, or any other round Body.

*Spharisticos*, the Name of a Master or Teacher of Tennis, or the use of the Tennis Ball.

*Spheromata*, round carnos Pro-tuberances.

*Sphacelus*; see *Salvia*.

*Spheritis*, a Plant that hath round Heads.

*Spharocephalus*, a sort of Carduus that has round Heads.

*Sphagitides*, the Jugular Veins in the Neck.

*Sphatula Foetida*, the same as *Spatula Foetida*.

*Sphendarnos*, the Maple-tree.

*Sphenoidea Officula*; see *Cuneiformia*.

*Sphenoides*; see *Sphenois*.

*Sphenois*; see *Os Cuneiforme*.

*Sphenopharyngæus*, a pair of Muscles that arise from the Sinus of the inner Wing of the *Os Cuneiforme*, or Wedge-like Bone, and going obliquely downward, are extended unto the sides of the Gullet; they dilate the Gullet.

*Sphincter*, the Muscle that contracts the Gullet, Anus, Bladder, &c. is so called.

*Sphingonta*, Medicines that are reported astringent or binding.

*Sphodros, vehemens*, this term is apply'd to the violent action or motion of the Pulse.

*Sphondilium*,

*Spondylium*, the same with *Spondylium*.

*Sphragidonychocomites*, a sort of supercilious haughty Physician or Medicafter, that dresses in Diamonds and Embroidery without Learning, like a Mountebank.

*Sphygmica*, that part of Physick which treats of Pulses.

*Sphygmus*, or *Pulsus*, the Pulse.

*Spica*, the long tops of Herbs, as of Lavender, &c.

*Spica Celtica* or *Nardus Celtica*, Celtick Spikenard, grows in *Liguria*, *Carinthia*, *Stiria*, in the Mountains of *Tirol*, the *Alps*, and the *Apennines*.

*Spica Indica*; see *Nardus Indica*.

*Spica*, is when one or both Shoulders are ty'd up, after a luxation or disjointing.

*Spina*; see *Acantha*.

*Spina Dorsi*, the hinder Prominences of the Vertebres; see *Acantha*.

*Spina Ventosa*, call'd by some *Flatus*, or *Ventus spina*, and *Ventositas spina*, an Ulceration in which the Bones are eaten by a malignant Humour, without any pain of the *Periosteum* or Membrane; that Swelling being risen without any pain, the Part affected is quite eaten out with the Ulcer, from whence frequently follows a necessity of Amputation. See *Caries*.

*Spina*, the acute part of the Scapula.

*Spina Alba*, the white Thorn.

*Spina Christi*, or *Spina Judaica*, is the same as *Paliurus*.

*Spina Judaica*, is *Spina Christi*.

*Spinachia*, and *Spinacia*, Spinach; 'tis much us'd within the Kitchen; 'tis good for Fevers, and loosens the Belly; it cools and moistens, and is good in a dry Cough.

*Spinalis Medulla*; see *Medulla Spinalis*.

*Spinati Musculi*, two Muscles of the Neck; their Use is to extend and bend the whole Body backwards, and to move it obliquely.

*Spiracula*, are cutaneous Ducts or Passages thro' which insensible Transpiration is made and Sweat is excluded.

*Spiritus*, Spirits, are reckon'd of three sorts, the Animal Spirits in the Brain, the Vital in the Heart, and the Natural in the Liver; but our modern Authors distinguish 'em into two kinds only, the Animal in the Brain, and the Vital and Natural (which are reckon'd the same) in the mass of Blood. The Animal Spirits are a very thin Liquor, which distilling from the Blood in the outward or cortical substance of the Brain, are by the proper ferment thereof exalted into Spirits, and thence thro' the medullar substance of the Brain, the *Corpus Callosum*, and the *Medulla Oblongata*, are deriv'd into the Nerves and Spinal Marrow; and in them are perform'd all the Actions of sense and Motion. The Vital or Natural Spirits are the most subtile parts of the Blood, which both actuate and ferment it, and make it fit for Nourishment.

*Spiritus Chymici*, are Liquors which, by Distillation, are render'd not only very thin, but incorruptible, and most effectual. They are threefold, sulphureous, acid, and saline; the Sulphureous easily burn, and consist of Oily Particles, as Spirit of Wine, and the like. Acid Spirits consist of acid Particles and Water, as Spirit of Vitriol,



Sulphur, Salt, and the like, and they are not truly Spirits. Saline Spirits consist of a volatile Salt and Spirit, as Spirit of Sal-Armoniac, Spirit of Urine, Soot, and the like. There are also compound Spirits; Compound sulphureous Spirits are such as *Aqua fortis*, Spirit of Nitre dulcify'd, *Aqua Regia*, and the like; Compound saline Spirits are Sal-volatile, Oleosum and the like.

*Splanchnica*, Medicines proper against Diseases of the Intestines.

*Splanchnon*: see *Intestina*.

*Splen*, otherwise called *Lien*, the Spleen; a Receptacle for the salt and earthy Excrements of the Blood, that there (by the assistance of the Animal Spirits) it may be volatiliz'd. and returning into the Blood, may concur to its farther fermentation. The Spleen consists of a great number of little Bladders, betwixt which the Glandules are scatter'd up and down, and supply the place of Veins. The Spleen has likewise an Artery, Nerves, and Lymphatick Vessels, first discover'd by *Fred. Ruysche*. 'Tis very much like the Sole of the Foot, and in Cows is exactly like a Beeve's Tongue.

*Splenetica*, such Medicines as are good against the Disease called the Spleen.

*Splenia*, *Plumaceoli*, or *Plagula*, Bolsters made of Linnen, three, four, or five times doubled, even to the thickness of the Spleen; they are us'd upon Wounds, Ulcers, and Fractures. The figure is threefold, according to the manner of application, *viz.* at length, obliquely, or transversely.

*Splenica*, splenical Medicines, are such as, by attenuating and volatilizing the grosser parts, re-

move the Distempers and Obstructions of the Spleen; the same with *Splenetica*.

*Splenii Musculi*, or *Triangulares*, these two Muscles arise partly from the Neck, and partly from the points of five of the upper Vertebres of the *Thorax*; the Fibres of these Muscles tend obliquely, and are fasten'd to the hinder part of the Head. The Use of them is to draw the Head backward.

*Splenion*, a sort of *Scolopendria*.

*Splenites*, a little Vein in the left Hand; otherwise call'd *Salvarella*: This term is also apply'd to Diseases of the Spleen and Liver, especially a Tumor or Obstruction.

*Spondylolithos*, a sort of Stones in *Tyrol*, that exactly represent the Vertebrae of the Back of lesser Animals.

*Spondylus*, or *Vertebra*, *Verticillus*, the Back-bone, consisting of thirty Bones, whereof they assign seven to the Neck, twelve to the Back, five to the Loins, and six to the *Os Sacrum*.

*Spongia*, Sponge; 'tis much of the Nature of a Mushroom; it grows upon Rocks, Shells, and the Sands; it has several Uses; 'tis us'd in Fomentations, for it retains the Heat much longer than Cloths. Anatomists and Chirurgeons use it to suck up Blood, and to dilate Ulcers, also to keep them open, and to dry them. The ancient Physicians us'd the Ashes of it in Medicines for the Eyes. Many modern Physicians prescribe the Ashes to be taken in Wine, for the space of a Month, for the cure of a *Bronchocele*.

*Spongia*, a sort of Sea-Moss, growing upon Rocks.

*Spongiofum*,

*Spongiosum Os*, the same with *Cribriforme Os*.

*Spongoeidea Ossa*; see *Cribriformia Ossa*.

*Spongoides*, that is, spongy or porous Parts of the Body, like a Sponge, as the Lungs, the Reins, the Glands especially, the Pancreas, the Bones of the Nose, &c.

*Sporadici Morbi*, those Diseases which, though different in their Nature, seize several People at the same time, and in the same Country.

*Spuma*, a Froth, which is caus'd by an agitation or working of the Fluids. 'Tis the Offspring of Heat and Fermentation; from hence arise many Diseases, and by this many are discharg'd: *Spuma Lupi* is also the Name of a Stone. *Spuma*, in the Language of the Chymists, signifies Ashes: *Spuma Maris*, that is *Halcyonium*, *Spuma Vitri*, is *Aphronitum*: *Spuma* of the two Dragon's, it Butter of *Antimony*.

*Spurii Morbi*, are those Diseases which seem incomplete, are unattended with the genuine Symptoms that are allow'd to form a Distemper, as spurious Fevers, a Pleurisy, a bastard Quinzay, and the like. The short Ribs are also call'd *Spuria*; see *Nothæ Costæ*.

*Spitum*, a Liquor thinner than ordinary Spittle.

*Squammosa Sutura*; see *Lepidoides*.

*Squilla*, & *Scilla*, & *Cepa Marina*, Squills, or Sea-Onions. It grows in *Spain*, and elsewhere; it incises, opens, and discusses; 'tis us'd in Obstructions of the Liver, for the Spleen, and for Obstructions of the Courses and Urine, for Coughs, and Mucilage of the Lungs. There are two Oxymsels

of Squills us'd in the Shops, simple or compound; they are chiefly us'd for Diseases of the Breast, proceeding from gross Flegm. There is also a Wine call'd Wine of Squills, us'd for Vomiting gently, being mixt with Oxyssel of Squills. They are also one of the Ingredients in the *Trochischis pro Theriaca*.

*Squillinum*, *Fimus Equinus*, is Horse-dung.

*Squinanthia*, a Quinzay; see *Angina*.

*Squinanthum*, the same with *Schanantaum*.

*Srint*, a Disease common among the Hungarians.

*Stachys*; see *Spica*.

*Stacte*, the Drops of some Gum: as of Storax, Myrrh, &c.

*Stagma*, the Juices of Plants mix'd together in order to Distillation.

*Stalagma*, that which is distill'd from *Stagma*.

*Staltica*; see *Sarcotica*.

*Stapes*; see *Incus*.

*Staphys Agria*, Staves-acre; it grows in *Dalmatia*, *Apulia*, and *Calabria*; 'tis violently acrid and caustick, therefore 'tis us'd for a Masticatory: it also purges, but being not a gentle Medicine, it is seldom us'd. Twelve Grains, or a Scruple of the Seed purges upwards and downwards, and raises Salivation; wherefore 'tis very good in the French Pox, says *Sylvius*, but it inflames the Jaws, and occasions a violent heat in them, bringing the Patient in danger of Suffocation, and therefore surely ought not to be us'd inwardly.

*Staphyle*; see *Cion*.

*Staphylepartes*, an Instrument wherewith Chirurgeons raise the relaxed *Uvula*.

*Staphylinos*, is *Pastinaca*.



*Staphylodendron*, is *Nux Vesicaria*; the Bladder-nut.

*Staphyloma*, a Disease of the Eye, in which the two Tunicks of the Eye, *Cornea*, and *Uvea*, being broke, fall outward in the shape of a Grape.

*Stasis*, is when a Person stands upright, and endeavouring to go, remains motionless. But besides, it signifies a preternatural stoppage of the Flux of Humours in the Body, and is the same with Stagnation. In spasmodick Motions this *Stasis* is a meer passive rest of the Blood.

*Statur*, an Ounce and a Half.

*Status Morbi*; see *Acme*.

*Steatocele*, a Rupture or Tumor in the *Scrotum*, of a fat or Suet-like consistence.

*Steatoma*, a preternatural Swelling, which consists of a Matter almost like Suet, of the same colour throughout, soft, and tho' it easily yieldeth to the Touch, yet it suddenly returns, the Fingers being remov'd, to its proper shape and bigness.

*Stenosis*, a contraction and stopping up of the Pores.

*Stegnotica*; see *Astringentia*.

*Stella Herba*, the same with *Coronopus*.

*Stercus*, that Excrement which is voided by stool. It consists of those parts of the Aliment and Bile which are unfit for Nourishment.

*Sterilitas*; see *Agonia*.

*Sternohyooides*, that pair of Muscles which, from the uppermost part of the Breast-bone, goes outwards, and ascends up to the Basis of the *Os Hyooides*.

*Sternoides Musculi*, the same with *Triangulares*.

*Sternothyroides*, a pair of Muscles of the *Cartilago Scutiformis*,

which draw it downward. They arise from the uppermost and inward part of the Breast-bone, and are inserted into the lower side of the *Cartilago Ensiformis*.

*Sternum Os*, the Breast-bone; 'tis join'd to the Ribs in the foremost part of the Breast; it consists of three or four Bones, and frequently in those that are come to ripeness of Age, grows into one Bone; to this is join'd, in the lower part of it, the *Cartilago Ensiformis*.

*Sternutatio*, Sneezing, a forcible Discharge of some sharp Matter from the head, which vellicates and disturbs the Nerves and Fibres. 'Tis defin'd likewise an involuntary Motion of the Brain, which also contracts the Muscles of the Thorax and Abdomen, to the intent that the Matter which vellicates the Nostrils and Brain may be driven out.

*Sternutatorium*, or *Sternutamentum*, a powder compos'd of such Ingredients as, being put into the Nostrils, raise a convulsive Motion in the Tunicks of the Brain, so that the Impurities are discharged by sneezing. Sneezing Powder.

*Stertor*, Snoring.

*Stibialia*; are Antimonial Preparations.

*Stibium*, *Stibi* & *Stimmi*, the same with Antimony.

*Stichas*, the same as *Stoechas*.

*Sticha*, are external Astringents, as Bole, Dragons-blood, and the like.

*Sticticum Emplastrum*, is vulnerary, strengthening, drying, and consolidating. This is commonly called *Paracelsus* Plaister.

*Stigma*, a Scar,

*Stillicidium supra Partem*; see *Embroche*.

*Stillicidium*.



*Stillicidium supra Partem*; see *Embroche*.

*Stillicidium Urinae*, the same as *Stranguria*.

*Stimulans*, the same with *Pungens*. 'Tis said of Medicines that work upon the Stomach or Guts, they being suppos'd to stimulate or prick their Fibres, by that means accelerating their Motion of Evacuation.

*Stipes*, the same with *Caulis*.

*Stipula*, the Leaves about the Stalk.

*Stæbe*, a sort of *Scabious*.

*Stæchas*, & *Stichas*, & *Stachys*, it grows plentifully in Mount *Pelias*; it heals and dries, and is diuretick and vulnerary; it is chiefly us'd for Obstructions of Urine, Liver, Spleen, and the Courses; it resolves coagulated Blood, it dries Catarrhs, and kills Worms; being taken in Wine, 'tis also commended for drying up of sharp Defluxions of the Lungs; 'tis us'd outwardly to mollify hard Swellings of the Womb in Fomentations; it dries and discusses Defluxions of the Head, the Herb being burnt and smelt to. *Matthiolus* says, that the whole Herb cures all Diseases of the Brain, proceeding from a cold cause, namely, flegmatick Fluxions, Pains of the Head, the Falling-sickness, the Palsy, and the like. Syrup of *Stæchas* of the *London Dispensatory*, is frequently us'd for Diseases of the Head.

*Stoma*, the Mouth; as also the Mouths of any Vessels, are call'd *Stomata* & *Ora*.

*Stomacace*, a scorbutical Symptom, being a stinking Breath.

*Stomacacia*, the same with *Stomacace* and *Scelotyrbe*.

*Stomachica*, Medicines good for the Stomach.

*Stomachus*, is often taken for the whole Stomach; but is properly the left Orifice of the Ventricle or Stomach, by which Meats are receiv'd into it. To this Part descend Nerves from the *Par Vagus*, and intercostal Nerves, and are mix'd and interwoven with one another.

*Storax*; see *Styrax*.

*Strabilismus*; the same with *Strabismus*, or *Strabilismus* & *Strabofitas*, Squinting; 'tis occasion'd by the relaxation, contraction, distortion, too great length, or too great shortness of the Muscles which move the Eye.

*Strabofitas*; see *Strabismus*.

*Stramonium*, *Pomum Spinosum*, or *Malum Spinosum*, Thorn-Apple; an Ointment made of the Juice of the Leaves and Lard, is very good for Burns and Scalds; the Seed powder'd and taken in Beer, occasions Madness for 24 Hours. Thieves give it to those they intend to rob; and Wenches give half a Dram of it to their Lovers, in Beer or Wine. Some are so well skill'd in dosing of it, that they can make Men mad for as many Hours as they please.

*Stranguria*, the Strangury; a difficulty of Urine, when the Urine comes away by Drops only, accompany'd with a constant Inclination of making Water.

*Stratificatio*, a corroding of Metals by corrosive Powders. The Operation is perform'd in this manner: Put first in the bottom of the Crucible some of the corroding Powder; then some of the Metal you are to corrode, beaten into thin Plates; then some of the Powder, and upon them some more Plates of your Metal, and so on till the Crucible be full;

X 4

then



then make a circulatory Fire, or a Fire round your Crucible to the top, or else place it in a Reverberatory, according as the Operation shall require.

*Stratiotes*; see *Millefolium* and *Militaris*.

*Stratum supra Stratum*, the same with *Stratificatio*.

*Stria*, parts of Plants jutting out, hence a camphir'd Stalk.

*Strictor*, or *Constrictor*, the same with *Sphincter*.

*Strobulus*, an Artichoke.

*Strombos*, a general Name for Sea-Cockles.

*Strophos*, a griping Pain of the Guts; 'tis also call'd *Dolor Strophasus*, and is a concomitant Symptom of the Iliack Passion, and the Cholick.

*Struma*, the same with *Scrophula*, or the King's Evil; 'tis a scirrhus Tumor of the Glands, which is in the Neck, the Armpits, or the Groins, proceeding from a Collection, Stagnation, and Induration of coagulated Nutritious Matter; neither will he be amiss who reckons a fleshy or scirrhus *Hernia* of the Testes to the *Struma*. 'Tis a kind of *Bronchocele* when the *Struma* arises in the Neck.

*Struthium*, or *Ostruthium*; see *Saponaria*.

*Strychnos*, *Strychnon*; see *Solanum*.

*Stryphna*; see *Astringentia*.

*Stupescientia*; see *Narcotica*.

*Stupha*, or *Stupa*, a piece of Linnen dipt in a Liquor, and apply'd to the Part affected; 'tis the same as *Lacopicum Balneum*, or *Sudatorium*, or *Vaporarium*.

*Stupor*, Numbness.

*Stuppa*, or *Stupa*, the same with *Stupha*.

*Styloceratohyoides*, the Muscles of the *Os Hyoides* which draw upwards, they arise from the outward Appendix of the *Os Hyoides*.

*Styloglossum*, that pair of Muscles which lift up the Tongue; they arise from the Appendix of the *Os Styloforme*, and are inserted about the middle of the Tongue.

*Styloides*, Processes of Bones fashion'd backward like a Pencil, fasten'd into the Basis of the Scull it self.

*Stylopharyngeus*, a pair of Muscles that dilate the Gullet, descending from an Appendix of a Bone in fashion of a Pencil, and which reaches the sides of the Gullet.

*Stymma*, that thick Mass which remains after the steeping of Flowers, Herbs, &c. and pressing out their Oil.

*Styptica*, the same with *Adstringentia*, astringent Medicines.

*Styrax*, or *Storax*, is either dry or liquid; the dry is call'd *Calamita*. It comes from *Syria*, *Cilicia*, *Pamphylia*, and the like. It heats, dries, concocts, mollifies, and is good for Distillations and Hoarseness; 'tis good also for an Hardness and Obstruction of the Womb; 'tis much us'd for Perfumes. That is best which is fat, and has whitish Fragments. The red *Storax* of the Shops, which the Jews frequently use for Perfumes, comes from *India*. Liquid *Storax* is a fat Liquor like a Balsam, it has a strong smell, and is of the Consistence of Honey. The Pill of *Storax* of the London Dispensatory is very much us'd for tickling Coughs, proceeding from Rheums, and Defluxions on the Lungs.

*Subactio*, the working of things together with the Hands; 'tis a Word us'd about the mixture or softening of Plaisters in a Mortar by a Pestle.

*Subcartilagineum*; see *Hypocondrium*.

*Subclavia Vasa*, the Veins and Arteries that pass under the *Clavicle*.

*Subclavius Musculus*, it draws the first Rib upward and outward.

*Subcutaneus*, whatever is contain'd under the Skin, whether natural or preternatural.

*Subductio* the same with *Dejectio per Alvum*, a Motion to stool, by the Chymists 'tis call'd *Abstractio*. *Bellinus* gives a peculiar Signification to the Word, calling the Systole of the Arteries, or the interior Motion, when by Dilatation they return to their former state, a *Subduction*, because they yield to the touch of your Fingers.

*Suber*, the Cork-tree.

*Subeth Avicenna*; see *Coma*.

*Subligaculum*, the same as *Brachium*; see also *Amma*.

*Sublimamentum*, the same with *Enaorema*.

*Sublimatio*, a dry distillation, raising the more subtile parts above the Mass, and fixing it to the sides and neck of the Vessel. It signifies also, when Preparations are meliorated by Exaltation, or rendering them more subtile. *Sublimation*.

*Sublimatorium*, is the Vessel wherein Sublimation is performed by the Heat of the Fire.

*Sublimatum*, is the thing sublimated.

*Sublimis Musculus*, the same as *Perforatus*.

*Sublinguales Pilulae*, or *Hypoglottides*, are Pills to be kept under the Tongue, to allay a Cough, or cure a stinking Breath.

*Subluxatio*, a beginning of a Dislocation, or putting out of Joint. A Wrench or Sprain.

*Subscapularis Musculus*; see *Inscapularis Musculus*.

*Subsidentia*; see *Sedimentum* & *Hypostasis*.

*Subsultus*, is a spasmodick Affection, frequent in malignant and scorbutick Fevers, attended with convulsive Motions, when the Limbs of the Sick, the Legs and Hands, cannot be govern'd, but are forc'd, by reason of the coming on of the Elastick Matter in the Nervous Parts, to extend themselves, and be agitated sometimes here, and sometimes there, by leaping, dancing, running, and various other Motions; undergoing all the while an exceeding Fatigue.

*Subtilisatio*, is call'd Dissolution by the Chymists, and is practis'd in order to render a thing more subtile by *Elevation*, *Digestion*, &c.

*Subvola*, the same with *Hypothenar*.

*Succago*; see *Apocrylisma*.

*Succedaneum*; see *Antiballomenon*.

*Succenturiati Renes*; see *Capsula Atrabiles*.

*Succidus*, the same as *Oesypus*.

*Succinum*, Amber. There is found in small Currents (near the Baltick Sea, in the Dutchy of *Prussia*) a coagulated Bitumen, which, because it seems to be a Juice of the Earth, is call'd *Succinum* and *Carabe*, because it will attract Straws. Several little Animals, such as Flies and Ants, do

stick



stick to it, and are bury'd in it. Amber is of different colours, as White, Yellow and Black : The White is most esteem'd, though it be no better than the Yellow ; the Black hath the least Vertue of all. Amber serves to stop spitting of Blood, the Bloody-flux, the immoderate Flux of the Hemorrhoids, Terms, and a Gonorrhoea ; the Dose is from ten Grains to half a Dram ; 'tis likewise us'd to stop the Violence of Catarrhs, the Fume of it being receiv'd at the Nose. Some think *Petroleum*, or Oil of *Petre*, is a Liquor drawn from Amber by the means of Subterranean Fires, which make a Distillation of it, and that Coals are the Remainder of this Distillation. Tincture of Amber is good for an Apoplexy, Palsy, Epilepsy, and for Hysterical Women ; the Dose is from ten Drops to a Scruple, in some proper Liquor. Spirit of Amber is an excellent Aperitive, and is given in the Jaundice, stoppage of Urine, Ulcers in the neck of the Bladder, and in the Scurvy ; the Dose is from 10 to 24 Drops, in some convenient Liquor. The Oil is given inwardly in Hysterical Distempers, in the Palsy, Apoplexy, and Epilepsy ; the Dose is from one Drop to four, in some appropriate Liquor. The black Oil may serve for outward Uses, to chafe the Nose and Wrists of Women in Hysterical Diseases. Some have reckon'd it among the Minerals, but erroneously, it being the Gum of Trees growing near the Water-side. It has got various Names ; as *Electrum*, *Chrysoelectrum*, *Carabe*, *Glessum*, &c.

*Succisa*, *Morsus Diaboli*, Devils-bit.

*Succollata* ; see *Chocolata*.

*Saccotrina*, *Aloë*, Aloes that comes from the Island *Saccotra*, where it grows in abundance.

*Succubus*, the same as *Incubus* ; or rather the Partner ; see *Epialtes* and *Epialtes*.

*Succus*, is Juice.

*Succus Cerebralis* ; see *Spiritus*.

*Succus Nervosus* ; see *Spiritus*.

*Succus Nutritius*, the same with *Chylus*.

*Succus Pancreaticus* ; see *Calliareas* & *Ductus Pancreaticus*.

*Sudamina*, little Pimples in the Skin like Millet-Seed, they are frequent in Children and Youth, especially those that are of a hot Temper, and use much Exercise. They break out in the Neck, Shoulders, Breast, Arms, and Thighs ; but mostly about the Privities.

*Sudationes*, the same with *Sudamina*.

*Sudor*, Sweat ; a watery Humour, which consists of Water chiefly, with a moderate quantity of Salt and Sulphur. This is driven thro' the Pores of the Skin by the Heat and Fermentation of the Blood, and sometimes by its Weakness and Colliquation.

*Sudor Anglicus*, or *Hydromoros* & *Hydropyretos* ; the sweating Fever, or a kind of Plague.

*Sudorifera* ; see *Hydrotica*.

*Suffersura*, Pustules, occasion'd by heat in Children.

*Suffimentum*, the same as —

*Suffitus*, a thickish Powder, prepar'd of odoriferous Plants, Gums, &c. which thrown upon Coals produce a pleasant smell. 'Tis also call'd *Suffimen* & *Suffitio* ; a perfuming Fumigation.

*Suffo-*



*Suffocatio Hysterica, & Hypochondriaca* ; see *Hysterica Passio*.

*Suffocatio Uterina* ; see *Hysterica Passio*.

*Suffumigabulum*, a Censer.

*Suffumigium* ; see *Suffitus*.

*Suffusio* ; see *Hypochyma* & *Cataracta*.

*Sugillata* ; see *Enchymoma*.

*Sugillatio* ; see *Enchymoma*.

*Sulphur*, Brimstone, native and factitious. 'Tis a kind of Bitumen that is found in many Places in *Italy* and *Spain* ; the Natural is greyish, and call'd *Sulphur Vivum*. The artificial is nothing but the natural melted, purify'd from its grosser Earth, and made into Rolls, which we do commonly use ; some think that Sulphur is a Vitriol sublim'd in the Earth, because these mixt are very often found near one another, and there is a great deal of Sulphur in the Mass of Mineral Vitriol, and the Spirits which are drawn from both wholly alike. The Flower of Sulphur is us'd in Diseases of the Lungs and Breast ; the Dose is from ten to thirty Grains, in Lozenges, or in an Electuary ; 'tis us'd also in Ointments for the Itch ; the Magistery or Milk of Sulphur is also good for Diseases of the Lungs or Breast. Balsam of Sulphur is excellent for Ulcers of the Lungs and Breast. All oleaginous, resinous, and saline Substances, whether of Vegetables or Animals, come also under the denomination of *Sulphur* among the Chymists. Thus they call the high rectify'd Spirit of Wine, *Sulphur Caeleste*.

*Sumach*, the same with *Rhus*.

*Summitates*, *Coma* or *Cerymbi*, the Tops of Herbs.

*Supercilium* ; see *Cilium*.

*Superfoetatio*, or *Epicyma*, is when after one Conception another succeeds by a second Coition, so that both are in the Womb together : *Sennertus* makes mention of frequent Instances of this nature.

*Superficies*, is properly the length and breadth of any Body ; 'tis also understood of a kind of organical Diseases, which are call'd superficial or flight.

*Superfluitas*, an abounding of Excrement ; it also signifies every superfluous Matter, whether in quantity or quality.

*Supergeminales*, the same with *Epididymis*.

*Superhumeralis*, the same with *Epomis*.

*Superimpregnatio*, the same as *Superfoetatio*.

*Superligamen*, the same with *Epididymus*.

*Superligula*, the same with *Epi-glottis*.

*Supernatantia*, a Term at this Day very emphatically us'd in Physick, denoting such an Excess of vitiated Juices that want Excretion ; for it is not every Abounding or Plethora of Blood that presently requires Excretion, but only that which is turgid ; neither does every *Cacoehymia* need purging.

*Superpurgatio* ; see *Hypercatharsis*.

*Superscapularis Superior* ; the same with *Supraspinatus*. *Superscapularis Inferior*, is the same as *Infraspinatus*.

*Supinator Musculus*, is twofold, *Longus* & *Brevis*, both serve to move the *Radius*.

*Supplantalia*, Plaisters apply'd to the Feet ; these, for the most part, are made of Leven, Mustard,



stard, wild Radish, Salt, Soap, Gunpowder, &c.

*Suppositorium*, a Suppository or Medicine made in a proper form to put up the *anus*, in order to cause a Stool; 'tis compounded of Honey, Salt, and purging Powders.

*Suppressio Mensium*, a Suppression of the Courses.

*Suppressio Urinae*, the same with *Ischuria*.

*Suppressionis Ignis*, a Fire above the Sand.

*Suppuratio*; see *Abscessus*.

*Sura*, the same with *Os Fibulae*.

*Surculus*, a Sprig of a Tree.

*Surditas*, the same as *Cophosis*.

*Suspirium*, a Sigh.

*Susurrus*, the same with *Tinnitus*.

*Sutorium Atramentum*, the same with *Vitriol*.

*Sutura Ossium*, a Suture, is the Juncture of Bones (of the Scull) like the Teeth of Saws meeting together.

*Sutura*, a Connexion of the sides or lips of a Wound. This is of two sorts: Actual, which is done with a Needle of a triangular point, a Pipe, or Cane, and wax'd Thread; first in the middle of the Wound you must sew it together with a double Thread, and, having made a knot, cut it off; the rest of the Wound must be sew'd up with a single Thread. Care must be taken that the Stitches be not set too wide, nor too close, especially the latter; that there may be room for any corrupt Matter to work out. The other sort of Suture is much like the way that Skinners use to sew Skins together; this is proper in Wounds of the Intestines, and in Cuts of the Veins and Arteries.

*Sycaminos*, & *Sycominea* is the same as *Morus*; see *Morus*.

*Syce*, the Fig-Tree.

*Sycoma*, the same with *Sycosis*.

*Sycomorus*, the Sycomore tree.

*Sycosis*, *Sycoma*, *Marisca*, or *Ficus*, an Excrescence of the Flesh about the Fundament. 'Tis also an Ulcer so call'd, from the resemblance of a Fig; this is of two sorts one hard and round, the other soft and fat; out of the hard issues a very small quantity of glutinous Matter; out of the moist proceeds a great quantity, and of an ill smell. These Ulcers grow in those Parts which are cover'd with Hair; the hard and round chiefly in the Beard, the moist for the most part in the Scalp.

*Syderatio*; see *Apoplexia*.

*Sylva Mater*; see *Matrisylva*.

*Symbecota*, Accidents which happen to those that are well, to distinguish them from Symptoms which happen in Diseases.

*Symparataxis*, a Conflict of Nature with the Disease.

*Symperateresis*, is an Indication of the Appearances.

*Symmetria*, a good Tempera-  
ture or Constitution of the Body.

*Sympasma*; see *Catapasma*.

*Sympathia*, is when one Disease actually depends on another; as Vomiting in the Stone, shortness of Breath in the Pleurisy.

*Sympatheticus Pulvis*, the Sympathetick Powder, which is nothing but *Vitriol*, by which they pretended to cure Wounds, by touching only the Blood that issued thence.

*Sympepsis*, a Concoction of those Humours which are growing into an Imposthume.

*Symphonia*, the same with *Harmonia*.

*Symphysis*, the joining of two Bones, of which neither has a pro-  
per

per distinct Motion. This is either without any Medium, of else with it, as with a Cartilage or Gristle, a Ligament or Flesh.

*Symphyton*; see *Emphyton*.

*Symphytum*, or *Solidago*; see *Consolida*.

*Synplestiasmos*, *Conjunctio*, vel *Copulatio*, the Action of procreating Children.

*Symptoma*, or *Accidens*, a preternatural Disposition of the Body, occasion'd by some Disease. This is either a Disease caus'd by another Disease, or else the cause of a Disease proceeding from another Disease, or else simply a Symptom. This last is either some Action of the Body hinder'd or disturb'd, some fault of the Excrement, or change of the natural Temper.

*Symptosis*, a wasting, or falling away.

*Synactica*, Medicines that contract any Part.

*Synaitia*, or *Synatia*; see *Continens Causa*.

*Synanastomosis*, that is, a Connexion of several Blood-Vessels.

*Synanche*, a sort of Squinancy, which quite stops the Breath; or a preternatural Inflammation of the Muscles of the Jaws.

*Synarthrosis*, a joining of Bones by a Gristle; see *Articulatio*.

*Synathroesmos*, a Coacervation or Accumulation of Humours; which are the cause of Tumors.

*Syncampe*, the flexure, or place where the lower part of the Arm is join'd to the upper.

*Syncausis*, the Excrements harden'd by a Feverish Heat.

*Synchondrosis*, the joining of Bones by a Gristle; see *Articulatio*.

*Synechysis*, a preternatural mixture of the Blood and Humours in the Eye.

*Synciput*; see *Sinciput*.

*Syncope*, a sudden Prostration or Swooning, with a very, weak or no Pulse, and a Depravation of of Sense and Motion, call'd also *Defectio Animæ*, *Deliquium Animi*, *Præceps Virium Lapsus*; see *Deliquium Animi*.

*Syncritica*, relaxing Medicines.

*Syndesmus*; see *Ligamentum*.

*Syndrome*, a Concurrence of several Symptoms in the same Disease.

*Syndyasmus*, signifies a Combination; or is particularly taken for a Venereal Connexion or Coition of Male and Female.

*Synedreonta*, common Symptoms which accompany the Disease; and yet neither flow from the Nature of the Disease, nor are necessary Concomitants of it; but do notwithstanding signify something peculiar, as the greatness, continuance, &c. of the Disease.

*Synneurosis*, the joining of the Bones.

*Synnymensis*, is a Connexion by the intervention of Membranes; as in New-born Children the Bones of the forepart of the Head are join'd to the Forehead.

*Synocha*, a continu'd intermitting Fever, this lasts for many Days with a great Heat, sometimes Putrefaction of the Blood. 'Tis either Quotidian, Tertian, or Quartan.

*Synochos*, a continued Fever without any intermission or abatement of the Heat, which continues for many Days. This is either simple, or accompany'd with Putrefaction.

*Synovia*, the glutinous Matter betwixt the Joints. 'Tis also a Symptom in the Venereal Disease, when this Matter, being turn'd acrid,



crud, corrodes the Membranes and Bones.

*Syntaxis*, a preternatural Distention of the Parts.

*Syntenosis*, the same with *Synneurosis*.

*Synteretica*, that part of Physick which gives Rules for the Preservation of Health.

*Syntexis*, or *Consummatio*, a Consumption and Colliquation of of the Body, wherein the Flesh usually is first wasted, and afterwards the Substance of the Parts that are more solid. See *Marasmus*.

*Synthesis*, either the Frame and Structure of the whole Body, or more strictly the anatomical composition of the Bones.

*Synulotica*, see *Cicatrisantia*.

*Syphilis*, the same with *Lues Venerea*.

*Syphon*; the same as *Syringa*.

*Syringa*, a Syringe, an Instrument that is us'd for injecting Liquors into the Fundament, Ears, Womb, &c.

*Syringomata*, a sort of Chirurgeons Knives, wherewith they open Fistulas.

*Syringotomia*, the Incision of the Fistula.

*Syringotomus*, the same.

*Syrones*; see *Phthiriasis*.

*Syrupus*, or *Serapium*, Syrup.

*Syrupus de Rhabarbaro*, Syrup of Rhubarb; 'tis a very gentle Purge, and therefore proper for weakly People.

*Syrupus è Cichoreo cum Rhabarbaro*, Syrup of Rhubarb with Succory; 'tis a very cooling Purge, and consequently useful for Children.

*Syrupus de Epithymo*, Syrup of Dodder; 'tis a proper Purge for melancholy People.

*Syrupus de Pomis Magistralis*, Syrup of Apples; 'tis a proper Purging Syrup also for melancholy People.

*Syrupus de Artemisia*, Syrup of Mugwort; it opens Obstructions, forces Childbed Purgations, and strengthens the Nerves.

*Syrupus Myrtinus*, Syrup of Myrtles; this is an excellent astringent Syrup, and therefore good for spitting of Blood, and for all other Fluxes.

*Syrupus de quinque Radicibus*, Syrup of five opening Roots; it opens Obstructions, and forceth Urine.

*Syrupus Botryos*, Syrup of the Oak of *Jerusalem*; 'tis a good Pectoral Syrup, and cures Ulcers of the Lungs.

*Syrupus Paonia Compositus*, compound Syrup of Peony; 'tis excellent for all sorts of Diseases of the Nerves.

*Syrupus Granatorum*, Syrup of Pomegranates; it strengthens the Stomach, is astringent, and also quenches Thirst; 'tis very much us'd in fordid Ulcers of the Mouth.

*Syrupus de Papavere Erratico*, Syrup of red Poppies; 'tis peculiarly proper for Pleurifies, and likewise for Inflammations of the Lungs, and is somewhat astringent.

*Syrupus Cydoniorum*, Syrup of Quinces; 'tis an excellent Syrup for the Stomach, and likewise stops Vomitting, and Fluxes of the Belly.

*Syrupus de Rosis siccis*, Syrup of dry'd Roses; 'tis astringent, and consequently good in Fluxes; it strengthens the Stomach, and stops Vomiting.

*Syrupus de Rhamno Cathartico*, Syrup

Syrup of Buckthorn. This Syrup purges strongly watery Humours, and therefore is good for Dropsies, &c.

*Syrupus Florum Mali Persici*, Syrup of Peach-flowers. This is reckon'd a gentle Purge for Children.

*Syrupus Rosarum Solutivus*, Syrup of Roses solutive; 'tis a gentle, cooling, purging Syrup, and is commonly us'd with purging Potions.

*Syrup of Ammoniacus*, it opens Obstructions, and is reckon'd very good for Diseases of the Skin.

*Syrupus Balsamicus*, Balsamick Syrup; 'tis good for Coughs, Hectick Fevers, and Consumptions.

*Syrupus Byzantinus simplex*, simple Byzantine Syrup; it opens Obstructions, and is likewise reckon'd good for the Dropsy and Green-sickness.

*Syrupus à Succo Citri*, Syrup of the Juice of Citrons; it expels Malignity, is very good in Fevers, and also strengthens the Stomach.

*Syrupus Corticum Citreorum*, Syrup of the Peel of Citrons; it resists Poison, is cordial, and consequently good for the Head and Stomach.

*Syrupus à Corallis simplex*, simple Syrup of Coral; it cools and refreshes the Spirits, and is good for Hectick Fevers, and all sorts of Fluxes.

*Syrupus Musci Pyxidati*, Syrup of Cupmoss; 'tis reckon'd a Specifick for the Hooping or Chincough.

*Syrupus de Meconio*, Syrup of white Poppies: 'Tis reckon'd very good for easing Pain, to stop

tickling Coughs, and is indeed a good Anodyne Medicine, now much in use.

*Syrupus Sambucinus Compositus*, Compound Syrup of Elder; 'tis alexipharmick and fudorifick, is good in the Dropsy, Scurvy, and heat of Urine.

*Syrupus Chamapityos*, Syrup of Ground-pine; 'tis us'd for the Gout, and also for Diseases of the Nerves.

*Syrupus de Prasio*, Syrup of Horehound. This is counted a most excellent Medicine for Diseases of the Lungs, and helps Expectoration.

*Syrupus Glycyrrhizæ*, Syrup of Liquorice; 'tis us'd for Diseases of the Lungs, and helps Expectoration.

*Syrupus Florum Tunices*, Syrup of Clove, Gilliflowers; 'tis cephalick and cordial.

*Syrupus Capillorum Veneris*, Syrup of Maidenhair; it opens Obstructions of the Lungs, is good for Pains of the Side, Kidneys and Bladder, gently provokes Urine, and expels Gravel.

*Syrupus Dialthææ*, Syrup of Marsh-mallows; it eases Pains, and corrects sharp Humours, but is chiefly us'd for Diseases of the Bladder and Kidneys.

*Syrupus Menthae*, Syrup of Mint. It strengthens the Stomach, helps Concoction, and stops Vomitting.

*Syrupus de Pilosella*, Syrup of Mouse-ear; 'tis reckon'd healing and astringent, consequently good for spitting of Blood, &c.

*Syrupus Scabiosæ Compositus*, Compound Syrup of Scabious; it is good for the Lungs when they meet with any Obstructions, and is reckon'd good for the Itch.

*Syrupus*



*Syrupus de Stœchade*; Syrup of *Stœchas*; 'tis good for the Head and Nerves.

*Syrupus Rapi*, Syrup of Turneps; 'tis counted good for Consumptions, and by many esteem'd as such.

*Syrupus Chalybis*, Syrup of Steel. It opens Womens Obstructions, is good for Hypochondriack Melancholy, the Scurvy, Dropsy, &c.

*Syrupus Violarum*, Syrup of Violets; 'tis cooling and pectoral, us'd in Fevers, and sometimes mix'd with Clysters.

*Syrupus Absinthii simplex*, simple Syrup of Wormwood. This strengthens the Stomach, stoppeth Vomiting, and is good for a Dropsy.

*Sysirinchium*; see *Sisyrrinchium*.

*Syssarcosis*, the Connection of Bones by Flesh; as in the Bone *Hyoides*.

*Systasis*, *Consistentia*, Consistence.

*Systema*, the same with *Synthesis*.

*Systole*, the Contraction of the Ventricles of the Heart, whereby the Blood is forcibly drove into the great Artery.

*Systrophe*, *Convolutio*; denotes the same as *Tuberculum*, a hardness, concretion of Humours, Tumors, &c.

*Syzygia*, *Conjugatio*, *Conjunctio*, Copulation.

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**T***Abacum*, Tobacco; it resists Putrefaction, provokes Sneezing, and also causes Vomiting. 'Tis both anodyne and vulnerary, Being smoak'd, it stops Catarrhs, takes off Weariness disposeth to Rest, cures Mother-fits, and is a good

Preservative against the Plague. A Gargarism made of it, cures the Toothach, and likewise dissolves Tumors of the *Uvula*. A Bath of the green Leaves being apply'd cures a Leprosy, the Itch and kills Lice; it likewise is very useful in the healing of Wounds, cleansing old Ulcers, and curing Burns. The smoaking of it wonderfully strengthens the Stomach, helps Digestion, and gently moveth the Belly; but indeed it is not good for those that are of a hot Constitution. The Pain of the Teeth is eas'd (and very often cured) by stopping those that are hollow with calcin'd Tobacco. For the Palsy, take the Leaves while they are green, infuse 'em in *Málaga* Wine, and rub the Parts well with it after sweating, you'll find it the best external Remedy for that Distemper in the World. Also a certain Nobleman, being extremely fat, was reduced to an ordinary size by chewing Tobacco; besides, it does good in an Asthma. 'Tis likewise of very great service in Camps especially, where there is oftentimes scarcity of Provisions, the Cholick, and other Diseases. The Fume of Tobacco being blown up the Fundament into the Bowels, is a most effectual Clyster in the Cholick. It likewise cures Mother-fits and Fainting, if dexterously blown upon the Matrix.

*Tabella*, a solid Medicine, taken inwardly, made of Powders, and three or four times as much Sugar dissolv'd in a convenient Liquor, boil'd to the consistence of a Syrup, and made into little round Cakes upon a Marble stone. A *Morsel* or Lozenge.

*Tabes*;

*Tabes*; see *Atrophia*.

*Tabes dorsalis*, a Consumption in the *Spinal Marrow*, most incident to Lechers and fresh Bridegrooms; they are without a Fever, eat well, and yet melt or consume by a gentle Decay. If you ask one in this Disease an account of himself, he will tell you that it seems to him as if there were a numerous quantity of Ants or Pismires falling down from his Head upon his *Spinal Marrow*. When he eases Nature, either by Urine or Stool, there flows from him liquid Seed in great plenty; nor can he generate altho' he hath lascivious Dreams. When he goes or runs, (especially up a steep place) he grows weak and short-breath'd, his Head is heavy, and his Ears tingle; so, in process of time being taken with a violent Fever, he dies of that Species call'd *Lypiria*, wherein in the external Parts are cold, the internal burning at the same time.

*Tabula*; see *Tabella* and *Morsuli*.

*Tabum*, a thin sort of Matter that proceeds from an inveterate Ulcer.

*Tacamahacca*, a kind of Refine brought from *New Spain*.

*Tachythanatos*, one liable to a sudden Death.

*Tactus*, the Touch, a sense by which the tactile Qualities of Bodies are offer'd to the common Sensory (and there perceiv'd) by the different motion of Nerves diffused thro' the whole Body, the Skin being intermediate. Or Touch is the Sense of a thing touch'd, offer'd to the common Sensory by the Nerves, the Skin being intermediate, and there perceiv'd.

*Tania*, a sort of broad Worms. See *Lumbrici*.

*Tagetes*; see *Tanacetum*.

*Talcum*, Talk, is a pellucid, spendid, clear Matter, that is form'd in lays or leaves that will easily split or divide. There are four sorts of it, the white, the yellow, black, and red. 'Tis reckon'd among Stones, and shineth almost like Looking-glasses.

*Talismanica*, a sort of Diabolical Magick us'd among the Pagans.

*Talpa*, a Tumor, so call'd because that as a Mole (in Latin *Talpa*) creeps under ground, so this feeds upon the Scull under the Skin. It may be refer'd to the Species of *Atheroma*; which see.

*Talparia*, the same with *Talpa*.

*Talus*; see *Astragalus*.

*Tamarindus*, or *Thamarindus*, Tamarinds; a Fruit of Trees that grow in *Arabia Felix*, also in the *East* and *West-Indies*. They correct the Acrimony of the Humours, purge Cholér, and restrain the heat of the Blood; they cure Fevers and Jaundice, take off the heat of Stomach and Liver, and stop Vomiting. The *Turks* and *Arabians*, when they go long Journeys in the Summer-time, carry Tamarinds with 'em, to quench their Thirst. In pestilential and putrid Fevers, Water wherein Tamarinds have been infus'd, sweetned with Sugar, is a proper Liquor to drink, for it quenches Thirst, and cools much.

*Tamarisca*, *Tamarice*, *Tamarix*, and *Amarix*, Tamarisk; 'tis excellent for Diseases of the Spleen; a Decoction of the Bark stops the Courses and an immoderate Flux of the Hemorrhoides; it fixes the Teeth when they are loose, eases the Pain of 'em, and is good for Ulcers, Melancholy, the black Jaundice, and the Dropsy, occasion'd



sion'd by a hard and obstructed Spleen.

*Tamus*, or *Tanus*, a sort of Briony.

*Tanucetum*, Tanfie; 'tis vulnerary, uterine, and nephritick; it is us'd for the Worms, the Gripes and the Stone in the Kidneys and Bladder, for Obstructions of the Courses, Wind, and Dropsy; the Juice of it being apply'd to the Hands and Feet, cures the Chaps of 'em, scabby Ulcers, and the Itch. A Conserve of the Leaves and Tops resists Putrefaction, purifies the Blood, and opens Obstructions. A certain Person was cured of an obstinate Dropsy by the Decoction of it. See *Phlogmos*.

*Tarantismus*, is the Name of a particular Disease, caused by the venomous Bite of a *Tarantula*, the cure whereof is only to be expected from Musick.

*Tapsus barbatus*, is *Verbascum*.

*Taraxicum*, is *Dens Leonis*, or wild Succry.

*Taraxis*, a Perturbation of the Humours of the Eye, Stomach, or Entrails.

*Tarsus*, a cartilagineous Extremity of the Eye-lids, from whence the Hairs spring; call'd *Cilium*; as also eight backward Bones of the Foot, order'd like Grates.

*Tartarus* and *Tartarum*, Tartar, is a gross or terrestrious Matter that sticks to the sides of the Vessel whereto 'tis thrown by all fermented Liquors; but that sort of Tartar which is us'd in Physick is what is produc'd from (and is found sticking to the sides of) Wine-casks, like a very hard Stone, sometimes white, and at other times red; but that is according to the Colour of the Wine they contain'd

last. That which comes from the white Cask is to be prefer'd before the red, because 'tis purer, and contains less Earth. Both one and t'other are to be had in greater abundance in *Languedoc* and *Provence* than in many other Climates; but the best white Tartar of all is brought from *Germany*. It must be heavy, white, and crystalline. The Lees of Wine are also a liquisfied Tartar; they are generally burnt, and the Ashes that they make are call'd *Cineres Clavellati*, in English *Pot-Ashes*. The Crystal of Tartar is purgative and aperitive, and is good for Hydropical and Asthmatical Persons. Fixed Salt of Tartar is aperitive; 'tis chiefly us'd to draw forth the Tincture of Vegetables, and is given for Obstructions. The Oil of Tartar *per deliquium* is us'd for Tettars, and to discuss Tumors; besides, the Ladies mix it with Lilly-water, and so use it to clear their Complexions and whiten their Hands. Tincture of Salt of Tartar is an excellent Aperitive; it purifies the Blood, and resists malignant Humours; and it is likewise us'd for the Scurvy. Tartar vitriolated is an admirable Aperitive, and is also a little purgative; 'tis given in Hypochondriacal Cases, for the King's Evil, and for all other Diseases wherein 'tis necessary to open Obstructions, and to work by Urine. Tartar is also taken for a gross, fabulous, or sandy substance in Humane Bodies.

*Tatura*; see *Datura*.

*Taurocolla*, the best Glue that is made, from the Ears and Genitals of the Bull.

*Taxis*, or *Reductio*, is a Word us'd frequently by those who reduce Ruptures into their natural places.

*Taxus*,

*Taxus*, Yew.

*Tecmarfis*, a Conjecture at Diseases.

*Telephium*, the same with *Chironia*, which see; 'tis so call'd from *Telephus*, who was a long time troubled with this Disease.

*Telephium*, *Crassula*, or *Fabaria*, Orpine; 'tis vulnerary and astringent, 'tis chiefly us'd for healing Ulcers of the Bowels, occasion'd by the Bloody-flux, for Ruptures and Burns; 'tis excellent for easing of Pains, both in fresh Wounds and old Ulcers; the Herb wash'd under Ashes, and mix'd with Lard, cures Fellons.

*Temperantia*, those things that attemperate Acid in the Body; see *Absorbentia*.

*Temperata*, those things that are neither too hot, nor too cold.

*Temperamentum*, Temperament, a Quality that results from the Union and Mixture of Elements; see *Crasis*.

*Temperies*; see *Crasis*.

*Temporalis Musculus*, the Muscle of the Temples.

*Tempus*, the Temple, a lateral part of the Scull in the middle betwixt the Ears and Eyes, where Cephalick Plaisters are apply'd for the Tooth-ach and Head-ach.

*Tenaculum*, the same with *Forceps*.

*Tendo*, a Tendon, a similar nervous part annex'd to muscles and Bones, whereby the voluntary Motion of the Members is chiefly perform'd. The generality of Chirur-gions scarce ever distinguish betwixt a Tendon and a Nerve.

*Tenesmus*, or *Tenasmus*, a continual desire of going to Stool, yet attended with an Inability of doing any thing but bloody slimy Matter.

*Tenontagra*, a Species of the Gout, when the Tendons are chiefly affected.

*Tenta*, the same with *Mela Turunda*, or *Penicillus*.

*Tentigo*: see *Priapismus*.

*Tentipellum*, a Medicine that takes away Wrinkles, and makes the Skin smooth.

*Tephron*, the Name of a *Collyrium*.

*Terebellum*, the same with *Modiolus*.

*Terebinthina*, Turpentine; 'tis twofold, *Vulgar* and *Venetian*; the *Venetian* is also call'd *Chiosus* or *Cyprian*; the best is clear, pellucid, white, and of a Gliss-colour; it comes from *Chyos*, *Cyprus*, *Libya*, and many other Places. 'Tis used like a Balsam for Wounds, and taken inwardly it is Diuretick, and is therefore given for Gonorrhoea's in a Bolus, or else dissolv'd in some Liquor by means of a little of the Yolk of an Egg; it gives the Urine a smell much like Violets; 'tis often Boil'd in Water, and then becomes solid, and being so prepar'd, is made up into Pills; the Volatile Spirit is an excellent Aperitive; 'tis given from four to twelve Drops, in some appropriate Liquor, to expel Gravel out of the Reins or Ureters in the Nephritick Cholick, or to dissolve Viscosity; 'tis likewise us'd for Gonorrhoeas: The Oil is us'd to consolidate Wounds, to discuss Tumors, and fortify the Nerves.

*Terebrum*; see *Modiolus*.

*Teredum*, the same with *Caries*. 'Tis also call'd *Teredo*, *Spina Ventosa*; see *Caries Ossis*.

*Terebinthin*; see *Manna*.

*Teres Radii Musculus*; see *Pro-nator Rotundus*.

*Terebrum*; see *Modiolus*.

*Tergum*; see *Dorsum*.



*Terminthus*, a Swelling in the Thighs, with a black Pimple at the top, as big as the Fruit of the Turpentine-tree.

*Ternarius*, a Number in Physick, mystical even to Superstition. *Hippocrates* hath not only appointed three Substances of our Body, the Parts containing, the Parts contain'd, and those that perform Motion; but later Physicians have constituted three things according to Nature, and against Nature; and the Chymists following *Paracelsus* have form'd three Principles, Sulphur, Mercury, and Salt.

*Terra Damnata*, the same with *Terra Mortua* & *Caput Mortuum*.

*Terra Japonica*; see *Catechu*.

*Terra Mortua*, the earthy part that remains after Elixivation, destitute of all active efficacious Qualities.

*Terra Panis*; see *Cyclamen*.

*Terra Tuber*; see *Cyclamen*.

*Tertiana Febris intermittens*, a Tertian Ague, is an Effervescence of the Blood every third Day, which with its various Symptoms, comes exactly at a set time. The cause of it is Nitro-sulphureous Blood; and 'tis either a true Tertian, or a spurious.

*Tertium*, a Third, is a medium betwixt two Extrems, as betwixt hard and soft. So Salt is deservedly call'd the Medium betwixt Body and Spirit.

*Tessellæ*, the same with *Rotulæ*, or *Tabellæ*.

*Tessera*; see *Cuboides*.

*Testes* or *Muliebres*, *Ovaria*; see *Orchis*.

*Testes Viriles*, Mens Testicles, consist of several small Vessels wherein the Seed is generated. 'Tis cover'd on the outside with several Tunicks, they are call'd by various Names.

*Testes Cerebri*, two backward

Prominences of the Brain, call'd *Testes* from the likeness they have to Testicles. They are bigger in Men than in Brutes.

*Testiculus*; see *Testis* and *Orchis*.

*Testiculus Venereus*, the swelling of the Testicles after contagious Copulation.

*Testudo Cerebri*; see *Fornix*.

*Testudo*, a soft large Swelling, or not very hard, in the Head; broad, in form of an Arch or Tortoise, from which Resemblance it takes its Name. At the beginning it grows like a Chest-Nut, afterwards like an Egg, wherein is contain'd a soft Matter cloath'd with a certain Tunick (whence some refer this sort of Tumor to *Meliceris*, which see) which sticks so close to the Scull, that many times it infects and corrupts it.

*Tetanus*, a constant Contraction, whereby a Limb grows rigid and inflexible. The Cause of it is sometimes a Relaxation or Palsy in some other Muscles, which when they are relax'd, the opposite Muscles act too strongly, so that they draw the part wholly to themselves, which ought to consist as it were in an *Æquilibrium* betwixt both. Yet sometimes such a permanent Contraction may proceed from the Tendon's being loaded and obstructed with serous Matter, which therefore grow rigid and stiff. This Distemper is frequent in the Scurvy, so that the Patient can extend neither Joint nor Limb. The Tendons in the Back are sometimes contracted into a round and globular form, which, by reason of such an Afflux of Humours upon them, draw the Bones out of their due place, and cause an hunch'd Back, or a stooping and bending of it. 'Tis usually distinguish'd

guish'd into *Universal*, of which there are three sorts, *Empprostotonos*, *Opisthotonos*, and *Tetanos*, properly so call'd; and *Particular*, which respects a certain Member, or a particular Joint.

*Tetrataus*, the same with *Quar-tana*.

*Tetradrachmon*, four Ounces.

*Tetrapharmacum*, a Medicine consisting of four Ingredients, as the *Unguentum Basilicum*, for Instance.

*Tetrobolon*, four Drams.

*Teucrium*, is *Chamadrys*.

*Teutlon*, is *Beta*.

*Thalictrum*, seu *Thaliectrum*, Bastard Rhubarb.

*Thamar*, the Fruit of the Palm-tree, whence the Confection *Dia-thamaron*, and corruptedly *Diacamaron*, has its Name. 'Tis likewise call'd *Dactylus* by the *Arabians*,

*Thamarindus*; see *Tamarindus*.

*Thapsia*, a Plant like *Ferula*.

*Thapsus*; see *Tapsus Barbatus*.

*Thee*, Tea; it grows in *China*, *Japan*, and several other Parts. The different Goodness of Tea is known by the fragrant smell of the Leaves, they having a scent somewhat resembling Hay, mixed with a sort of an aromattick one. 'Tis of a green colour, and tastes somewhat sweetish, having a little smatch of bitter. It purifies the Blood, prevents troublesome Dreams, expels Malignant Vapours from the Brain, taketh away Giddiness and the Head-ach, especially when it proceeds from over-much Eating; 'Tis good in the Dropsy, for it provokes Urine very much; it dries up Rheums or watery Humours in the Head, and corrects their Acrimony: It likewise opens Obstructions of the Bowels, and wonderfully strengthens and clears the Sight. The People of *Japan* use it as the only Remedy for all

sorts of Diseases of the Eyes, whereunto they are very subject: It corrects adust Humours, cools a hot Liver, and softens a hard Spleen; it keeps People wakeful, especially those that are not us'd to drinking; it renders the Body brisk, cheers the Heart, drives away Fear, and takes off the Gripes, by suppressing Wind; it also strengthneth the Bowels, quickens the Memory, and sharpens the Understanding. A certain Person travelling in *Japan*, made it his business to enquire about the Distemper call'd the *Stone*, but cou'd not hear of any that ever had the least Symptom of it, either in the Bladder or Kidneys; it may therefore be reckon'd an excellent Fortification against that most inveterate and wracking Disease, considering at the same time what great Drinkers of it the Inhabitants of those parts are. 'Tis moreover a Provocative to Vener-y; it strengthens the Stomach, and is very good for those that are afflicted with the Gout. The Price of it varies according to the largeness of the Leaves, and so great a difference there is in it, that one Pound of the best Tea is sold for more than a Hundred weight of the ordinary sort. It grows on a Shrub in *Japan* and *China*.

*Thelygonos*, all Female Plants are so called.

*Thelypteris*; see *Filix*.

*Thenar*, one of the Muscles that draws back the Thumb; 'tis also taken for the Cavities within the Palm of the Hand or Sole of the Foot, or for the small fleshy Protuberances near the Fingers and Toes.

*Theodoretas*, an Antidote for the cold Diseases of the Head.

Y 3 *Theophilon*,



*Theophilum*, a certain Collyrium.

*Theophrastici*, the Followers of *Paracelsus*, are so called.

*Theorema*; see *Theoria*.

*Theoretica*; the same with —

*Theoria*, the speculative part of Physick; whence *Theorema*, a Speculation, and *Theoretica*, those things which do actually belong to the Speculative Part of Physick.

*Therapeutica*, that part of Physick which delivers the method of Healing.

*Thereniabin*, or *Tereniabin*, Oriental Manna, called also *Drosomeli* and *Aeromeli*.

*Theriaca*, Treacle, a Medicine that expels Poison, otherwise called Venice Treacle; or the Treacle of *Aedromachus*.

*Therionia*, a wild, cruel Ulcer-like *Carcinoma*; which see.

*Therma*, Baths. Watery and Vaporous Baths have been in use from all Antiquity, and held in great esteem, both for Pleasure and the preservation of Health. There are no Baths in *Europe* of more universal esteem for curing Diseases, nor none more ancient, than our English Baths in *Somersetshire*. We have Traditions, That King *Bladud*, who is reported to have liv'd in the time of *Elias*, first discover'd the Baths, and made tryal of 'em upon his own Son, and thereupon built the City of *Bath*. The Baths are principally us'd outwardly, because they are most proper for such Diseases as are in the Habit of the Body, such as Palsies, Contractions of the Nerves, Rheums, cold Tumors, Diseases of the Skin, old Aches, and the like; and in these Distempers we use not only the Waters, but likewise the Mudd, and in some places the Va-

pour. The King's Bath is the hottest of all the Baths, and therefore fittest for all sorts of cold Diseases and phlegmatick Constitutions; besides, we experience the wonderful Effects it daily works upon Palsies, old Aches, Sciaticas cold Tumors, and the like, both by Evacuation by Sweat, and likewise by warming all the Parts affected, entirely attenuating, dissolving, and resolving the Humours; they are good also in Epilepsies, in Uterine Effects, in the Scurvy, and in that sort of Dropsy which is call'd an *Anasarca*. The Bath-waters are likewise us'd to particular parts by pumping, bucketing, or applying the Mudd. A Morning Hour is the fittest for bathing, after the Sun has been up an Hour or two. *June*, *July*, and *August* are reckon'd the most proper Months to bath in, as being the warmest. The Waters being taken inwardly, do heat, dry, and mollifie; they ease the Cholick, comfort the Womb, cure Barrenness proceeding from cold Humours, and discharge the whole Body of all Impurities that are incorrigible, correcting such as are capable of amendment; they also free the Body from innate Heat, or Ferments of any particular Parts, which may be oppress'd thro' a surcharge or peccancy of Humours, and restores or revives those that otherwise languish, or seem somewhat decay'd. And all this is done, not by any one manner of Operation in them, but by their complicated working of sundry Evacuations at one and the same time. 'Tis manifestly apparent they do operate by Stool, Urine, and insensible Transpiration, as well as by Sweat; the Effects they

they have in reference to insensible Transpiration are particularly evinc'd by this Observation of the Landresses belonging to the Bath, viz. that those who drink the said Waters do foul their Linnen much more than other People do, or indeed than they themselves do at other times, when yet it is equally wore. It behoveth those Persons that drink the Waters, especially during the course of 'em, carefully to avoid all surcharge of Meat, and likewise all excess of Drink, and to take care that they neither indulge themselves with too much Sleep, nor macerate or inflame their Bodies with excessive Watching; that they neither debilitate Nature by such violent Exercise as may introduce a Lassitude, nor retard the distribution, digestion, and evacuation of the Waters by Sloth and Inactivity; that such Excrementitious Collections as Nature customarily produceth in human Bodies be duly evacuated, and neither too long retain'd, nor too hastily discharg'd; and finally, that the Mind be compos'd into such a Cheerfulness and good Temper, as may prevent all disorderly Passions and Lusts.

*Thermantica*, heating Medicines.

*Therminthus*; see *Terminthus*.

*Thermometron*, natural Heat, which is perceiv'd by the Pulse. It also signifies a tube of Glass with a round head, whereby are discover'd the Degrees of Heat and Cold. A Thermometer.

*Thermopilium*, otherwise call'd *Taberna*, being the nature of our Chocolate-Houses, where sweet Draughts, Juleps, and Jellies are us'd to be drank, as we do *Thee* and *Coffee*.

*Thermoposia*, the drinking of

hot Water, a Practice much commended formerly for curing the Scurvy, as cold water has of late been recommended for cure of Fevers, and almost all other Distempers.

*Theffalicus*, a Methodist in the Practice of Physick.

*Thlaspi*, or *Capsella*, & *Scandulaceum*, *Nasturtium Tectorum* & *Sinapi Rusticum*; by some it is call'd *Bursa Pastoris*, from its resemblance to that Plant; a Herb like *Shepherd's Purse*.

*Thlipsis*, a Compression of the Vessels.

*Tholus Diocletis*, a sort of Bandage.

*Thora*, a sort of *Napellus*. See *Phthora*.

*Thoracia*, Medicines for the Breast.

*Thorax*, or *Medius Venter*, the Chest; all that Cavity which is circumscrib'd above by the Neck bones, below by the *Diaphragma*, before by the Breast-bone, behind by the Back-bone, and on the sides by the Ribs. 'Tis of an oval figure, it contains the Heart and Lungs, and is cover'd on the inside with a Membrane that is call'd *Pleura*. *Hippocrates* and *Aristotle* took all that space from the Neck-bone to the very Secrets, both the middlemost and lowermost Cavity, for the *Thorax*.

*Thorexis*, the drinking of a generous Wine, which warms the Breast, or Heart.

*Thoros*, *Semen Genitale*, *Sperm*.

*Thorybos*, *Tumultus*, *Perturbatio*, speaking of the Blood or Humours, a turbulent Commotion.

*Thrombus*, the coagulation of the Blood or Milk into Clods or Clusters.



*Thryallis*, a sort of *Verbascum*.

*Thus*; see *Olibanum*. 'Tis of two sorts, the male and female; the first, which is the true *Olibanum*, is also call'd *Melax*, being pale, yellow, and of an oleaceous substance.

*Thyon, Mortarium*, a Mortar.

*Thylacus, Sacculus*, a little sort of Bag.

*Thymos*, or *Thymus*, a certain fleshy and varicous Rising upon the Skin, sometimes white, sometimes red, for the most part indolent like a Flower of Thyme; sometimes growing upon the Glands, and sometimes on the *Præpuce*, differing only in the size.

*Thyma*, the same with *Ecthyma*.

*Thymbra*, an aromatick Plant.

*Thymelæa*, is *Chamelæa*.

*Thymiana*; see *Suffilus*.

*Thymion*, a small Wart.

*Thymus*, or *Thymum*, a Gland in the Throat, which separates the watery Humour call'd *Lympha* from the Blood, and empties it by the Lymphatick Vessels. 'Tis also a fleshy Tumor that hangs upon the Body like a Wart, in colour like the Flower of Thyme, whence it has its Name. 'Tis likewise the Herb call'd *Thyme*.

*Thymus*, Thyme.

*Thyroarytenoides*, a pair of Muscles that proceed from the Cartilage call'd *Scutiformis*, and extending themselves forward to the sides of the *Arytenoides*, (the fourth and fifth pair of the *Larynx*) serve to contract and close the opening of the *Larynx*.

*Thyroidæa Glandula*, two Glands that are of a viscous, solid and bloody substance, wonderfully adorn'd with Vessels of all sorts, and hard Membranes almost of the bigness and shape of a Hen's Egg,

situate above the lower Teat of the *Larynx*, at the sides of the Cartilages of the *Thorax*, *Cricoides*, and some first Rings of the Windpipe, upon which Parts they immediately lie, yet so as they may be easily separated, unless where they stick somewhat close, about the beginning and the end. Nature has plac'd 'em in those Parts, that so they may warm 'em when cold, receive the superfluous moisture, and contribute to the Ornament of the Neck.

*Thyroides*, the Cartilage (call'd *Scutiformis*, or *Chyptalis*) of the *Larynx*, also the Hole of the *Os Pubis*.

*Tibia*, or *Tibia Os*, the Leg, that part betwixt the Knee and the Ankle. It consists of two Bones; one outward, call'd *Focile minus*; the other inward, and which has usurp'd the Name of the whole, being call'd *Tibia*, or *Focile majus*; others call it *Canna major*. The upper end has a Process which is receiv'd by a Cavity in the Thigh, and two oblong Cavities to admit the Heads of the Thigh-bone, the depth of which Cavities is encreas'd by a Cartilage that is annex'd thereunto by Ligaments. This Cartilage is movable, soft, slippery, moisten'd with an unctuous Humour; 'tis thick in its circumference, but grows small towards the centre, whence it is call'd *Lunata*, being made like a Half-Moon. There are rugged sharp Ligaments before, which encrease the Lunary Cartilages; and the fore-part, which is acute and long, is call'd *Spina*. There is below a prominent and gibbous Process in the inner side nigh the Foot, and is call'd *Malleolus externus*. One of the Ankle-bones.

*Tibialis*.

*Tibialis Musculus*, the same with —

*Tibialis Musculus*, which is two-fold, *Anticus* and *Posticus*: The first bends the Foot forward, the other is reckon'd by some among the *Adductores*, by others among *Extensores*.

*Tigillum*, the same as *Crucibulum*.

*Tincones*, are Buboos in the Groins.

*Tinctura*, a Tincture or Elixir, the Extraction of the Colour, Quality, and Strength of any thing, by means of a convenient dissolving Liquor.

*Tinea*, running Sores in the Head full of little holes, call'd *Achores*; if they continue long, or be too slowly or ill cured, they grow into *Tineas*, crusty stinking Ulcers of the Head, which gnaw and consume its Skin: They are deservedly reckon'd among the Diseases of Children, but when they are a little grown 'tis otherwise with 'em; for tho' adult Persons are sometimes infected and troubled with this Disease, it may be reasonably conjectur'd they indeed contracted the first Rudiments of it in their Infancy. 'Tis call'd *Tinea* (which signifies a Moth) from those little Worms which eat and consume Cloaths, because those Ulcers prey upon the Skin of the Head, as those Animals do upon Cloaths. What the *Greeks* call'd this Disorder, is not very obvious.

*Tinearum*, is *Ageratum*.

*Tinus*, *Tinnus*, and *Tynus*, wild Laurel.

*Tinnitus Aurium*, or *Sibilus*, a certain buzzing or tingling in the Ears, proceeding from Obstruction, or something that irritates the Ear, whereby the Air

that is shut up therein is continually in motion, occasion'd by the beating of the Arteries, and the Drum of the Ear is lightly verberated.

*Tintinnabulum Terra*, is the same as *Pyrola*, see also *Typha*.

*Tithymalus*, *Lactaria*, and *Lactuca Caprina*, a sort of Spurge.

*Tithymelaea*, the same with *Thymelaea*.

*Titillatio*, a tickling.

*Tobacco*, the Name of a Plant otherwise called *Nicotaria*, & *Pantum*, which see.

*Tometica*, the same with *Attenuantia*.

*Tomici Dentes*; see *Dentes*.

*Tomotocia*, the same as *Hysterotomia*.

*Tonica*, those things which, being externally apply'd to and rubbed on the Limbs, strengthen the Nerves and Tendons.

*Tonotica*, the same with *Tonica*.

*Tonicus*, the same with *Teticus*.

*Tonsilla*; see *Paristhmia*.

*Topasius*, the same with *Chyolithus*.

*Tophus*, a stony Concretion in any part.

*Topiarium*, an Arbour made of Shrubs or Trees.

*Topica*, Medicines apply'd outwardly, as a Plaster, Cataplasm, and the like.

*Topinaria*, the same with *Talpa*.

*Torcular*, or *Torculum*, a Press to draw Oils or Juices. 'Tis also an Instrument to compress the sanguineal Vessels, when they are to take off a Limb.

*Torcular Herophilli*, that place where the four Cavities of the thick Skin of the Brain are joined.

*Tordylium*,



*Tordylium, Torgylium, Tordilium*  
& *Tordylon*, Hart-wort.

*Tormentilla*, or *Septifolium*, *Tormentil*; it dries, and is very astringent; wherefore, there is no Remedy more proper for the Belly and Womb, than the Roots, of *Tormentil*; besides, they are diaphoretick and alexipharmick, and therefore they are us'd in all Medicines for the Plague, and malignant Diseases, especially when Fluxes of the Belly accompany them. Moreover, they are mix'd with vulnerary Potions, Ointments, and Plaisters, for the cure of old and putrid Ulcers. Half a Dram, or a Dram of the Extract of *Tormentil* is much commended for the curing of an epidemick Dysentery, Rhubarb being us'd before, if there be occasion.

*Tormina*; see *Dysenteria*:

*Tormina Alua*, the same with *Collica Passio*.

*Tormina Hysterica*, the Hysterick Cholick. Women of a lax and crude Habit of Body are chiefly afflicted with this Disease, and such as have a long while before been seiz'd with some other Hysterick Disease, or which is most common, such as hardly escap'd difficult and hard Labour. A violent Pain seizes first the Region of the Ventricle, and sometimes a little betwixt it, which is follow'd by violent Vomiting of green, and sometimes yellow Matter; to which is added, as I have often observ'd, a greater Dejection of Mind and Despair than in any Diseases whatever; after a Day or two the Pain ceases, but returns again a few Weeks after as fierce as before, and has sometimes the Jaundice accompanying it, which vanishes in a few

Days, when the Symptoms are all quiet, and the Woman seems very well. Any small Commotion of the Mind either by Anger or Grief, will recall the Pain, or Walking, or any other Exercise us'd too early.

*Tormina Infantum*, are griping Pains in the Belly of Children.

*Tormina post Partum*, are the Pains which Child-bed Women suffer after Delivery, when the *Lochia* do not flow well, and vulgarly called *after pains*.

*Torrefactio*, a toasting, as when Rhubarb is torrefy'd or dry'd by the Fire.

*Toxica*, signifies poisonous Medicaments, wherewith *Barbarians* use to anoint their Arrows.

*Trachea*, the same with *Aspera Arteria*.

*Trachelagra*, the Gout of the Neck.

*Trachelium*, Throat-wort; the whole Plant, especially the Root, is astringent and drying; and therefore the Decoction of it is us'd at the beginning of Ulcers, and Inflammations of the Mouth and Tonsils, and for other Diseases that require astringent Remedies.

*Trachoma*, a Scab, or Asperity of the inner part of the Eyelid.

*Trachomaticum*, a sort of Collyrium.

*Tragacantha*, or *Tragacanthum*, Gum Tragacanth, sweating out the Root of a tree called *Tragacanth*, which is also call'd *Spina Hirci*.

*Traganos*, & *Tragos*, the same with *Uva Marina*.

*Tragapogon*, or *Barba Hirci*, Goats beard; the Root boil'd is reckon'd delicate Food; 'tis also us'd raw in Sallads, it nourishes much, and therefore is good for consumptive People; 'tis us'd in Diseases.

Diseases of the Breast, and for a Cough, and difficulty of Breathing; 'tis suppos'd to expel the Stone, and to force Urine. The Juice of the Root and the distil'd Water do the same.

*Trageæ*, differ not from Powders, but that the Ingredients whereof they are prepar'd, are not beat so small. And they are apply'd externally to the Body, either alone, or resolv'd into Smoak, or they are put into a Linnen Bag, and then into Wine, or other Liquor, that they may communicate their Strength and Qualities to it. Yet sometimes they are compounded of some sort of Antidotes, Counterpoisons, or odorous things, and of simple Medicines reduc'd into a Powder, with an addition of Sugar. In the making of these, they commonly take an Ounce of Sugar to every Dram of Ingredient, especially those which are bitter and unpleasant.

*Tragema*, the same with *Trageæ*.

*Tragi*, *Trasi*, *Trassi*, *Dulcichinum* & *Ciperus*, are the same thing.

*Tragium*, is *Fraxinella*.

*Tragoceros*, is *Aloë*.

*Tragos*, is *Caprificus*; see *Caprificus*.

*Tragopyrum*, is *Fagopyrum*; see *Fagopyrum*.

*Tragorchis*, is *Satyrion Caprinum*, or *Hircinum*.

*Tragoriganum*, is *Origanum Hircinum*.

*Tragus*, the extream rim of the Ear; See *Antitragus*.

*Transfusio*, is taken for a singular way of transmitting the live Blood of one Animal thro' certain Ducts into the Body of another.

*Transmissio*, a transmission or

sending any thing through a part of the Body.

*Transmutatio*, the changing of one Body into another. This term is become famous among the chymists.

*Transparens*, what may be seen through, the same with *Diaphanous*.

*Transpiratio*, the same as *Diaphoresis*.

*Transversales Musculi*, the first pair shew themselves with a membranous beginning, at the transverse Processes of the Vertebra of the Loins, and at the Cartilaginous Bone of the *Ilium*; another pair is appointed to extend the Neck, or to bend it backward.

*Transversus Musculus Humeri*, the same as *Rotundus Minor*.

*Trapezius Musculus*, so call'd from its Geometrick Figure; see the Description of *Cucullaris Musculus*.

*Traulus* and *Traulotes*, a stammering, or faulting in pronouncing the Letters L and R.

*Trauma*; see *Troma*.

*Traumatica*, those things that, being taken in Decoctions and Potions, fetch the ferous and sharp Humours out of the Body, and so attenuate the Blood, that it may be conveniently driven to the wounded, broken, or bruised Parts. *Vulnerary Medicines*.

*Trechyma*, *Exasperatio Intestini*, a sharpness of the Intestines.

*Trema*, *Foramen*, a Hole.

*Tremor*, a less violent convulsive Motion, call'd in *English* trembling or quaking.

*Trepanatio*, is that Operation when a living Man's Scull is perforated, in order to raise the shatter'd bone when it presses upon the *dura mater* or the like.

*Tre-*



*Trephanum*, the same with *Modiolus*.

*Triangulare Officulum*, the triangular little Bone, is that which is plac'd betwixt the Suture called *Lambdoides*, and another called *Sagittalis*, which they say conduces to the Falling-sickness.

*Triangulares Musculi*; sometimes there is but one, but not always, it arises from the top of the *Cubitus*, and ends carnosus and narrow about the middle of the same.

*Tribulus*, a Foot-hook or Angle.

*Trica Incuborum*, a Species of the *Plica Polonica*.

*Trichiasis*, the same with *Phalangosis*. Also hairy Urine, such as, by reason of pituitous Humours, seems to have hairs floating in it.

*Trichismus*, a very small Fracture, oftentimes no bigger than a Hair.

*Trichomanes*, *Filicula*, *Capillaris*, & *Polytrichum*, Maiden hair.

*Tricophyllum*, Herbs like Fennel, or Coralline, whose Leaves are like Hairs.

*Tricosis*, the same with *Trichiasis*.

*Tricoccos*, the Fruit of the Medlar-tree.

*Tricongius*, a Measure that contains eighteen Sextaries, a Sextary being about a Pint and an half.

*Tricuspides Valvula*; see *Valvula*.

*Triens*, the third part of a physical Pound, containing four Ounces.

*Trifolium*, Trefoil.

*Trifolium Palustre*; it grows commonly in marshy and watery places, and is much commended in the Scurvy, and for Pains in

the Limbs; the Leaves are boil'd in Beer, and is taken twice or thrice a Day; but because it is very bitter, it is taken in a Syrup.

*Trinitas*, or *Viola Tricolor*, is *Trifolium*, or the Plant called three Faces under a hood.

*Triobolon*, a half a Dram.

*Triorchis*, a sort of *Satyrion*.

*Triphyllum*, is *Trifolium*.

*Triploides*, a Chirurgical Instrument with a threefold Basis, also call'd *Trioides*, us'd for a great Depression of the Skull.

*Tripolium*, Star-wort.

*Tripsis*, Contrition, or Contusion.

*Trismus*, the grinding of the Teeth, or a Convulsion of a Muscle of the Temples, whereby the Teeth gnash whether one will or no.

*Trissago*, & *Trixago*, is *Scordium*.

*Tritaephyes*, an Ague which comes every third Day.

*Triteus*, the same with *Febris Tertiana intermittens*.

*Triticum*, Wheat.

*Tritorium*, the same with *Infundibulum*.

*Trituratio*, pounding or grinding whereby Medicines are reduced to Powder, that they may be the better mix'd.

*Trochanter*, the same with *Rotator*.

*Trochisci*, Troches, round or cylindrical lozenges made of Powders, mix'd with viscous Extracts, and made up into Paste, and then into round little bodies, which are to be dry'd in the Shade They are also call'd *Pastilli*.

*Trochlea*, the same with *Bathmis*.

*Trochlearis Musculus*, the upper or greater oblique Muscle of the Eye.

*Trogle*

*Troglodytica Myrrha*; see *Myrrha*.

*Troma*, a Wound from an external Cause.

*Trombosis*, a Coagulation of Milk or Blood in Human Bodies. See *Coagulatio*.

*Tromos*, a Trembling, or Depravation of the voluntary Motion of the Members; the same with *Tremor*.

*Truncus*, in general is that part of the great Artery and *Vena Cava* which descends from the Heart to the *Iliac* Vessels; it more especially signifies those Branches which are sent from the great Trunk to the *Viscera*; as the *Truncus Splenicus*, *Hepaticus* &c. *Truncus* is also call'd the Trunk of a human Body without its Head and Limbs; as also the Body of a Tree.

*Trypanum*, the same as *Trepandum*, or *Modiolus*.

*Trysmus*; see *Trismus*.

*Tuba Fallopiana*, two slender Passages proceeding from the Womb; which, when they are a little remov'd from it, grow gradually wider: They have large Holes or Orifices, which almost lie shut, the extreme Edges falling flat; yet if they be diligently open'd and dilated, they represent the extreme Orifice of a brass Pipe. Their use is to receive the Eggs from the Testicles, and carry them into the Womb, according to the excellent *Reg. de Graaf*, the Truth of which is evident from the Inspection of Rabbits dissected.

*Tuba Uteri*, the same with *Tuba Fallopiana*, or the *Fallopian* Tubes.

*Tubercula*, the same with *Phymata*.

*Tuberosa*, is *Indian Hyacinth* or a *Tuberoſe*.

*Tulipa*, a Tulip.

*Tulus*, the same with *Callus*.

*Tumor*, a Swelling, is when the Parts of Humane Bodies are energ'd and extended beyond their Proportion, so that they cannot perform their Operations.

*Tunbrigenses Aqua*, Tunbridge Waters. There are two small Springs, about four Miles Southward from the Town of *Tunbridge* in *Kent*, from which they have their Name. They are seated in a Valley, and are compass'd about with stony Hills, the which are so barren, that there grows nothing but heath upon 'em. One may with less than half a Breath run from these Springs into *Sussex*. The Taste of this Water is not unpleasant to those who have any time been us'd to it, and no one is able to drink half so much of any other Liquor, tho' never so pleasant, as may be drank of this. This Water does effectually open all manner of Obstructions of the *Mezeraick* Veins, likewise of the Spleen and Liver, and is really better than any sort of Physick whatsoever in these cases; for these Obstructions being very stubborn, and requiring a great deal of Industry to remove 'em, the taking of Physick being irksome, People grow weary of it before a Physician can have run one fourth part of the Course that is necessary for the removal of these Obstructions, and that's the chief reason so many are troubled with tedious and lingering Chronical Diseases which in their own nature many times are not altogether incurable, but only remain uncured either because the Patient is not able, or else unwilling, to undergo the Fatigue of such a Course of Physick as is highly requisite



quisite for his Recovery. After the Patient has made use of these Waters a little while, the taking of 'em is not at all troublesome; but the longer any Person continues the use of 'em, the more he may; and being taken in a large quantity, they must needs open the Body effectually, for which reason they are of excellent use in all Diseases that proceed from Obstructions: They infallibly cure the Dropsy, the black and yellow Jaundice, hard Swellings of the Spleen, which the common People frequently call an *Ague-Cake*, the Scurvy, Green sickness, the Whites, and the defect and excess of Womens monthly Purgations. This last Assertion seems to have some Repugnancy, in that we ascribe two contrary Effects to one and the same Agent; yet there is no such matter, for the one is done by opening Obstructions, and the other either by cooling the Blood when 'tis hot and sharp, and so provokes Nature to expulsion, or by corroborating and strengthening the Retentive Faculty; and besides, 'tis the Property of all equivocal Agents to vary their Operations according to the variety of their Object, or the Matter they work upon: So, for instance, the Sun melts Wax and hardens Clay. This Water cuts and attenuates tough clammy Phlegm, and upon this account is good for those Persons that are troubled with the Cholick, when such a Humour is contain'd in the Guts; it scours and cleanses all the Passages of the Urine, and therefore must needs be very good against the Gravel and Stone, provided the Stone be not too big to pass thro' the Ureters; for if so,

'tis safest to forbear the use of these Waters. They dissolve and wash away all phlegmatick and clammy Excrements bred in the Bladder, and which sometimes stop the passage of the Water, as if there were a Stone. 'Tis likewise good, in regard of the astringent and healing Faculty it hath, for all inward Ulcers, and especially for those of the Kidneys and Bladder; and many have been cured of a bloody Urine by the Use of them. They are also good for the Bloody-flux, and for all other Fluxes of the Belly. They likewise extinguish all inward Inflammations and hot Diseases, and yet the Stomach is not hurt by the actual coldness of 'em, but rather considerably strengthen'd, and the Appetite render'd voracious at the same time. Likewise the Nerves and Original of them, the Brain, are mightily strengthen'd by the use of these Waters, and consequently they must needs be good against the Palsy, Apoplexy, Lethargy, and the like. Convulsions, Head-ach, and Giddiness are also driven away by the use of 'em, if the Patient drink 'em constantly. They are us'd with very good success for Vomiting and the Hiccups. Hypochondriack Melancholy is remov'd by 'em; they likewise kill Worms, and are counted of great use in Barrenness. Summer is the fittest time for drinking these Waters; but in general whenever the Weather is clear and dry, you may be assur'd they are then best, as well in Winter as in Summer; for in hard frosty Weather they are commonly reckon'd strongest. As to the time of the Day, the Morning, when the Sun is an hour high, or thereabouts, is the fittest time to drink them.

them. You are to drink them in as small a space of time as conveniently you can without oppressing your Stomach; and you must be sure to take care not to sweat when you begin to drink. After each Glass, or every two Glasses, according as you find your Constitution able to cope with it, 'twill be convenient for you to chew some Carraway-Comfits, Coriander-seeds, Galingal, Zedoary, Elecampane, Angelica Root, or the like, to help the digestion and permeation of the Waters; to forward which also 'tis requisite you use Exercise, and endeavour to be as merry as you can. As to what quantity is necessary to be drank in one Morning, 'tis a matter which cannot justly be defin'd, in regard of the difference of Bodies, Age, Sex, Strength, and other circumstances; but, generally speaking, those that are able to drink most, receive most benefit thereby, especially if the Waters permeate freely; but in this (as in all other cases) People must observe what best agrees with 'em; however, 'tis best to rise by degrees, encreasing the quantity daily till you drink two or three Quarts in a Day; and so you must decrease by degrees, ending with the same quantity you began with. A set time for drinking (or continuing) these Waters can't be limited, because in some Diseases a few Weeks suffice, in others divers Months are required. As to Diet, let every one feed on that which he has been most accusom'd to, so it be good Meat, yields good Nourishment, and is easie of digestion; but Sauces made with Butter must be avoided. In a word, a sober moderate Diet is always the best, but especially du-

ring the Course of these Waters. The directions which have been given for drinking *Tunbridge Waters* may serve for all other Chalybeate Waters, as *Islington*, *Hampstead*, *Wickham*, *Sunning-hill*, and the like; but it is to be observ'd, that tho' these Waters are an Empirical Remedy, yet they must not be us'd altogether empirically, but with Reason, Discretion, and Circumspection, otherwise Damage rather than Benefit may reasonably be expected from 'em.

*Tunetanus Flos*, is the same as *Flos Africanus*.

*Tunica*, is *Betonica*.

*Tunica*, the same as *Membrana*, or a Rhind or Bark among Trees and Roots.

*Tunica Cornea*; see *Cornea Tunica*.

*Tunica Retiformis*; see *Retina* and *Amphiblestroides*.

*Turbith*, or *Turpetum*, 'tis suppos'd to be a purging Root of some Indian *Convolvulus*.

*Turbith Minerale*, or *Turpetum Minerale*, a yellow Powder prepar'd out of Mercury.

*Turbo*, among Vegetables, what is of a Conick Figure is so called.

*Turgescentia Humorū*, the same as *Orgasmus*.

*Turiones*, the tender Tops of Trees that grow yearly.

*Turritis*, or *Turrita* a sort of *Nasturtium*.

*Turunda*, the same with *Turundula*.

*Turundula*, a Tent put into Wounds or Ulcers.

*Tus*, the same with *Thus*.

*Tussedo*, the same with *Tussic*.

*Tussilago*, or *Farfara*, Colts-foot; The fresh Leaves are apply'd outwardly to hot Ulcers and Inflammations,



mations, but they being dry'd, are pretty acrid and hot; the Fume of 'em receiv'd into the Mouth thro' a Tunnel, and swallow'd down the Throat, or else smoak'd in a Tobacco-pipe, is good for a Cough, difficulty of breathing, and an Ulcer of the Lungs. A Syrup prepar'd of the Leaves is good for the same use. Mr. Boyle says, That the Leaves mix'd with Saffron and Amber, and smoak'd in a Tobacco-pipe, has cured a Consumption.

*Tussis*, a Cough; 'tis a vehement Efflation of the Breast, whereby that which is offensive to the Organs of Breathing is expel'd, purely by the Force of the Air.

*Tutia*, or *Cadmia Factitia*, is nothing but the Soot of Brasse sticking to the Furnace in the fusion of that Metal. It is chiefly used in Chirurgery, for old and illcondition'd Ulcers; for being sprinkled upon them, it dries much, destroying the corrupt Ferment of 'em, and so incarns and cicatrizes. *Cadmia* being prepar'd by Fire, and then extinguish'd, is call'd *Prepar'd Tutty*, which is good for Diseases of the Eyes, the Powder thereof being blown into 'em for Inflammations and Ulcers. An Ointment is commonly made of it, and us'd for the Eyes, but it is very proper to mix with it a Grain or two of Camphire, Saffron, or the like.

*Tyloma*, the same as *Callus*.

*Tympanias*, the same with *Tympanites*.

*Tympanites*, *Tympanias*, or *Aqua intercus Sicca*, a Tympany, is a fix'd, constant, equal, hard, resisting Tumor of the *Abdomen*; which being beat, sounds. It pro-

ceeds from a stretching Inflation of the Parts, and of the Membranaceous Bowels, whose Fibres are too much swoln with animal Spirits, and hinder'd from receding by the Nervous Juice which obstructs the Passage; to which Distemper there is consequently added, as the Compliment of all, an abundance of flatulent Matter in the places that are empty.

*Tympanum*, the Drum of the Ear, a small, thin, orbicular, transparent Membrane, stretched over the Cavity of the inner part of the Ear, which contains the natural congenite Air: Its Use is Hearing. 'Tis also a Cavity in the ear, call'd *Concha*.

*Typha*, or *Tipha*, a Plant growing in Marshes call'd *Cats-Tail*.

*Typhodes*, a symptomatical, continued, burning Fever, as if it were from the Inflammation of the Bowels. The Patient sweats much from the first beginning, but without much Relief.

*Typhomania*, a *Delirium*, with a Phrenzy, and a Lethargy; see *Coma Vigil*.

*Typhonia*, the same.

*Typus*, or *Periodus*, and *Circuitus*, an Order of Fevers, consisting of Intention and Remission, or encreasing and decreasing at certain times.

*Tyria*, the same with *Ophiasis*.

*Tyriasis*, the same with *Elephantiasis* and *Satyriasis*.

*Tyroides*; see *Thyroides*.

*Tyro*, or *Tyrocinium*, a Novice, lately admitted to the Study of Physick. Or a compendious description of the Art and its Precepts. *An Introduction*.

*Tyrosis*, Milk, which eaten curdles into a Substance like that of Cheese.

## V

**V***Acaria*, Thorow-wax: a Decoction of the Herb in Wine, or Leaves powder'd, are given for Ruptures and Contusions; 'tis also us'd for the King's-Evil, and for Fractures.

*Vaccinia Nigra vulgaris*, common Bilberries; the Berries are cooling and astringent, they are very agreeable to an hot Stomach, and quench Thirst; they cure a Looseness, and the Bloody-flux, occasion'd by Cholera, and are good in the Disease call'd *Cholera Morbus*; they stop Vomiting, and take off Feverish Heats. A Syrup made of the Juice of the Berries is most agreeable, viz. Take of the Juice strained one Pint, of fine Sugar one Pound and an half, boil it to a Syrup over a gentle Fire, and keep it for use. You may take one spoonful at a time, either alone or mix'd with three Ounces of some proper Water.

*Vacuatio*; see *Evacuatio*.

*Vacuidies*, those Days wherein an imperfect and ill *Crisis* frequently happens, and those are 6, 8, 10, 12, 16, 18; to which some add, 22, 23, 25, 29, 30, 32, 33, 35, 38, 39. These are also call'd Medicinal Days, because Medicines may be given upon them.

*Vaga Arthritis*; see *Arthritis Vaga*

*Vagina Uteri*, 'tis also call'd *Matrix*, *Uteri Ostium*, & *Uteri Cervix*; that Passage in which a Man's Yard is sheath'd, as it were, in Coition; 'tis plac'd in the *Hypogastrium*, and is of an oblong Figure, and of different Magnitude, according to the Age of the Woman, and her Use of Men; its upper part is as thick as

the breadth of a Straw, but the lower twice or thrice as thick again. 'Tis about as broad as the Gut *Rectum*, nervous and wrinkled within. 'Tis perforated with a great many little Pores, especially in the lower part, about the end of the Urinary Passage.

*Vagina Porta*, the same with *Capsula Glissonii*.

*Vagina Hepatica*, the same with *Capsula Communis Glissonii*.

*Vaginalis Tunica*; see *Elythroides*.

*Valeriana Hortensis*, Garden Valerian; the Root and Herb are very diuretick; half a Spoonful of the Powder of the Root before the Stalk springs, taken one or twice in Wine, Water or Milk, relieves those that are seiz'd with the Falling-sickness: and *Sylvius* reckons is more effectual in this case than the Roots of male Peony; the Leaves bruis'd are commonly apply'd to all slight Wounds, upon which account it is call'd *Cut-finger*; it purges upwards and downwards.

*Valerianella*, is a Diminutive of *Valeriana*.

*Valitudinarians* are such people, as labour under a bad state of Health; or to whom Disorders are as it were habitual; such as sedentary studeous Men, who are commonly Hypochondriacal, &c.

*Valetudo*, either a good or ill Disposition of the Parts of the Body.

*Valgus*, he whose Feet and Legs turn outwards.

*Valvula*, little thin Membranes in Vessels or Fibres, like Folding-doors as it were; they have receiv'd different Names, according to the Diversity of their Figuration; as *Sigmoides*, like an Half-



moon, &c. They are found in Veins, Arteries, Lymphatick, and Lacteal Vessels, and in musculous Fibres, which were first discover'd by our Curiosity, and of which we have discours'd in a particular Tract. The Use of them is to hinder the Blood, and other Liquors, from returning the same way they came.

*Valvula*, Valves, also found in the Intestine in the small and great Guts, especially in the *Jejunum*, and about the beginning of the *Ileum*, which are call'd Semicircular from their figure. These Valves or Folds grow more and more oblique by little and little, the nearer you come to the *Ileum*, and at the beginning of the *Ileum* they are less oblique than farther on. In like manner, near the end of the *Jejunum*, they are gradually more and more distant from one another, and so in the *Ileum* too. At the beginning and in the middle of the *Jejunum*, they are scarce distant half a Thumb's breadth, in the *Ileum* a whole Thumb's breadth and more. They yield a little, if thrust with your Finger, and move here and there. At the beginning of the *Colon* there is a fleshy and circular Valve, besides several others in that Gut. The Use of them is to stop the Meat a little, that it may be the better fermented, the Chyle distributed, the adjacent Parts becherish'd with heat; and lastly, that it ascend not again.

*Vapor*, is properly an Humour dissolv'd into Air, or rather an extenuated or rarefy'd Humour, such as is daily exhāl'd naturally by the pores of the Skin. A Vapour is supposed to be thicker Air made directly from Water resolv'd.

*Vaporarium*, or *Æstuarium*, is a kind of dry-bath wherein the Patient does not sit in Liquor, but receives Vapours thro' an hole, under which there is plac'd a Pot full of boiling hot Ingredients adapted to the Cure, to which, as they become cool, fresh Matter is added.

*Variciformes Parastata*, so call'd because they have many Turnings, that they may work the Seed the better: See *Parastata*.

*Varicosum Corpus*, that Texture of spermatick Vessels which enters the Testicles. 'Tis also call'd *Corpus Pampiniforme*, & *Corpus Pyramidale*.

*Variola*, the Small-pox, consists in a contagious Disorder of the Blood, contracted from the Air or otherwise, accompany'd with a continued wandering Fever, which sometimes encreases, and sometimes decreases, with a Pain in the Head and Loins, Anxiety, and Inquietude, also a breaking forth of Pimples or Wheals, which swell and suppurate. The famous *Willis* attributes the Cause of this Distemper to some filthy and fermentative Matter, which is communicated to the *Fœtus* together with the Nourishment from the Womb; but how this can hold in adult Persons, whose Blood has undergone so many Alterations, I could never yet understand from his Writings. It seems rather to consist in a deprav'd Temperature of Air, with a peculiar Disposition of the Blood and Nervous Juice, towards this Distemper. This poisonous Quality of the Air first infects the nervous Juice (whence proceeds the Pain of the Head and Loins) where-with the Blood boils and ferments, and



and parts into little Pieces or Clods, which in the course of Circulation stick to the outward Parts, and to the inner *Viscera* too; and after a while they grow ripe and suppurate.

*Varix*; see *Cirfos*.

*Varus*; see *Fonthus*. *Varus* is likewise taken for the Rheumatism.

*Vas Breve*; see *Breve Vas*.

*Vasa*, the Vessels; Cavities thro' which the Liquors of the Body pass; as a Vein, an Artery, Lymphatick Vessels, the *Ductus* that conveys the Chyle, and those of Spittle.

*Vasa Capillaria*; see *Capillaria Vasa*.

*Vasa Deferentia*, those Vessels which carry the Seed from the Testicles to the Seminal Bladders.

*Vasa Preparantia*; see *Preparantia Vasa*.

*Vasa Lactea*, the Milky Vessels in the *Mesentery*; they that reach from the Guts, especially the small Guts, to the Glandules in the *Mesentery*, are said to be of the first sort; and they that reach from those Glandules to the Bag that carries the Chyle, are of the second sort. Their Use is to convey the Chyle from the Guts to the little Bag that holds the Chyle, and thence to the *Ductus*, which conveys it along the *Thorax*. *Asellius* was the first who discover'd them, and the dexterous *F. Ruysche* afterwards discover'd Valves in them.

*Vasa Lymphatica*; see *Vena Lymphatica*.

*Vasa Seminalia*, those Veins and Arteries that pass to the Testicles, commonly call'd *Preparantia*, or *preparing Vessels*.

*Vasa Spermatica*, the same with *Vasa Seminalia*.

*Vasti Musculi*, they extend the *Tibia*.

*Veclis*; see *Modiolus*.

*Veel Gutta*, is *Oreoselinism*.

*Vegetabile*, a Plant, or Tree.

*Vehiculum*; see *Ochema*.

*Velamentum Bombicinum*, the Velvet Membrane of the Guts.

*Vena*, a Vein; the Species of them are the *Vena Cava*, the *Vena Porta*, the Lymphatick and milky Veins. Arteries are sometimes taken for Veins. They consist of four Tunicks, a Nervous, a Glandulous, a Muscular, and a Membranaceous one. The Branches of the of the *Vena Cava* above the Heart, are call'd *Jugular Veins*, which go towards the Head; they which go towards the Arms, are call'd *Axillary*; that about the Heart, *Coronary*; in the Lungs, *Pulmonary*; in the Liver, *Hepatick*; or *Liver-Vein*; in the *Daphragme*, *Phrenica*; in the Thighs, *Cruial*; in the Reins, *Emulgent*; and so from its various Ramification, 'tis variously denominated. *Vena*, or Veins, are also call'd the Fibres in the Leaves of Vegetables.

*Vena Azygos, Sine Pari*, or *Sugo*; see *Azygos*.

*Vena Porta*, is only in the *Abdomen*, and extends its Roots to the Liver, Spleen, Ventricle, *Mesentery*, Intestines, Pancreas, Caul, &c. The Office of the *Vena Cava* and *Porta*, is to convey the Blood, that is more than what serves for Nourishment, to the Liver, Heart, or Lungs.

*Vena Lymphatica*, the Lymphatick Veins receive the *Lympha* from the conglobated Glandules, and discharge themselves either into the Sanguinary Veins, or into the Receptacle of the Chyle.

*Vena Lactea*; see *Vasa Lactea*.



*Vena Sectio*, the opening of a Vein, which is either for Evacuation, Revulsion, or to drive the Blood to another Part, &c. In Bleeding, respect must always be had to the Strength of the Person. There never ought to be taken away above a Pound; but the better way is, to take away first six or eight Ounces, and if occasion require, to repeat the Operation. A Vein is to be cut according to the length of the Fibres, and not across, or transverse.

*Venenum*, Venom.

*Veneræ Lues*; see *Lues Venerea*.

*Veneris æstrum*, the same with *Clitoris*. 'Tis also taken for that state of a Person when he is strongly inclined to Venery.

*Venter*, is threefold, Uppermost, Middle, and Lowermost.

*Venter Equinus*, Horse-dung is so call'd by the Chymists, because they use it, by reason of its moderate Heat, in the Digestions and Extractions of their Tinctures.

*Venter Infimus*; see *Hypogastrium*.

*Ventosa*; see *Cicurbitula*.

*Ventres*; see *Cavitates*.

*Ventriculus*, the Stomach, is a Membranous Bowel in the *Abdomen*, under the *Diaphragm*, betwixt the Liver and Spleen, consisting of four Tunicks, a Nervous, Fibrous, Glandulous, and Membranous one. It has two Orifices, one on the Right-hand, call'd *Pylorus*, or *Fanitor*, whereat the Meat is sent out into the Guts; another on the Left-hand, at which the Meat enters. Its Office is to concoct or ferment the Meat; 'tis also call'd *Stomachus* and *Aqualiculus*.

*Ventriculi Cerebri*, the Ventricles of the Brain are four; the Use of them is to receive the serous Humours, and to bring them by

the *Pelvis* to the pituitary Glandule; or into the *Processus Mamilares*, by the *Os Cribriforme*, to the Nostrils. They are nothing but Complications of the Brain, which happen'd there as it were by accident.

*Ventriculi Cordis*, the Ventricles of the Heart are two; the first or right Ventricle receives the Blood from the *Vena Cava*, and sends it to the Lungs; the left receives the Blood from the Lungs, and sends it thro' the whole Body by the *Arteria Aorta*. In the Systole or Contraction of the Ventricles, the Blood is sent out. In the Diastole or Dilatation, 'tis let into the Heart. Yet others explain it on the contrary, because they do not understand *Greek*.

*Veratrum*, is the same with *Hellebore*; see *Elleborus*.

*Verbascum Album vulgare*, white Mullein; 'tis us'd for Diseases of the Breast, for a Cough, and spitting of Blood, and for the Gripes. Outwardly the Leaves and Flowers are us'd for easing Pain, especially of the Piles; the Leaves apply'd to the Soles of the Feet, a few Days before the usual time of Purgation, gently provoke the Courses. 'Tis also call'd *Tapsus Barbatus*, *Candela Regis*, *Candelaria*, *Langaria*.

*Verbena*, *Verbenaca*, *Columbaris*, *Columbina*, Vervain; so many Vertues are attributed by Authors to this Plant, that it would tire one to reckon them up. It is Cephalick and Vulnerary; 'tis us'd for Obstructions of the Liver and Spleen, for the Stone, for Diseases of the Eyes and Breast, for the Gripes, the Bloody-flux, a Tertian Ague, to heal Wounds, and to hasten Delivery; 'tis us'd outwardly for the Head-ach, Pain of the Teeth, redness and weakness of the Eyes, for

Quinzays

Quinzays and swellings of the Glands of the Jaws, for the falling of the Fundament, for cleansing of Ulcers, and for Pains of the Spleen; 'tis reckon'd a Specifick for Pains of the Head, from whatever Cause they proceed; the distill'd Water is apply'd outwardly to the Head, and four Ounces are taken inwardly with four Drops of Spirit of Salt. *Foreſtus* ſays, he knew two who were cur'd of the Head-ach, only by hanging of the green Herb about their Neck, when many other Medicines were us'd to no purpose; ſee *Periſteon*.

*Vermes*; ſee *Lumbrici*.

*Veretum*, the ſame with *Penis*, or *Membrum virile*.

*Vermicularis Cruſta*, the ſame as *Velamentum Bombycinum*.

*Vermicularis*, is the leſſer Houſ-leek.

*Vermiculatum*, ſpeaking of Plants, is a Colour reſembling a Blood-red Roſe.

*Vermiformis Proceſſus*, is the Prominence of the *Cerebellum*; ſo call'd from its figure or ſhape.

*Vermifuga*, the ſame with *An-thelmintica*.

*Vermilion* is *Cinabar*, or red Lead.

*Vermis Cerebri*; ſee *Febris Hungarica*.

*Vernaculus Morbus*, the ſame as *Endemius*.

*Vernix*, *Verniſum*, & *Sandara-che*, ſive *Gummi Juniperinum*, is Varniſh.

*Veronica Maſ Suſpina*, is Male Speed-well; 'tis Vulnerary and Sudorifick; 'tis us'd in Obſtructions of the Lungs and Spleen, for the Cholick, Conſumption, Plague, Wounds, and the Itch; a large Doſe of the Decoction taken for ſome time, expell'd a Stone from

the Kidney of a Woman, that had been there ſixteen Years. A Woman that had been barren ſeven Years, conceiv'd, by taking the Powder of it in the diſtill'd Water of the Herb for many Days; the Syrup of it is of great Uſe in Diſeaſes of the Lungs. One that had an incurable Ulcer in his Leg, found preſent eaſe, by dipping Rags in the Water, and applying them to it; it took off the Inflammation and all the Symptoms that accompany it. One that had a Fiſtula in the Breſt, and had us'd ſeveral Medicines in vain, was cur'd by the inward Uſe of this Water. Scabby Children have been cur'd by Rags dip'd in this Water and preſs'd out, and apply'd over the Scabs, when all other Medicines would do no good, but 'tis convenient for the Nurſe to take Fumatory in Whey at the ſame time.

*Verricularis Tunica*, the ſame as *Amphibleſtroides Tunica*.

*Verruca* or *Acrochordones*, Warts, a particular ſort of *Tubercules*; they are call'd alſo *Porri*, becauſe if you look into the tops of them, they ſeem to reſemble the Capillaments, or little Threads of Onions. They are an hard, high, callous, little *Tubercule*, or Swelling, which breaks out of the Skin, and breeds in any part of the Body.

*Verrucaria*, Turnſole; becauſe it cures and clears away warts. One ſort of Lettice is ſo call'd, becauſe 'tis good for the ſame purpoſe.

*Vertebra*; ſee *Spondylus*.

*Vertex*, the Crown of the Head, the gibbous middle part betwixt the fore and back part of the Head.

*Verticilli*, the ſame with *Cotyledones*.

*Verticillum*, the outmoſt Extre-mity or Border in the Leaves of



Plants and Flowers, which encompass their Stalks and Leaves.

*Vertigo*; see *Scotomia*.

*Vesania*, Madness from Love.

*Vesica*, the Bladder: an hollow Membranaceous Part, whereby any Liquor that is to be excerned, is contain'd; as the Bladder, that contains the Urine; the Gall, the Seed.

*Vesica biliaria*, the same with *Folliculus fellis*.

*Vesica distillatoria*, a Brass or Copper Vessel, which contains any thing that is to be distilled.

*Vesica Aenea*, is the same with the former.

*Vesica Urinaria*, the Bladder; in Men it is fasten'd to the latter *Intestinum Rectum*; but in Women it reaches the Womb: Being fasten'd to the Sheath, it receives the Urine from the Ureters, and immediately empties it through the Urinary Passage or Chanel.

*Vesicaria*, is *Alkekengi*, Winter-Cherry; the Berries are diuretick, nephritick, and lithontriptick. They are reckon'd of admirable use in the Jaundice, both black and yellow, and may be either infus'd in Wine, boil'd in Posset-drink, or powder'd and taken in any convenient Liquor. A certain Person happening to take eight of the Cherries every Change of the Moon, was cured of the Gout effectually, tho' before he was very miserably tormented with it. Take of *Chyos Turpentine* two drams, of the Balsam of *Tolu* half a dram, mix 'em with a sufficient quantity of the Troches of *Alkekengi*, and thereof make middling Pills; Doubtless you'll soon experience their admirable Vertues in the cure of the Stone in the Kidneys, by taking four of 'em upon going to Bed.

*Vesicatoria*, are a sort of actual Cauteries, or Medicines which act upon and rarifie the Spirits and serous Particles, and gather them between the Skin and the scarfskin and consequently doth separate them, raising a parcel of little Blisters full of serous Matter. Vesicatories, or Blistering Plaisters.

*Vesicula Adiposa*; see *Sacculi Adiposi*.

*Vesicula Fellis*; see *Folliculus Fellis*.

*Vesicula Seminales*, are found in Men only, and are placed betwixt the Bladder and the right Gut.

*Vespertilionum ala*, Bats-wings, two broad membranous Ligaments, on each side one, where-with the bottom of the Womb is loosely ty'd to the Bones of the Flank. *Aretaus* likens them to Wings of a sort of Bird call'd a *Batt*.

*Veterinaria Medicina*, commonly call'd *Mulomedicina*, signifies that part of Medicine which regards the cure of diseases in Cattle; but is now in the hands of Farriers, Horse-courers and illiterate People.

*Veternus*; see *Lethargus*.

*Vetonica*, *Vettonica*, *Vettonicum*, is *Betonica*.

*Vibex*; see *Enchymoma*.

*Vibratio*, an involuntary Agitation and Motion of the Body and its Members.

*Vibrissa*, the Hairs in the Nostrils.

*Viburnum*, Wayfaring-Tree: The Leaves and Berries are drying and astringent; they are frequently us'd for Inflammations of the Throat, for raising the Almonds of the Ears, for relaxation of the *Uvula*, and likewise to settle the Teeth when they are loose; they are also good against Fluxes of the Bel-

ly;

ly: A Decoction of the Leaves makes the Hairs black, and prevents their falling. The Berries are first green, then red, and lastly black; some of the Country People presume to eat 'em.

*Vicia*, Vetches.

*Victorialis*, broad Garlick.

*Victoriola*; see *Laurus Alexandrina*.

*Victus Ratio*, a Method of Living whereby Health is preserv'd and Diseases repel'd by things convenient. It consists chiefly in the use of things *Non-Naturals*, not *Natural*, (which see in their proper place) and is in Diseases threefold, *viz.* thick, moderate, thin; is again either simply thin, more thin, or thinnest of all. See *Dietæta*.

*Vigilia*, Watching, an agitation and expansion of the animal Spirits in the Pores of the Brain, whereby the Motion of Objects are easily represented to the common Sensory by the external Organs, which Spirits, if they are too much expanded and agitated, cause a continued and long Watching.

*Vigilia Nimia*, the same with *Agrypnia*.

*Vigor Morbi*; see *Acme*.

*Villi*, the Word is restrain'd to those little Fibres of the Muscles that enter into and compose the Tendon.

*Viltrum*, the same with *Filtrum*.

*Vinacei*, Grape-kernels, which after pressing are thrown away with the Husk.

*Vinca Perwinca*; see *Pervinca*.

*Vincetoxicum*, is *Hirundinaria*, or *Asclepias*. See *Hirundinaria*.

*Vinum*, Wine. There are very great quantities of excellent Wines in *Spain*, *Italy*, *Sicily*, and

some parts of *France*, as *Burgundy*, *Campaigne*, &c. but the Wine call'd *Setinum* was most esteem'd by the Ancients. The Wines that are now most valuable and in the greatest esteem with us, are these, *viz.* *Claret*, *Burgundy*, *Frontigniac*, *Hermitage*, and *Champain*, all which come from *France*, but *Canary Sack*, *Malaga Sack*, *Sherry*, *Alicant Wine*, and *O-porto*, come from the Kingdom of *Spain*. From the Island of *Crete* is brought red *Muscadine*; from *Germany*, *Rhenish*. As Wine is far wholesomer than Beer, Mead, or Syder, and indeed than any other English Liquor now-a-days, so rough Wines, tho' they are not pleasing to the Palate, are counted better for the Stomach, and also to help Concoction, such as *Claret* and *Florence Wine*. *Omphacium* is the unripe Juice of the Grape; 'tis generally strein'd, and kept in a Vessel close stopp'd. It cools and dries, and is not only us'd in Physick, but likewise with Food in Sauces. It takes away Nauseousness, excites Appetite, stops the Flux of the Belly, and mightily mitigates the heat of the Stomach and Bowels, being taken inwardly. Outwardly apply'd, it clears the Sight. In short, it is much better for all hot Diseases than any sort of Vinegar. *Sapa* is new Wine boil'd to the consumption of a third part, and *Defrutum* is new Wine boil'd to the consumption of half. Wine moderately drank, rejoices the Heart, encreases the Vigour of the Body, produces a certain Gaiety of Mind, and is undoubtedly very profitable for all the Functions of the Body; nevertheless, when 'tis us'd to excess, it causes many Mischiefs, as *Apoplexies*, *Palsies*, *Gout*,



Gout, Dropsy, and a long train of many other dismal Distempers, which are the usual Consequents of Intemperance. Spirit of Wine frequently serves for a *Menstruum* to a great many things in Chymistry. Half a spoonful of it is given to Apoplectical and Lethargical People, to bring them to their Senses; in like manner they have their Wrists, Breast, and Face rubb'd therewith. 'Tis an excellent Remedy for Burns, if apply'd so soon as they happen; and 'tis likewise very good in all cold Pains, for the Palsy, Contusion, and other Maladies wherein 'tis requisite to discuss and open the Pores. Vinegar is also made by setting Wine in the Sun, or some hot place, in any Wooden or Earthen Vessel, or otherwise by keeping it a long time. Vinegar is frequently us'd both in Physick and Food; besides, Pickles and Sauces are usually made of it, to promote Concoction and excite an Appetite. 'Tis most commonly us'd in Physick to allay all Feverish Heats, and likewise to prevent Putrefaction, as also to cut the Phlegm and glutinous Humours, that they may thereby be render'd fitter to be expectorated. Being outwardly us'd, it cures the Itch, the Herpes, and the like; but 'tis at the same time very injurious to the Nerves and Nervous Parts; it also makes the Body lean.

*Vinum Catharticum*, Purging Wine. Take of Sena two ounces, white Tartar eight scruples, of White-wine a quart, Spirit of Wine four ounces; infuse it cold for three days, and then extract the Tincture, of which take four ounces, either by it self or with Oil of Aniseed two drops, or Syrup of Roses half an ounce.

*Vinum Chalybeatum*, or Steel-Wine. Take Filings of Steel or Iron two ounces, and the Juice of eight Oranges, infuse them together twenty-four hours, then add two quarts of Whitewine, Cinnamon two ounces, Cloves two drams, Mace four scruples; infuse warm for four days. The Dose is six spoonfuls twice a day.

*Vinum Diureticum*, a Diuretick Wine. This is made by an Infusion of any Lixivate Salt upon Whitewine, as Salt of Broom or Wormwood, two drams to one quart of Wine, which is good in Dropsies, Vomiting, intermitting Fevers, &c. 6 or 8 spoonfuls twice a day.

*Vinum Cos*, a Wine of good Colour, Smell, and Taste.

*Vinum Hydropicum*, Wine against the Dropsy. Take Florentine Orice Root two ounces, Enula Campana and Squills, of each two drams; Elder and Dwarf-Elder-Bark, of each one ounce; Winters Bark two drams, Sena two ounces; black Hellebore, Agarick, and Jalap, of each two drams; of Whitewine two quarts; infuse cold. This is a most excellent Remedy in any Obstruction and Stoppage of the regular Motion of the Blood, as also to procure plenty of Urine. The Dose is eight spoonfuls in the Morning.

*Vinum Hippocraticum*, a Wine wherein Sugar and Spices have been infus'd, and is afterwards strain'd thro' a Bag call'd *Manica Hippocratis*; which see.

*Vinum Ictericum*, Jaundice-Wine. Take Roots of Turmeric two ounces, of Saffron two scruples, Cochineal four scruples, Millepedes n° 320, Canary one quart; infuse cold, and take four ounces at a time twice a day.

*Vinuma*

*Vinum Medicatum*, a Wine wherein several Medicines have been infus'd for the use of sick People; or when the Ingredients being put into new Wine, they are immediately fermented with it.

*Vinum Pectorale*, a Pectoral Wine; to prepare which, take of the Juice of Spanish Liquorice one ounce, Saffron a scruple, of Coriander, Carui, Aniseed, each two drams, Salt of Tartar two ounces, Peony-royal and Hyssop Waters of each four ounces, Canary Wine one quart; digest cold, and take four spoonfuls at a time frequently in a day.

*Vinum Scurbuticum*, Scurvy-Wine. Take of Garden Scurvy-grass one handful, Horse-radish Roots half an ounce, Winters-Bark two drams, Whitewine and Water distil'd from *Arum*, of each one pint; infuse cold twenty-four hours. The Dose is six spoonfuls twice a day, in a draught of Diet-drink.

*Vinum Stomachicum*, Stomach-Wine. Take Cloves, Galangal, Cubebs, Mace, Nutmegs, Saffron, of each one dram, Cochineal half a dram, Canary three pints; infuse cold all Night, and take 3 or 4 spoonfuls at a time for Weakness, Rustations, Wind, Coldness, and other Complaints of the Stomach.

*Vinum Viperinum*, Viper-wine. Take female Vipers in Spring-time n° *vj*, the best Spanish-wine six pints; infuse in a close Vessel well stop'd without Fire for six months, and then strain for use. This is a very good Medicine in the Leprosy, Elephantiasis, Barrenness, Plague, or any contagious Disease. The Dose is three or four ounces taken twice a day.

*Viola*, Violet; the Leaves are cooling, the Flowers moisten, cool,

and mollitie; they are reckon'd among the Cordial Flowers; they are chiefly us'd in Fevers, to abate the heat and to ease the pain of the Head occasion'd by it. They are likewise reckon'd of excellent use for all Coughs, Pleurifies, &c. The Seed is lithontriptick, but the Syrup is most in use.

*Viola Matronalis*, Dames Violet. See *Matronalis Flos*.

*Viorna*, *Vitis alba*, Travellers Joy.

*Viperina*; see *Echium*.

*Virago*, an *Amazon*, or masculine Woman, as to Figure, Strength, or Inclinations.

*Virga Pastoris*; see *Dipsacus*.

*Virga*; see *Penis*.

*Virga*, among Botanists, is any out-jutting from the Roots or Stalks of Plants. Some call *Virga* Sprouts or Suckers.

*Virginale Clausstrum*; see *Hymen*.

*Virgineus Morbus*; see *Chlorosis*.

*Virgultum*, is a small Twig put into the Ground in order to grow.

*Viride Aeris*; see *Ærugo*.

*Virofus*, poisonous.

*Virus*, a running Humour: Sometimes it imports as much as *Semen*; which see in its proper place. It also signifies any corrupt Matter issuing from stinking Wounds.

*Viscaria*, is *Muscipula*, so call'd because its clammy Leaves catch Flies.

*Viscera*, The Organs contain'd in the three great Cavities of the Body; they are call'd also *Extra* and *Interranea*. The Bowels or Entrails.

*Viscum*, or *Viscus*, Mistletoe: It grows on Apple-trees, Pear-trees and Crabb-trees, likewise Ash-trees and



and Oak-trees, but that which grows on the Oak-trees is generally look upon to be the best; besides, it grows also on the Barberry-tree and on the Hasel. The Wood is chiefly used for the Falling-sickness, and is counted a Specific for it; it is also us'd for Apoplexies and Giddiness, either taken inwardly in powder, or hung about the Neck; in all which Diseases it is reckon'd very prevalent by both ancient and modern Physicians. The Powder of it is likewise of great use in the Cure of a Pleurisie, and provokes the Courses. Some think that Mistletoe which grows on the Hasel-tree is much better than any other for the Falling-sickness and Diseases of the Head, especially than that which grows on the Oak: For instance, A young Lady having been troubled some considerable time with an hereditary Falling-sickness, and after having been wearied with the fatigue of several Courses of Physick, prescrib'd by the most eminent Physicians that could be procur'd, without mending at all, but rather growing worse, insomuch that some times she would have eight or ten dismal Fits in one Day; she was wonderfully cured by taking as much of the Powder of Mistletoe as would lie on a Sixpence, it being given early in the Morning for some Days, near the Full of the Moon, in Blackcherry-water, or Beer.

*Visus*, Sight, a Sense whereby Light and Colours are perceiv'd from the motion of subtile Matter upon the *Tunica Retina* of the Eye.

*Vita*, Life, or the Course of Life from our Birth to the time of Death.

*Vitalia*, the same with *Cardiaca*.

*Vitalis Facultas*, the Vital Faculty, an Action whereby a Man lives, and which is perform'd whether we design it or no; such are the Motions of the Heart, Respiration, Nutrition, and the like. It depends chiefly upon the *Cerebellum*, and is the same with Natural Faculty, tho' the Ancients distinguish'd 'em, by placing the Natural in the Liver, and the Vital in the Heart.

*Vitalis Indicatio*, is the Way not only of preserving, but restoring effectually from time to time our Strength.

*Vitealis*. See *Helxine Cispampelos*.

*Vitellina Bilis*; see *Bilis*.

*Vitex*, is *Agnus Castus*. See *Agnus Castus*.

*Viticella*; see *Bryonia*.

*Vitacula*, Tendrels, by the help of which Vines (or Creepers) do climb and ascend upon any thing that is next and able to support 'em.

*Vitiligo*, a sort of Leprosie, of which there are three kinds; *viz.* *Albus*, the Colour whereof is white, something rough, and not continued, like so many Drops here and there, but does sometimes spread it self, with several intermissions. *Melas* differs in Colour, as being black, and like a Shade; in the rest they agree. *Leuce* has something like the *Albus*, but is whiter, descends much deeper, and in it the Hairs are white resembling Down. All these spread, but in some quick in others slow.

*Vitis*, the Vine, it deserves not the Name of a Tree, because it cannot stand by it self. There's as great variety of 'em as of Pears and Apples.



Apples. Currants that are call'd *Corinthian* do not actually grow about *Corinth*; the Turks having shut up the Passage, will not suffer any great Ships to go that way, and so the Inhabitants are not encourag'd to plant 'em; they come now from *Zant*, and many other Places. The Raisins of the Sun are very large Grapes, and in form like the *Spanish* Olive. They dry them by cutting crossways to the middle the Branches they design for this Use, and so they intercept a good part of the Nutritious Juice, that should come to the Grapes; they let the Branches hang half cut upon the Vine, till they are dry'd by degrees, partly by the Heat of the Sun, and partly for want of Nourishment. Vines grow best in a hot Country, and the hotter the Country is, if it be not too hot, the sooner the Grapes are ripe: Vines usually climb upon Trees, as upon the Elm, and the Poplar. In *Lombardy* they plant them in the Corn-fields so near to Trees, that they may climb upon them, and so they have Corn, Wine, and Wood in the same Fields; the Leaves and Tendrils of the Vine bruised and apply'd, ease the Pain of the Head, and take off Inflammations and Heat of the Stomach; the Tear of the Vine, which is like a Gum (but it does not grow on our Vines) taken in Wine, is good for the Stone; the Ashes of the Tendrils mix'd with Vinegar, cure a *Condyloma*, and is good for the biting of Vipers, and for Inflammations of the Spleen.

*Vitis Alba*, or *Vitalba*. See *Bryonia*.

*Vitis Nigra*, Black Vine; so call'd from its resemblance of a Vine, and the colour of its Root which is black.

*Vitrea Tabula*; see *Diploe*.

*Vitreus Humor*; see *Humores Oculi*.

*Vitriolum*, Vitriol, is a Mineral compounded of an acid Salt, and sulphureous Earth. There are four sorts of it; the Blue, the White, the Green, and the Red: the Blue is found near the Mines of Copper in *Hungary*, and the Isle of *Cyprus*, from whence it is brought to us in fair Crystals, which keep the Name of the Country, and is call'd Vitriol of *Hungary* or *Cyprus*; it partakes very much of the Nature of Copper, which renders it a little caustick; 'tis never us'd but in outward Applications, such as Collyriums, or Waters for the Eyes, to consume proud Flesh. White Vitriol is found near Fountains, 'tis the most of all depurated from a Metallick Mixture; it may be taken inwardly to give a Vomit; 'tis likewise us'd for Collyriums. There are three sorts of Green Vitriol, the *German*, *English*, and *Roman*; that of *Germany*, draws near unto the Blue, and contains a little Copper, 'tis better than the rest for the Preparations of *Aqua fortis*; that of *England* partakes of Iron, and is proper to make the Spirit of Vitriol; the *Roman* is much like the *English* Vitriol, excepting that it is not so easy to dissolve. Red Vitriol was brought among us a few Years ago, out of *Germany*; 'tis call'd Natural *Colcothar*, and is esteem'd to be a Green Vitriol, calcin'd by some Subterranean Heat; 'tis the least common of them all; it stops Blood, being apply'd to Hemorrhages; the *Gilla Vitriola* is a Vomit; the Spirit of Vitriol is good for an Asthma, Palsy, and Diseases of the Lungs; the Styptick Water is made



made of Vitriol; 'tis excellent for the Hemorrhages, for spitting of Blood, the Bloody-flux, and the immoderate Flux of the Hemorrhoides; the Dose is from half a Dram to two Drams, in Knot-grass Water. The *Lapis Medicamentosus* is made of Vitriol; 'tis a good Remedy for a Gonorrhœa, a Dram of it being dissolved in eight Ounces of Plantain Water for an Injection; 'tis likewise good to cleanse the Eyes in the Small-pox, seven or eight Grains of it being dissolv'd in four Ounces of Eye-bright Water. Salt of Vitriol is us'd as the *Gilla Vitrioli*, to give a Vomit.

*Vitriolum Camphoratum*. Take calcin'd Vitriol six Ounces, Camphire dissolv'd in Spirit of Wine, one Ounce; mix and draw off the Spirit by a gentle Fire.

*Vitriolum Lunæ*, is made of Silver dissolv'd in Spirit of Nitre, by coagulating and crystallizing according to Art: 'tis call'd the *Lunar Crystal*, and *Magistery of Silver*. The Dose is from two Grains, to six, in the Dropsy, Diseases of the Head, Epilepsy, Hemicranias, &c. it purges gently, and never vomits. This made up with Crumbs of Bread is call'd the *Lunar Pills*.

*Vitriolum Martis*. Take Spirit of Wine four Ounces, Oil of Vitriol two Ounces; put them in an Iron Vessel for fifteen Days till it is dry'd up, and give from two Grains to six, and upwards, in the Green-sickness.

*Vitta*, that part of the Coat call'd *Amnion*, which sticks to the Infant's Head when it is just born. If this happen in Male-Children, 'tis call'd *Galea*. See *Galea*.

*Ulceratio*; see *Exulceratio*.

*Ulcus*, and Ulcer; a Solution of the Continuity from a corroding

Matter in the soft parts of the Body, and is attended with a diminution of Magnitude.

*Ulmaria*, or *Regina Prati*, Meadow-sweet; it grows in moist Meadows, and on the Banks of Brooks; 'tis fudorifick and alexipharmick; 'tis good in Fluxes of all kinds, for a Looseness, the Bloody-flux, the Flux of the Courses, for spitting of Blood, and likewise for the Plague; the Leaves put into Wine or Beer impart a pleasant Taste to it; an Ingredient in the *Aqua Lactis Alexiteria*.

*Ulmus*, the Elm-Tree; the Leaves, the Branches, and the Bark, are astringent; the Leaves cure Wounds, and rubb'd with Vinegar, they are good for a Leprosy; the Bark boil'd in Fountain-water, almost to the consistence of a Syrup, and the third part of *Aqua vitæ* mix'd with it, is an excellent Remedy for the Hip-gout, the Part affected being fomented with it before the Fire; the Water in the Bladders upon the Leaves clears the Skin, it being wash'd with it, and it betters the Complexion; it helps Burstennes in Children, Cloths being wet in Water and apply'd; but a Truss must be kept on like-wise.

*Ulna*, or *Focile Majus*, the greater Bone betwixt the Arm and the Wrist, which is jointed upward with the Shoulder by *Ginglymus* (which see) and therefore it has there both Processes and Cavities: Two oblong Processes as it were triangular and rugged, that the Ligaments may knit it strongly. The foremost and uppermost is less, and goes into the Cavity of the Shoulder: The backward Process is thicker and larger, ends in an obtuse Angle, and enters the hinder Cavity of the Shoulder; the

*Latins*

*Latins* call it *Gibberus*: In the middle of these there is a great Cavity like a Semicircle. It has yet another external lateral Cavity for the Head of the *Radius*, or lesser Bone of the Cubit; 'tis jointed at the lower end with the Wrist, both by a Cartilage in the middle, and by an acute Process, and therefore call'd *Styloides* (or like a sharp-pointed Pen us'd in Writing-tables) whence there arises a Ligament which fastens the Cubit and the Joint of the Wrist together.

*Ulolmelia*, a Soundness of the whole Member.

*Ulva*, a sort of Sea-grass.

*Umbella*, the Tops of Plants, they are like a Bird's Nest.

*Umbilicus*, the Navel; a Bos in the middle of the *Abdomen*, to which the Navel-string in a *Fœtus* is join'd, which is cut after Delivery.

*Umbilicus Marinus*; see Navel-wort.

*Umbilicus Terra*; see *Cyclamen*.

*Umbilicus Veneris*, Navel-wort; it is cold and moist, and somewhat astringent; it is good for Inflammations, and *St. Anthony's Fire*. The Leaves and Roots, if eaten, are suppos'd to be good in the Stone, and to force Urine; 'tis also good for the King's-Evil, Kibes, and Chilblains, being us'd in an Ointment.

*Uncia*, an Ounce, the twelfth part of a Physician's Pound, containing eight Drams.

*Uncus*, an same with *Hamus* and *Hamulus*.

*Undemia*, the same with *Oedema*.

*Unedo*, 'tis suppos'd to be the same as *Mespilus*,

*Ungaricus Morbus*, or *Hungaricus Morbus*, a sort of malignant, spotted, epidemick Fever.

*Unguentum*, an Ointment; a Medicine outwardly apply'd, of a consistence something thicker than a *Linimentum*. 'Tis call'd also *Unguent*.

*Unguentum Album*, the White Ointment; 'tis an excellent cooling and drying Ointment, and is good for Bruises and Inflammations, and dries Ulcers, cures Galls, and takes off Itching.

*Unguentum de Aurantiis*, Ointment of Oranges. Take fresh Orange-apples, unripe and green, n° *vj*, beat 'em into a Pulp with the Rhind; Bay-leaves six handfuls; Sage, Sorrel, and Marigolds, of each two handfuls; Juice of *Nasturtium* one quart, fresh Butter two pounds; boil to the consumption of the Juice, and then strain it; to which add afterwards fresh Bay-leaves and Sage stamp'd with Cinamon one ounce, and of Nutmegs half an ounce. Boil again, then make an Expression, and you'll find it an excellent thing in the Scab, Itch, and other cutaneous Irruptions.

*Unguentum Cephalalgicum*, an Ointment for the Head-ach: Take the Alabastrine Ointment, and that of Roses, of each two ounces; of Opium one dram, Saffron half a dram; Oil of Nutmegs one dram; of these make an Ointment, and therewith anoint the Temples and forehead.

*Unguentum Crinificum*; or an Ointment for the Hair. Take Gum Labdanum six drams, Bears-grease two ounces, dry'd Southernwood in powder the quantity of three drams, Ashes of the Root of the Reed one dram and



a half, Oil of Nutmegs one dram, Balsam of *Peru* three drams ; stir these well together, and anoint the Hair therewith.

*Unguentum Depilatorium*, an Ointment to make the Hair shed. Take of Quicklime four ounces, *Auripigmentum* one ounce and a half, Orrice-root powder'd one ounce ; Nitre and Sulphur, of each half an ounce ; strong Lye one quart ; boil 'em to a due consistence, and then add Oil of Cloves twenty drops, and make an Ointment.

*Unguentum Ægyptiacum*, 'tis an excellent Ointment to cleanse fordid Ulcers, and to eat down proud Flesh.

*Unguentum Elemi*, Ointment of Gum-Elemi ; it eases Pain in Sores, it heals Ulcers in any part of the Body ; but is chiefly us'd for Wounds and Ulcers in the Head.

*Unguentum Basilicon*, 'tis esteem'd a good Digestive ; it asswages all manner of Pains ; it incarnates and heals ; it also gives ease in the Gout.

*Unguentum Dialthææ*, Ointment of Marsh-mallows ; it softens, dissolves, digests, eases the Pains of the Breast and Sides, and of a Pleurisy, the Parts affected being anointed with it.

*Unguentum Diapompholygos*, it cools, dries, and gives ease, and is excellent for the curing of Ulcers.

*Unguentum Enulatum*, Ointment of Elecampane ; it cures Scabs, the Itch, Tetters, and Ring-worms.

*Unguentum Enulatum cum Mercurio*, Ointment of Elecampane with Mercury ; 'tis more powerful than the former ; 'tis us'd for

Paines and Nodes in the Skin, Pocky Scabs and Ulcers.

*Unguentum ad Fissuras*, an Ointment for Chaps. Take Myrrh, Litharge of Silver, of each one ounce, of Honey four ounces, of Wax two ounces, and of Oil of Roses four ounces ; mix them. For the richer sort of People you may venture to add twelve drops of Oil of *Rhodium*, and ten leaves of Leaf-gold. Otherwise, take Bole-Armoniack, Myrrh, white Lead, of each two drams, make them into an Ointment with Goose-grease.

*Unguentum ad Foveas*, an Ointment for the Pittings of the Small-pox. Take Oil of Sweet-Almonds two ounces, *Sperma Ceti* three drams, distil'd Oil of *Rhodium* four drops ; mix them, and make an Ointment. It is a most excellent Remedy to take away Pain, and allay the Acrimony.

*Unguentum Hemorrhoidale* ; or an Ointment for the Piles. Take fresh May-Butter three pound, Elder and Broom-flowers stamp'd, let them digest together for a month, then work 'em, and bury 'em till they putrefie, and afterwards boil and strain 'em. Or, take of Powder of burnt Cork one dram, Camphire two scruples, Opium six grains, Ointment of Poplar one ounce and a half ; mix 'em, and apply to the Part affected.

*Unguentum Herpeticum*, Ointment for the Shingles or Wild-fire. Take Quicklime and *Auripigmentum* of each one dram, Tartar, Nitre, and black Soap, of each two drams, Oil of Elder enough to make it into an Ointment ; anoint the Part affected, and let it remain twenty four hours thereon.

*Unguen-*



*Unguentum Piperium*, Ointment of Pepper. Take Powder of *Ellecampane* and Powder of Sulphur, of each two ounces; Black Pepper an ounce and a half; Ointment of Roses sixteen ounces, oil of Rhodium two scruples. This is a delicate Ointment for Scabs, or the Itch.

*Unguentum Sympatheticum*; or the Sympathetick Ointment: Take Oil of Roses, and Bole-Armoniack an ounce; Linseed Oil two drams; Human Grease, and Moss of the Human Scull, of each two ounces; Mummy and Man's Blood, of each half an ounce. All Wounds are cur'd by this, anointing the Weapon therewith by which the Wound was given: Sometimes it will cure if taken two or three Days after the Wound is given. The Weapon must be kept clean, wrapt up in a Linnen Cloth, and in a Place neither too dry nor too moist.

*Unguentum Laurinum*, Ointment of Bays; 'tis good for all cold Distempers which affect the Nerves and Joints, and given in Clysters, it expels Wind.

*Unguentum Nutritum*, 'tis cooling and drying, it gives ease, and cures Diseases of the Skin.

*Unguentum è Nicotiana*, Ointment of Tobacco; 'tis an excellent Ointment to ease Pain; 'tis good for Bruises and Wounds, and for the Bitings of Venomous Beasts; for Scabs, the Itch, Tetters and Ring-worms.

*Unguentum ex Oxylapatho*, 'tis chiefly us'd for the Itch, and other cutaneous Diseases.

*Unguentum Ophthalmicum*, an Ointment for the Eyes; 'tis good for Inflammations of the Eyes, to ease Pain, and to dry up Rheums.

*Unguentum Pomatum*, 'tis cooling, and eases Pain; it takes off the Roughness of the Skin, and Pimples, and heals Chaps of the Hands and Lips.

*Unguentum Rubrum Desiccativum*, the red drying Ointment; it dries, heals, and skins Sores, and stops Fluxes of Humours.

*Unguentum de Alabaastro*, Alabastrine Ointment; 'tis good for Head-achs, the Forehead and Temples being anointed with it.

*Unguentum Apostolorum*, the Apostles Ointment; it cleanses old sinuous Ulcers, and eats down proud Flesh.

*Unguentum Arragon*, 'tis good for all cold Diseases, or Palsies, Convulsions, Cramps, stiffness of the Joints; 'tis good for the Cholic, Pains of the Back and Reins.

*Unguentum de Arthanita*, Ointment of Sow-bread; it purges the Belly, being anointed with it below the Navel; but anointed above the Navel or the Stomach, it occasions Vomiting.

*Unguentum Comitissa*, the Countesses Ointment; 'tis very astringent and strengthening, good for Luxations, Ruptures, and prevents the falling of the Fundament, and Miscarriages, the Belly and Reins being anointed with it; it also stops all sorts of Fluxes.

*Unguentum Martiatum*, The Soldiers Ointment; it discusses cold Swellings, strengthens the Nerves and Joints, taketh away Aches, and is good for the Head.

*Unguentum Neapolitanum*, Naples Ointment; 'tis us'd for raising of Fluxes.

*Unguentum Mastichinum*, Ointment of Mastich; it strengthens the Head, Nerves, and Stomach.

*Unguentum Nervinum*, Nerve-Oint-



Ointment; 'tis good for the Nerves, Palsy, Convulsions, Bruises, old Aches, and the Cholick.

*Unguentum Pectorale*, the pectoral Ointment; 'tis chiefly used for Obstructions of the Breast, for Pleurifies, and the like.

*Unguentum Populeum*, Ointment of Poplar-buds; 'tis very cooling, eases Pain, and is us'd in Fevers to give Rest, the Temples being anointed with it.

*Unguentum Splanchnicum*, it is good for Obstructions, and hardness of the Spleen and Liver, and for hard Tumors, and the Rickets in Children, the Parts being anointed with it.

*Unguentum Sumach*, Ointment of Sumach; it stops Fluxes, hinders Miscarriage, the Reins and Belly being anointed with it.

*Unguiculi*, the same with *Alabastri*.

*Unguis*, a Nail; a similar, flexible, white and hard part, which defends the Fingers from external Injuries, and in some measure adorns them. The Root of it is join'd to a certain Ligament, and by reason of the neighbouring Tendons, it becomes sensible. They seem to be made of a Collection of very little *Canals*, which adhere extremely thick to one another, and shoot out lengthways. Where they begin, there you find certain Nervous Fibres like so many small Nipples lengthen'd, the lengthen'd parts whereof are seen as far as the Nail. If they be forcibly torn off, they leave divers Holes; so that the horny substance of the Nail look's like a Net. Under the Nails there is a pappy sort of Body, which has its Vessels of Excretion. The *Apices*, or tops of the Nails, are they which grow beyond the Flesh;

the Parts which are cut are call'd the *Segmina*, the Parings of the Nails; the Parts under the Nails is the hidden Parts; the white Semilunar Part next the Root is the Rise of the Nail; the very Beginnings, that grow into the Skin, are call'd the Roots of the Nails; the sides, the Clefts; the white Spots, *Nubecula*, little Clouds, &c. A certain defect of the Eye, known by the Name of *Pterygium*, is also call'd *Unguis*, or a Nail; see *Pterygium*.

*Unguis Odoratus*; see *Blatta Byzantia*.

*Ungula*, a sort of hooked Instrument, to draw a dead *Fœtus* out of the Womb.

*Ungula Caballina*, is *Tussilago*. or *Farfara*; see *Tussilago*.

*Ungula Oculi*, the same with *Pterygium*.

*Unicornus*, an Unicorn; the horn whereof has been long ago prescribed by Physicians, tho' to this Day they are in dispute what it really is; the common Unicorn's horn now in use is the Tooth of a Fish in *Greenland*.

*Unio*, *Margarita*, or *Perla*, a Pearl: see *Margarita*.

*Vola*, the Palm of the Hand; also the Cavity of the Foot.

*Volatica*, the same with *Lichen*.

*Vulsella*, or *Vulsella*, & *Acantabolus*, an Instrument to pull up Hairs with by the Root; Tweezers, or a Surgeon's little Tongs, which are of different shape, according to the diversity of their Use.

*Volva*, a sort of Toad-stool, resembling the Yolk of an Egg.

*Volatica*, the same as *Impetigo*; also the Scurvy or Rheumatism is call'd so when attended with wandering Pains.

*Volatilia*,

*Volatilia*, every thing that flies, as Birds, &c. 'tis also used as a Chymical term in opposition to fixed: So Salts are call'd, either fixed or volatile, according as they rise or stand the force of the Fire.

*Volubilis*, a sort of *Smilax*.

*Volvulus*; see *Iliaca Passio*.

*Vomica*, a fault in the Lungs, from heterogeneous Blood, which being lodg'd, perhaps in one of the little Bladdery Cells there occasions neither a Fever nor a Cough; but afterward, when 'tis encreas'd, it oppresses the neighbouring sanguiferous Vessels, and impregnates the Blood as it passes along with its *Effluvia*; where-upon there succeeds a small Fever, accompany'd with Inquietude and Leanness; and at last, when it is full grown and concocted into Matter, it makes a Nest as it were, and lodges there. An *Abcess*, or *Imposthume of the Lungs*.

*Vomitrium*, a Medicine taken inwardly, made of Emeticks, or Things that provoke Vomiting, infus'd, dissolv'd, or decocted. A *vomitory Medicine*, or a *Vomit*.

*Vomitus*, a Vomiting; a violent and inverse Motion of the Ventricle, wherein its fleshy Fibres, being irritated and contracted towards the left Orifice, send out at the Mouth whatever is contain'd in the Stomach. It proceeds chiefly from excessive hard Drinking, Poisons, Emeticks, Vomitories, or purging Remedies; likewise from Wounds in the Head, Inflammations of the Bowels, and divers other Pains, as in the Cholick, the Stone, and Fevers; and also from Women being with Child, that Sex having it frequently when they are first married.

*Vopiscus*, is that Twin which remains behind in the Womb, and is afterwards safe deliver'd, tho' the other be dead.

*Urachus*, the Urinary Passage in *Fœtus*'s, reaching from the Bladder to the Membrane call'd *Allantoides*; which, after the *Fœtus* is born, becomes like a Ligament, and is that which suspends the Bladder. You will perceive it to be join'd with the Navel, and likewise with the bottom of the Bladder.

*Urania*; The Flower-de-Luce is sometimes so call'd, from its likeness to, and resemblance of, a Rain bow.

*Urceolaris Urceola*, is *Parietaria*; see *Helxine*.

*Uranismus*, the same with *Palatum*.

*Urentia*; see *Pyrotica*.

*Ureter*, a Fistulous Membranaceous Vessel, which proceeds from both Reins, and opens between the Membranes of the Bladder, by which the Urine passes from the Reins to the Bladder. *Celsus* often calls it the white Vein.

*Urethra*, or *Fistula*, the Urinary Passage, whereby the Urine is discharg'd at the Yard in Men, and in women through the *Pudenda*; it serves also for the Ejection of the Seed. The Seminal little Bladders empty themselves into it by two Holes at the beginning of it, when there is occasion, which Bladders or Vessels are surrounded with Glandulous Prostates, perforated with several Holes; to which there is a certain little piece of Flesh affix'd.

*Uretica*, the same with *Diuretica*.

*Urina*; see *Uron*.

*Urina Pericardii*; see *Aqua Pericardii*.



*Urinalis Herba*, the same with *Linaria*.

*Urinaria Fistula*, the same with *Urethra*.

*Urina*, Urine; the Inspection of the Urine is best after Chylification is perfectly made; and therefore it is best to see it after Sleep in a Morning. You must put it into a clear and thin Glass that is round at the bottom; it must not be view'd after Watching, Purging, or after the Use of Medicines that affect the Urine, and it must be view'd as soon as it is cold, and has a Sediment; you ought to view it in a clear Air. If any one shall bring to a Physician, with a Design to deceive him, the Urine of a Brute, or any thing else, instead of Man's Water, the Cheat is best discover'd by the smell. Every Disease cannot be known by the Urine; for the Giddiness of the Head, a Wound of a certain part, a Palsy, Luxations, and many other Diseases, cannot be known by that; but the Constitution, good or ill, of those Parts wherein the Urine is perfected, generated, or somewhat alter'd, are chiefly known by the Urine, as that of the Viscera, serving for a Concoction of the Blood, Heart, Ureters, and Reins; and therefore I say, the Urine is a very general Diagnostick Sign, and more general than the Pulse, because it often discovers the Disease, the cause of it, and the Part affected, but the Pulse does not so; for by the Urine we know Diseases; as Ulcers, Obstructions, and the Intemperies of the inner Parts. By the Urine we know the Causes, as Viscidity, Crudity, Choler, Stones, Sand, Clods of Blood, and the like; by the Urine we know the Part af-

fectcd, as the Bladder affected, by Scales, or fætid *Pus* mixt with the Urine. We know the Reins are affected by Caruncles, Blood, and *Pus*, coming away with the Urine; and we also know that the Bladder of the Gall is affected by the Urine's being pale for a long while. Urine also oftentimes discovers the approach of Death, as an *Ischuria* does by the defect of it; as doth likewise a *Leucophlegmatia* by the aquosity of it; and an Ulcer of the Bladder, by having *Pus* mix'd with it. 'Tis also discoverable in the Plague by the blackness of it, and its various Colours, and the like. We ought not indeed to prognosticate any thing rashly from the bare Inspection of the Urine, for sometimes in the most dangerous Diseases, and when the Pulse is ill or out of its due motion, the Urine nevertheless appears clear and good, and yet for all that the Patient dies. We find therefore that this Notion is very uncertain, and consequently not to be depended on. *Urina*, is also a large kind of Measure us'd amongst the Ancients, containing forty Pints of Wine, and but thirty-five of Oil.

*Urinosæ*, are such Medicines as smell like Urine, such as that which we call the Spirit of *Sal Armoniac*.

*Urocristis*, the same with *Urocritica*.

*Urocriterium*, is what we call *Judgment concerning Urine*. Because the ordinary or common sort of People (and likewise some of the better or finer sort) have been a long while, and still remain very much abus'd by Quacks, Empiricks, and among them some Methodical Physicians, who pretend to



to a Knowledge in many Diseases, which they gather chiefly from the Urine of any Person distemper'd; I must here assume the boldness to tell them, that there is no certain Rule for the finding out many Diseases, to be gather'd from the Observation of the Urine alone; and do positively affirm, that it is much better for them to see the Patient once, than to view his Urine twenty times; besides, several Learned Physicians have likewise chimed in with my Sentiments, and have accordingly wrote several Tracts which plainly discover the Danger of taking Physick that is prescrib'd only upon the sight of Urine, to the end that they may dispossess Men of that fond Opinion, of a Physician's discerning Diseases purely by that way, and wherewith they have so long and oft been deluded. Besides, one of these bold Practitioners, in shewing the Falshood and uncertain Judgment of Diseases by the Urine, hath set down the ingenuous Confession a dying Physician made to him, being then present with him a little before his departure, who being requested to leave to Posterity that Skill whereby he had been so much celebrated for his great Judgment in Urine, presently made this Answer: " I have (said he) " with great applause exercis'd it, " and have found by much experience, that it is indeed a great " Cheat, and therefore not worthy " to be mention'd as an Art, but " altogether unfit to be communicated to Posterity. And indeed, had not this base Custom (for I can term it no otherwise) of giving Judgment in Diseases by the sight of the Urine, been under propt and supported chiefly by Jugglings

and ill Shifts, it had long ago been abrogated, and let fall to the Ground; for there is no Knowledge of any Disease whatever to be gather'd by the Urine, which may be sufficient to guide the Physician in prescribing Medicines proper to cure the same.

*Urocritica*, diversity of Signs which are frequently observ'd from Urine.

*Uromantia*; see *Urocriterium*.

*Uromantis*, one who can divine something material from Urines.

*Uron*, *Urina*, *Lotium*, Urine: 'Tis a Serous Excrement convey'd from the Blood, and which passes the Reins by the Ureters to the Bladder, and so is excern'd as Occasion requires. It consists of much Salt, a little Sulphur, of Earth and also of Spirit.

*Uroscopia*, is an Inspection of the Urine.

*Uroscopium*, the same with *Matracium*, a Urinal.

*Urtica*, a Nettle; 'tis diuretick and lithontripectick; being eaten with Pot-herbs, it loosens the Belly, expels Gravel, and also promotes Expectoration. The Tops are us'd in Broths in the Spring-time, which are reckon'd good to purifie and cleanse the Blood. The Herb bruise'd, or the Juice put up the Nostrils, stops bleeding at the Nose; it likewise does good in putrid and malignant Ulcers, as also it discusses hard Swellings. The Seed is diuretick, provokes Venery, and is us'd in Diseases of the Lungs.

*Urticatio*, the pricking of the Members of the Body with Nettles, to remove any Benumb'dness.

*Ulna*, is a sort of Moss growing to Bones or Trees; but especially



cially that which grows to Mens Sculls.

*Ustilago*, see *Rubigo*.

*Ustio*, when Things are reduced to Ashes to produce a Salt by Lixivation; or in Calcinations of Harts-horn, &c. 'Tis also among Chirurgeons an actual Caution.

*Uteri Ascensio*, the same with *Hysterica Passio*.

*Uteri Ligamenta*; see *Ligamenta Uteri*.

*Uteri Osculum*; see *Osculum Uteri*.

*Uteri Procidencia*; see *Procidencia Uteri*.

*Uterus*, *Loci*, *Matrix*, the Womb, an Organical Part placed in a Woman's *Abdomen*, and which is divided into three parts, viz. the Bottom, the Neck, and the Sheath. It has two broad Ligaments, and two round. It is of a Nervous and Fibrous Substance, and is also of different thickness, according to the difference of Age and Time of going with Child. At the bottom within there is a Cavity, whence the Courses flow, wherein likewise Generation and Conception are made. Before it is the Bladder, behind it is the Gut call'd *Rectum*.

*Uva*, the same with *Cion*.

*Uva Crispa*, a Gooseberry.

*Uvea Tunica*, it is call'd also *Uviformis*, See *Rhagoides*.

*Uvea Membrana*, or *Choroides*, or *Aciniformis Tunica*; 'tis perforated before, and so leaves an open space for the Pulp of the Eye.

*Uvularia*; see *Laurus Alexandrina*.

*Vulvaria*; see *Traumatica*.

*Vulnus*, a Wound, a Solution of continuity with some certain Instrument. 'Tis different, as well according to the Place or Part

where 'tis inflicted, (as upon a Nerve, the Flesh, &c.) as according to the Instrument which inflicts it; so that if it be perform'd with a very sharp and keen Instrument, 'tis call'd *Sectio* or *Incisio*; Cutting or Incision; and if it be done by pricking, it is call'd *Punctura* or *Punctio*.

*Vulsella*; see *Volsella*.

*Vultus*, the Face. See *Facies*.

*Vulva*, a Woman's secret Parts. See *Cunus*.

*Vulva Cerebri*, an oblong Furrow betwixt the Eminences of the Brain.

*Uvula*; see *Cion*.

## X

**X** With some Medicinal Authors is reckon'd to signifie an Ounce.

*Xanthium*, is *Sappa minor*; see *Barnana*.

*Xenexon*, the same with *Zennechdon*.

*Xeraphium*, a Medicine proper against Breakings-out of the Head or Chin.

*Xerasia*, a disease of the Hair, when it appears in a manner like Down, and as if they were sprinkled with Dust. It is a sort of *Alopecia*.

*Xerocollyrion*, a sort of dry Collyrium.

*Xeromyrum*, a drying Ointment, consisting of Aromatics for Fumigation, and are good against the strong Scent of the Armpits, and other disagreeable Smells.

*Xerophthalmia*, a dry Blearedness of the Eyes.

*Xerotes*, a thin Dry Constitution of the Body.

*Xiphium*

*Xiphium*, and *Xiphidium*, the same as *Gladiolus*.

*Xiphoides*, the pointed or sword-like Cartilage of the Breast.

*Xylagium*, the same as *Lignum Sanctum*.

*Xyloaloes*, Aloes-Tree.

*Xylobalsamum* : See *Balsamum*.

*Xylocassia*, or *Cassia Lignea*; see *Cinnamomum*.

*Xylon*, the Cotton-tree. Its Flax is call'd *Colonium*, its Down *Colonium*.

*Xylosteum*, the Dog Cherry-Tree.

*Xymphyfis*, the same with *Symphyfis*.

*Xyntasis*, the same with *Syntasis*.

*Xyphoides Cartilago*, the same with *Ensiformis Cartilago*.

*Xyris*, the Leaves of Sword-grass, so call'd because they are in shape like one.

*Xyster*, an Instrument to shave and scrape Bones with.

## Z

**Z** Formerly signified the quantity of an Ounce and an half, but most commonly went for a Dram.

*Zaphara*, or *Zaffera*, a Mineral Matter from *Bismuth*, which Potters use, in order to make a Sky-colour.

*Zarsaparilla*, and *Zalsaparilla*, the same with *Sarsaparilla*.

*Zea*; a sort of Bread-corn, See *Spelta*.

*Zedoaria*, *Zedoary*: It is brought to us from *China*, and also from the *Indies*. There are two sorts of it, viz. the long and the round. The Root of it is counted hot and dry; it discusseth Wind, is good against the bitings of any venomous Creatures, stops a Looseness, and likewise suppresseth Vomit-

ting. 'Tis also reckon'd of admirable use in the Wind-Cholick. It is now-a-days frequently made use of by Physicians against the Contagion of a pestilential Air, for Hysterick-fits, and for several other Distempers incident to human Bodies.

*Zenechdon*, or *Zenexton*, an Amulet, a Composition of Arsenick.

*Zenexton*, the same with *Zenechdon*.

*Zeopyron*, a sort of Bread-corn betwixt *Zea* and Wheat.

*Zerna*, the same with *Lichen*.

*Zibethum*, Civet; a kind of fat Liquor, contained in glandulous Bladders in a certain Creature call'd the *Civet-Cat*, lying betwixt the *Penis* and the *Testes*.

*Zingiber*, Ginger. 'Tis an aromatick Root, and grows in all (or most of) the Provinces of *India*; 'tis candy'd when green in *India*, and is counted very good for aged People, who are too often infested with Cold and Phlegmatick Humours, as also for such People whose Stomachs do not digest or concoct well, more especially when it is fresh candy'd: 'Tis likewise good for tough and viscid Phlegm of the Lungs. The native *Indians* use the Leaves of Ginger in Broths; and for the Kitchen they also use the Roots of it green, with other Herbs, whereto they put Oil and Vinegar, and so eat it as we do a Sallad. Fresh Ginger is reckon'd by them to be a most excellent Remedy for all Cholical Pains, as also for the Celiack and Lienterick Passions: 'Tis likewise counted of admirable use in tedious and troublesome Diarrhoeas, which proceed for the most part from Cold, and likewise for



for all Windiness, Gripping of the Guts, and the like. But here especially 'tis to be observ'd, that those who are of a very hot Constitution ought not to make use of it, whether they are sick or well, for it naturally very much inflames the Blood, and likewise opens the Orifices of the Veins. Indeed, Ginger and Pepper are more us'd in the Kitchen than in Physick, and are held in greater esteem with the Cook than the Apothecary. But nevertheless Ginger is oftentimes mix'd with purging Medicines, especially those that are strong, to correct 'em. In short, Ginger cleanses the Lungs and Stomach, strengthens the Brain, and wonderfully clears the Eye-sight when 'tis dull'd by too much moisture. 'Tis also call'd *Zinziber*, and *Gingiber*.

*Zink*, a Metalline marcasite; or a certain natural mixture of four unripe Metals, but principally Copper. 'Tis a very volatile and salubrious Mineral; so as to be readily sublimable into flowers; as by the addition of Pitch.

*Zirbus*, with the *Arabians*, is the same as *Omentum*, which signifies the Cawl.

*Zizania* or *Lolium*, Darnel; 'tis hot and dry, it attenuates, resolves, and cleanses. Being mingled with Malt, it makes the Beer heady; and if you mix it with Bread, it occasions great dulness, and stupidity; besides, it offends the Eyes by sending ill Vapours into the Head. The Flower of it being mix'd with other Medicines, is commended by the Ancients for putrid Ulcers, the Itch, Leprosy, Kings-Evil, Gangrenes, and the Hip-Gout.

*Zizypha*, is the same as *Jujubes*. it is convertible into *Regulus*. See *Zizypha*.

*Zizypha*, *Zizyphus*, and *Ziziphus*, the Tree that bears Jujubes, a sort of Plumb transported from the *Indies* to *Italy*, and other Parts.

*Zona*, that part of the Body where People generally begirt themselves, also a sort of Herpes call'd *Holy-fire*.

*Zoogonia*, the Generation of perfect Animals born alive.

*Zoologia*, the Pharmaceutick part of Medicine taken from Animals.

*Zoomiceralia*, Medicines taken from Pearl, Crabbs, and all the Testaceous Kind of creatures because they seem to partake of the Nature both of Animals and Minerals.

*Zoophthalmos*, whatever hath the Form or Figure of the Eye of a Brute.

*Zoophyton*, a natural exanguineous Body, which is neither perfect Animal nor Vegetable, but partakes of a middle Nature betwixt both.

*Zoon*, an Animal or living Creature.

*Zootomia*, an artificial Dissection of live Animals.

*Zopissa*; see *Pix*.

*Zotica*, the Vital Faculty.

*Zurumbeth*, and *Zernbeth*, a sort of Zedoary. See *Zedoary*.

*Zygoma*, the Jugal Bone about the Temples.

*Zymoma*, a Ferment; such as are nitrous Air, the watery Juice in the Mouth, the acid Liquor in the Stomach, the Blood in the Spleen, &c.

*Zymosis*; see *Fermentatio*.

*Zythogala*, Posset-drink.

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